

GRACE—THE Journal

February 13, 2013

2013—the “Year of the Possible”

FOREST HILL, TEXAS—a “high place” in a low state—that is where this comedy takes place. Knowing that this is a parable that speaks of something profound doesn’t change the way I “feel” [“leaf”]. I still “hurt” [Eye steal “true”]. [Yahweh → “Yah” = “yaw” / “weh” = “way” → the “front” and “back” of ONE “thing”]

When my brother, Paul, stopped breathing, I called 911. When the EMT’s [of Fort Worth, I believe] and firemen arrived, they behaved as though they had someplace better to be—as though saving a life was an “inconvenience” for them. I have been in emergency situations before—one being in 1992 when my mother died—but I have never witnessed such an “a Paul-ing” behavior from the emergency responders before [“a-Paul-ing” variant of “epaul-et” → “[F *épaulette*, dim. of *épaule* shoulder, fr. LL *spatula* shoulder blade, spoon, dim. of L *spatha* spoon, sword—more at SPADE] (1783) : something that ornaments or protects the shoulder; specif : an ornamental fringed shoulder pad formerly worn as part of a military uniform”]. In 1992, even though the paramedics and firemen in Tulsa, Oklahoma, could not “save” my mother, I felt nothing but gratitude and admiration for their efforts in trying. My brother’s case was not the same. These men that responded were rude, insensitive, and had no idea what the word “professionalism” meant—they behaved as though their purpose for being there was to socialize with each other. I found it very disturbing how the EMT’s and firemen stood around visiting with each other like they were at a company barbeque or picnic. I wake up during the middle of the night thinking about how they behaved while they were there. Death seemed to excite these “white” men. It reminded me of photos I saw of a lynching. I never understood how “white” people [representative of LIFE as “Satan”] could hang a “black” man [representative of DEATH/ “LIVED,” the Devil] and then picnic [enjoy a meal—Why do we “eat” after a funeral?] under the same **tree** that his body was still hanging from [like the soldiers at the foot of Jesus’ cross—gambling and “making sport”]. It “seamed” to me barbarism [de-“Pilate”] in its worst form. Yet they called it “civil”-eye-z-a-shun.

The person that I believed was in charged, kept trying to get one of us to tell them to “stop” (i.e. “do nothing”) to revive my brother. My brother did not have a DNR but had given his daughter the Power of Attorney to decide his fate—she hadn’t arrived yet. The big guy said it didn’t matter that we didn’t have the Power of Attorney, they just needed one of us to tell them to stop since “...he’s going to die anyway...” [his exact words to me and my little brother]. I believe they did only the legal minimum to try and “save” him. Then they stood around like they were there to “fellowship” with each other and in front of us! **For men who initially acted as though they had someplace better to be, they wouldn’t even leave when their presence was no longer necessary [somehow, this is “us” in this hole].** Three or four (I couldn’t see the fourth one because of the door, but the others were facing me, looking towards him) stood on the front stoop with the door wide open talking excitedly and loudly about “...a hundred people dead!” At that I was livid. I told them we didn’t need to hear that (the nearest family member was standing 3 ft. away from them, I was 5 ft. away, and my brother’s body [with other family members surrounding him] was less than 20 ft. away). The big guy in the white shirt asked, “Hear what?” I repeated what I had heard, then I slammed the door. **But they still didn’t leave!** They spent more time standing around doing nothing, than they spent trying to save my brother. **How hard was it for them to just LEAVE!!!!** Since they were standing around talking to each other, my sister had them put my brother’s body back in the bed (they had carried him to the

floor in the living room to, supposedly, administer CPR—and they had left him there!). That done, they finally left.

The only female “First Responder” was a police officer. In trying to apologize for the EMT’s and firemen’s behavior, she said to me that she was amazed that I responded as well as I did. She stated that she probably would not have handled it as well. I probably would have reacted differently, too, had I had a “sidearm” like her. Had I truly reacted the way I felt, I would probably be writing this from behind bars! I keep thinking of the man I believe was “in charge.” He was a tall, overweight, balding “white” man, with a mustache [“**mustache**”—variant of “**mist ache**”], wearing a “white” shirt. I wished that I **had had** some mace. I certainly would have sprayed it in the eyes of all those standing in the front door. I must admit, the thought gives me great pleasure. If only I **had had** a “can”!

This morning while I was having trouble sleeping, this poem came to me:

*Mace in the face
Or, a bullet in the head
Stinging eyes
Or, a man that is dead*

I was thinking of the fat, bald guy [imagery of “Buddha”—“bud-d (followed by laughter)”]. I decided **that** I would prefer the mace—there is no “pain” in death [Job said, “Man that is born of woman is of few days, and **full of trouble**”; so if you really want to curse your enemies, wish them a **I-lo-o-o-n-ng life!** That’s probably why so many “old” [“**senior**”—about to “graduate”] people are “grumpy.”]. Then I realized **that that** is the power of choice: LIFE or DEATH. We have the power to offer LIFE to ourselves and to others! We all make those choices everyday—whenever we get angry or upset or hurt or even “disturbed.” Even a child has to make **that** choice. I highlighted the word “THAT” because I suddenly realized as I am typing this **that that** is what “we” are to Father—“A CHOICE”! We are each the “**THAT**” in the “**I AM THAT I AM.**” [My computer never corrects me, as it normally does with other words, when I type a double “**that**” [“**taht**” → “**taught**”] in a sentence. This “word” is among the exceptions to the “rule.”]

When my mother died in 1992, someone I care about deeply (a family friend) unknowingly did something that prevented me from saying, “Good-bye,” to my mother in the way I “needed” to do it. It took me nine years (2001) before I **began** to feel “whole” again. I didn’t feel fractured because my mother had died. But, it was because (as her main caregiver) I still felt I was still carrying the burden of the responsibility of her care. I never felt “released” from the weight of that responsibility. And though my mother was dead, for many years I felt like I was carrying anvils on my shoulders; and I felt “cheated” because I knew without a doubt, had I been given the opportunity [or correctly said, “had I seized the opportunity” (**and perhaps, I could have had there been more time**)] to say “Good-bye” my own way, I wouldn’t have been feeling the way that I was. Instead of doing what I knew would “free” me, I did “nothing”—in order to spare the feelings of the dearest of friends and suffered the consequences for nine long years. At that point, my life had become a contradiction—on one hand, I had this weight that was “drowning” me to the point that I prayed, “God, if you really love me, don’t let me wake up tomorrow”; on the other hand, I had an extreme joy—such that I remember thinking, “What could possibly be better than this?” [and as I recall these words, I can feel the feelings that evoked them—more the joy than the sorrow]. The joy and the release of the weight came as a result of “PRAISE” and “WORSHIP.”

I would discuss my current feelings with someone, but for those who really care, old wounds would be reopened. I believe that those further removed from this “drama” would care— to a certain point. But it has

been my observation over 49 years that, for the most part, most people view death in another person's family as an "inconvenience" to themselves if it affects their schedule in any way and that irritation at being inconvenienced, more often than none, turns into "resentment." Therefore, I speak my mind to my PC ["Personal Companion"—i.e. **Father**]**—**which is what I do when I am awake. "Speaking my mind to myself" brings to mind the verse, "There is one alone, and there is not a second" (Ecc. 4:8). When you keep your thoughts to yourself, not having someone to share them with, you are truly "alone." But I don't feel alone or lonely. In spite of it all, I feel "good." It's only when I wake-up in the wee hours of the morning that I feel troubled by the memories of that evening—and the \$1,544 bill they sent for their "services" doesn't help. But once my day gets going, it becomes a joy to be "awake."

February 15, 2013

Yesterday, I chose to give away something that was of value to me (it was something my brother, Paul, and I had assembled and shared together—an old-fashioned popcorn machine with stand). I gave it to friends dear to my heart. Its value may not seem like a lot—\$229.99 [Why don't they just say \$230? What difference does that penny make?]**—**but for me, it was significant. For a great period of time now, I have been unemployed [but not inactive—I have spent most of my time pursuing a "dream" ["pursuing" → 3 words immediately come to mind—"purse", "per", "suing"]]. My unemployment has afforded me the opportunity of "being THERE" for others in their time of need. And for "that" I am thankful.

I felt the "need" to give it away. I knew from years of experience in doing so, that there are intangible benefits of "peace and joy" to be gained from such an act. Those benefits far outweighed my desire to possess the machine that was a reminder to me of my brother. That is why I chose to "let it go."

I made the choice to give it several days ago, but was persuaded by others that it "wasn't good enough" because it wasn't "smacking" brand new in a "box"; but had been used before (3 or 4 times). I decided to allow the receivers to choose for themselves whether or not it would be of value to them. They said, "Yes." This morning I woke up realizing I had slept through the whole night without one thought of that evening and those men whose behavior reminded me more of hyenas on a feeding frenzy than of the "rescuers" they really "are." It truly is more blessed to **give** than to receive.

February 16, 2013

Another night free from the thoughts of that night. [At this point, I'm merely **dictating** the thoughts that come to my mind. I wake up with pen and paper in hand and write as my thoughts **come** to me.]

February 17, 2013

Early this morning (2:30) I had a strange dream, after which I could not go back to sleep for a long while. And when I did, I had another strange dream.

The first took place in the appliance section of Sears (department store). I was there with a group of people, most of whom I had never seen before, but I knew them in the dream. There was something wrong with a child and we were all going to pray for him. Just as the child's father began praying, there behind us was my oldest brother, David, lying on his stomach on a "cot." My brother, James, went over to him and shook him by the shoulder. He didn't stir. I remained where I was watching this scene unfold. My baby brother, Reggie, walked over to "see." Someone said, "He's dead." I stood still and waited for Reggie to come to me. I asked, "He is dead?" He nodded and said, "Yeah." Then he walked away and I woke up.

I felt no alarm concerning my older brother. I knew all was well. But I couldn't understand "why" I had dreamt such a dream. What was its purpose? I still don't know. I only know that the names of my brothers are a significant factor to its interpretation.

The second dream took place as I was finally falling back to sleep around 6:00 a.m. In it my sister, who shares a room with me, was having difficulty breathing after coughing (sometimes at night she coughs and it sounds to me like she is choking). I tried to call out for my other sister, but only gurgling sounds came from my throat. I was glad, too. Because at that instance, I realized that I had been falling asleep and was merely dreaming, and trying to speak woke me completely up and I could see it was all a dream.

“Worry divides your mind, causing a drainage of energy.”—Billy Davis

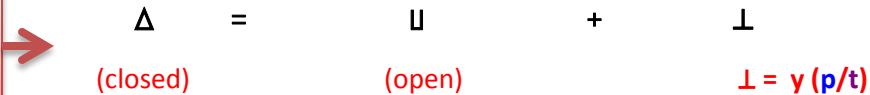
February 18, 2013

I worry [**wore E**]. Not about LIFE/DEATH. I see them as both the same. I worry about the “needs” of “living.” Money **“seams”** scarce these days. Everyone needs “MORE.” And I worry for them. How will they deal with the “p-**over**-t-y”? **y (p/t) = I’m not sure what this equation “stands” for, but I believe the following to be part of it somehow:**

1 **Timothy** 3:15, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the **house of God**, which is the **church of the living God**, the **pillar and ground of the truth.**”

“house of God” = “Church of the living God” + “pillar and ground of the truth”

How would this calculate if “turned” on its “head”?



\sqcup is picture of an “old fashioned” **stall** for a “cow”—the animal’s “**rear**” faces outward on the “**open**” side

\perp is the “bottom” element—means the smallest element of a lattice in Lattice Theory [Wikipedia.org]

“Lattice theory is the study of sets of objects known as lattices. It is an outgrowth of the study of **Boolean** algebras, and provides a framework for **unifying** the study of classes or ordered sets in mathematics. The study of lattice theory was given a great boost by a series of papers and subsequent textbook written by Birkhoff (1967).”—Wolfram MathWorld (wolfram.com) [**“wolfram”** → **“mar”** “flow”]

Δ represents the “roof” of the house of constellation Cepheus.

Judg. 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?”

My STRONG’S Concordance listed only three verses containing the word “lattice”:
 Judges 5:28 2 Kings 1:2 Song of Solomon/Songs (or Canticles) 2:9

Δ has a value of 3,000.

Δ is a 3-sided object. “3” is also the Cyrillic small letter “Ze” (“Zzzzzz”). **Letters and numbers take on a whole new meaning when part of “another” language.** Imagery of “Speaking in Tongues”—it’s only gibberish to those who don’t understand it.

Take, for example, the following:

- 1) M_TH = GOOD [these 3 represent 2 “WORDS” but 7 “pillars” (vertical lines)]
- 2) MOTH = LOVE
- 3) MATH = LAW
- 4) METH = LIFE → DEATH
- 5) MYTH = DEATH → LIFE

The meanings of the **letters/pillars** have significant differences with the change of the vowel “**sound**” placed between them.

Now, examine the following imagery:

Π

Uppercase Pi (and Cyrillic “Pe”)

The following each represent

how the **PILLARS “kissed” (“joined”) each other.**

Blue arrows resemble a bowtie



M

Greek “Mu” (“moo”). The “bottoms”/“feet” came together (i.e. crossed ankles)—Mary Magdelene “kissed the feet” of Jesus (Luke 7:38).



W

“They put their heads together”—i.e. joined “tops.” Song of Solomon 1:2, “Let him kiss me with the kisses of his mouth: for thy love is better than wine.”



X

“Knees knocking”—the “knees” (middle) joined/came together—Rev. 3:20, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”



Λ

“Let the trees **clap their hands**” (ref?). “Λ” is the Latin capital letter “turned V”. The letter “A” is a turned “V” with a “bridge” instead of a “kiss.” **A kiss is akin to a “dam.”** A bridge allows continuous flow **across and below.** “ssik” → “sick” // “mad”

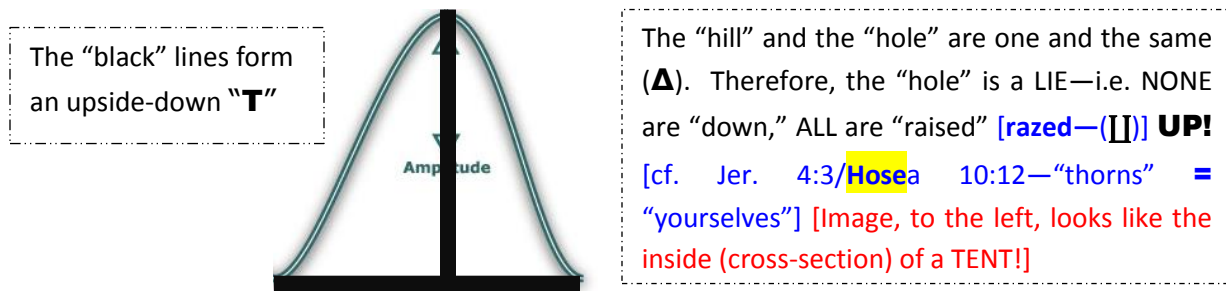


K

The Judas Kiss. The west offered no resistance (did not reciprocate—“return evil for evil”) when the east kissed it. LOVE kissed LIFE and LIFE gave up the **GHOST (Great HOST—Father dwells “in” each of us).**

I’m not a mathematician. After 30 years of no math, I barely remember algebra. I don’t really understand all of what I just wrote, but the following might give someone who does understand it more understanding. [I

have a few more still scribbled on notepaper (actually, “scratch” paper). I will try to remember to place them in the “Olympic Games” document folder. I’m sort of losing track of my notes. ☹]



Ephesians 2:6 (NIV),

“And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.”

Colossians 3:1 (NIV),

“[*Rules for Holy Living*] Since, then, you have been raised with Christ, set your hearts [i.e. the left hand] on things above, where Christ is seated at the right hand [i.e. the “vision”] of God.”

Revelation 20:4 (NIV),

“I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned [“rained”] with Christ a thousand years.”

**“You can’t always choose what life deals you,
but you can choose how you deal with it.”**

—a slogan used by *American General Life and Accident Insurance Company*

February 20, 2013

Last night I went to Bible Study at church. The subject was: JESUS IS THE RESURRECTION AND THE LIFE (John 11:17-27 with additional reading from John 11:11-16; Matthew 1:21; John 14:6). There was a gentleman there by the name of Billy Davis. He said something that echoes my fascination: **“Everybody wants to go to heaven, but no one wants to die.”** I’ve always wondered why we Christians fight so hard to keep from going to a place we say we want to “goto”. I must admit, I don’t feel that way. I see DEATH as a friend (but he doesn’t seem interested in visiting me ☺). I don’t believe in self-destructing. Unlike Father, there would be nothing for others to gain in doing so. I’m not eager for DEATH but he is a door I would never run away from.

I recall my sister once saying that, as a child, she would marvel when she heard some “old” person (and it seemed, as a child, we knew every single one on the planet—they were everywhere) say that they were glad to still be in the “land of the living.” To my sister’s “child’s” mind, it appeared to be the land of the dying [one of them was always “going home”]. We became acquainted with “death” early on in life.

Considering the fact that we begin to die the moment we are born, this **is** the land of the dying. When we are born, we begin the climb up the hill to the peak of LIFE, only to stumble back down on the other side—towards the “valley of the shadow of DEATH” [perhaps the “peak” of LIFE [the “front” side] rests on top of DEATH hill [the “back” side]—the “sinus rhythm”—a type of “wavelength.” Only the position of the SUN determines which is “witch”]. We didn’t “choose” this, it “happens” to us.

February 22, 2013

I stress-out sometimes. Being the consummate perfectionist that I am—I stress-out. Sometimes over very minor things—i.e. a schedule that goes awry or not according to my “detailed” plan, something I thought I could have done better, etc. Little, insignificant “things.” I try not to. My mother always told me, since I was about 10 years-old, that I needed to learn to let some things “go”; that I couldn’t control every aspect of my life. For a long time I was doing very well. But when my mother became ill, that all changed. I began to revert back to an old way of thinking. And now, I find myself stressing-out over little things. Which makes no sense, because I can let some of the major things go. So what’s up with the little things?

Tonight my sister was talking about being “down.” I told her it was just a “passing thing.” She asked me, “How long does a ‘passing thing’ take to pass.” That sounds like a bowel movement. To get back to the subject: My sister was wondering “when” does the “change” that you have been “believing” for “come”? How long must you “wait” before you see the manifestation of your hope? She asked me, “10, 20 years, what?” I didn’t have an answer for that. I have witnessed people give and pray and speak what they wanted, and give some more. I have seen people who made “giving” a lifestyle—and yet they struggled to “make ends meet.” So why does it work quickly for some and not at all for others—especially when there is no difference between them [Hebrews 11:39, “And these all, having obtained a good report through faith, received not the promise.”]. Some would say it’s a matter of “where” and/or “when” you sow. But there’s something wrong when a law works best a certain time of the year—like the fertility period of a menstrual cycle. A **law** should be **constant at all times**, not relegated to certain feasts or lunar cycles [or certain “people”]. To be “right and just and fair” a law should work exactly the same at all times and for all. [I believe this describes **gravity**—“changing” with the “occasion” [like a female trying on different garments—some “fit” better than others]:

Judges 9:33,

And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city [cf. Matt. 20:1/Prov. 31:15/Song of Sol. 3:1-4]: 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.**”

1 Samuel 10:7,

And let it be, when these signs are come unto thee, that thou **do as occasion serve thee** [NKJV—“do as the occasion **demand**s” [“sues for right to”]—equal and opposite reaction]; for God is with thee.”

2 Corinthians 11:12,

But what I do, that I will do, that I may **cut off occasion from them which desire occasion**; that wherein they glory, they may be found **even as we.**”]

1 John 2:10,

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”

Great things come in simple packages.

February 25, 2013

[Today, I heard the term, “time dilation [“die late shun” // “dye late shun” is imagery of the races (“race” is the imagery of the colors “inside” the prism)—inside the “prism/prison” the darkest color runs the slowest and red runs fastest; In our reality today, this is imagery of the races in the U.S.A. The white shuns the “dyed” [died] races. This is representative of LIFE (a.k.a. “Satan”) shunning DEATH (the Seed), denying the Seed’s existence by saying, “Depart from me [“Come out from among them and be ye separate, saith the Lord”]. I never knew you.”].” It was described as the “stretching” of TIME—sounded to me like a “pregnant” woman preparing to give birth. It was in a movie titled, *The Genesis Code*. People keep calling it a “code.” But I believe it is as what I heard from a line from the television show, *NUMBERS*, “It’s not a code. It’s a story told in numbers.” The Holy Bible is the **Mathematician’s** “para dice” [equal opportunity employer]!]

I’ve recently begun attending church pastored by very close family friends. In previous years, I never felt “led” [“lead”—a weight causing one to “lean” towards one position against another] to attend there. This past year I did feel led, but had no way of getting there, even though the church is not far away. I love it there. Many would consider them “simple folk” [“folk” is an imagery variant of “fold”], but I know that the greatest things always come in simple, obscure packages. Take for example, an awards ceremony I attended a couple of years ago at my niece’s high school. There was a lady there presenting a scholarship award to one of the students from a major corporation. She talked for 15 minutes about a “big check.” She **repeatedly** kept emphasizing the words “big check.” In the end, it was a \$1,000 check printed on a 5-foot board. After she finished, she left the building. Two gentlemen, moments later, got up together to present their awards to two students who would be attending their respective military schools. The young recipients each received full four-year scholarships of \$325,000-\$375,000 and it only took 3-minutes for the whole presentation. The men very matter-of-factly presented their awards and sat back down as though they had merely given away toy cars or something of little significance. Everyone was blown away when they heard the dollar amounts. I turned to my sister to ask if I had heard correctly. When we told our other sister about the differences in the presentations, she quoted this saying, “The emptiest wagon makes the loudest noise.” [This noise of the empty wagon was a “Big Bang.” The noise of the full wagon is little more than a “hum”—like a “BE hive” [imagery variant of “behave”—cf. 1 Timothy 3:15].]

Sometimes glitter is just a warning that the contents inside are “cheap.” **If you only look at the surface, you’ll miss the treasure that’s inside [beautiful gems are dug out of the ugly earth that “covers/cradles” them].** In the case of my pastor friends, these are gentle folk with huge hearts of GOLD. They’re not Harvard PhD’s—they’re greater. They truly know what love is and they keep giving—even when it hurts—even when there is no “return” in sight. They do it all with a smile **in their hearts**, not just on their faces. It is pure joy to be around them.

“Never underestimate the power of buried treasure, my friend.”

—*The Adventurer: The Curse of the Midas Box*

February 26, 2013

Today my sister, Debbie [who hasn't read my paper], had an epiphany ["epiphany"—Merriam-Webster's Collegiate Dictionary: "3 a (2) : an intuitive grasp of reality through something (as an event) usu. **simple and striking**"]. She said she was thinking about what a preacher said about God knowing the end from the beginning (Isaiah 46:10). It suddenly struck her that if our end is our beginning and our beginning is the end, then **our "lives" are in reverse**; and when we "die" it is actually our "birth." We leave "here" to "live" ["there"]. "Here" is not really "living." I totally agree with her. "This" life, so called, is actually like being in a womb. Death is actually our "release" from the womb.

My brother, Paul, was an architect. He loved building things—including relationships. He once told me that he didn't believe in completely closing a door (he was referring to relationships). He didn't believe in burning bridges behind him or slamming shut doors never to re-open them. He said that a bridge was like a door that swings open on two sides—when it swung closed on one side it was simply swinging open on another side. I believe that describes the door between DEATH and LIFE.

John 10:7-10,

"Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door of the sheep**. All that ever came before me are thieves and robbers: but the sheep did not hear them. **I am the door**; by me if any man enter in ["man"—singular/ "enter"—plural→ Father became "MORE" the moment He "entered" that (**mustard**) SEED to heal a must-"ache"], he shall be saved, and **shall go in and out**, and find pasture. 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."

After my brother's death, I was helping his daughter move some things and came across some magazines I know my brother wouldn't normally subscribe to—it was for people who loved "spas." I remember my brother telling me about someone wanting him to design a spa, some time ago. It dawned on me, when I saw the magazines that before a builder can build, He must first understand the needs (requirements) of the structure (house)—i.e. you can't design a spa if you have no idea of what a spa is, why people go to them, or what the contents of a spa should be. Jesus said that a builder first **counts up** the cost to ensure that he has sufficient funds and supplies to complete the building ["**have finished the thing this day**" (Ruth 3:18)] **before he begins to build**.

February 27, 2013

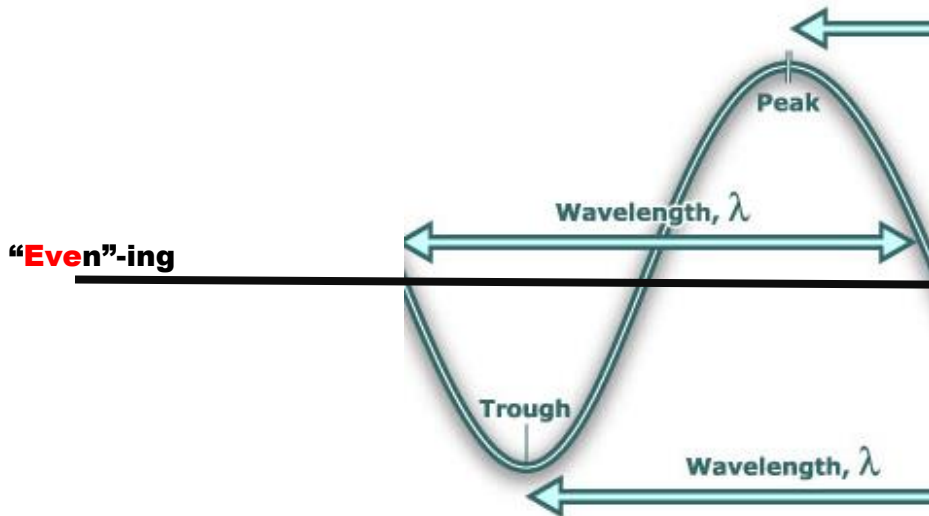
I ask questions. My father always says, "If you don't ask questions, you don't get answers." Preachers have to ask questions to gain more revelation when preparing a sermon—even if it is only, "What did Jesus DO?" I once heard Mark Carrillo (a preacher) say, "The quality of your questions yields the quality of your answers." I want to add to that, "Who you ask, yields the quality of your answers." When you want to know about a "thing," ask the maker of the "thing"—since He put it together, only He can tell you "what," "how," and "why" [I heard Myles Munroe say that about 20 years ago]. When Father said, "**Ask of ME**," He meant it—**literally**.

As a child, I heard things that made no sense to me and I wondered why it was so. I tried, as a child, to make it make sense—to reason it out. But some things (actually, one in particular) never made sense. Now, I ask questions. The following verse is what never made sense to me—though I've heard many sermons on it:

1 Thessalonians 4:16-18,

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air [“heir”]: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” [cf. Isaiah 45:8]

When I first heard this as a child, it made no sense that the “dead in Christ” (of whom I was always taught were “in” Heaven already) would “rise” first. If they were already “there” (where the rest of us were going) why have them come back “here,” get back into their graves and rise “again” to “meet the Lord in the air”? I was never able to make that make sense to me. When I asked a grown-up (when I was a child), I got an answer that never satisfied my curiosity. I remember the grown-up not being sure either, but tried to give me an explanation anyway. I’ve wondered about it ever since. Until recently, it never made since. Now I know it’s not talking about us as individuals. It’s talking about Father [i.e. LIVED, the “Devil”] getting “a new lease on life”—a lease with no expiration date.



REVERSE Vowel Sounds:

“peak” → “keep”

“trough” → “fort”

DEATH [the “charge” that was “kept”] had to earn his “keep” (Lev. 8:35, Num. 1:53, Num. 3, Num. 8:26, Num. 18:3-5, Num. 31:30, Deut. 11:1, Josh. 22:5, 1 Kings 2:3, 1 Chron. 22:12, 1 Chron. 23:32, 2 Chron. 13:11, Ps. 91:11/Luke 4:10, Eze. 40:45-46, Eze. 44:8-16, Zech. 3:7, Acts 21:24, **2 Cor. 11:9**, “...keep myself.”).

As I typed that verse, I had an epiphany. The imagery all came together for me. I saw the “wavelength.” The “point” began at the “even”(-ing) line that “runs” through the middle horizontal plane. The point drew a line that went “down,” touched “bottom” (was “floored”), and “climbed” back up (reminds me a one of the swim events in the Olympics where the swimmer mimics a “frog”—I don’t know the proper name of the “stroke”). Once to the “even”-ing line, the point begins to climb above it, rising higher and higher until it finally “crests.” The point, then, begins a very slow “descension” back to the “even”-ing line. There is something different about this “point”—this point behaved more like a “worm” tunneling down into the earth—but there is something unique in what this worm “did.” As it originally began its movements, the dry earth was “pushed” **ahead** of it—compacting as it “gathered” in front of the worm [imagery variant of “storm”]—so that the worm had to exert greater force to move it, the farther it went along this “tract.” When it finally reached the surface, the dry earth that stood as a barrier between it and the “outside” air had become a dense hill rising above the “plain” [cf. **Lamentations 3**]. Let me quote this verse again:

1 Thessalonians 4:16-18,

“For the Lord **himself** shall descend from heaven [“heave/cast/turn inward”] with a shout [with a “Big Bang” of a “clanging cymbal”], with the voice of the **arch**angel [[arch/ark

“angle”]the “voice of the bridegroom”—i.e. the worm breaking free of the confinement of the “hole” climbs to the crest of His “hill”—looks out and “seeds” what He’s accomplished and sings to the tune of “MORE, I want MORE” [cf. **Habakkuk 3:19**, “The Lord God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon **mine** high places. To the chief singer on my **stringed** instruments”]—then dives back down and “DOWs” it again], and with the trump of God [His “horn” [“strength”→“sons”] exposed [“revealed”] and dirtied [“dirt tied”] by the earth (Job 16:15//cf. Daniel 7:11)]: and the dead in Christ shall rise first [that which had been buried]: Then we which are alive and remain [John 15:16, “**fruit** should remain”] shall be caught up together with them in the clouds to meet the Lord in the air [like the morning dew evaporating—rising to be “free” from all confinement—no longer “bound” to the ground]: and so shall we ever be with the Lord [**this has been Father’s plan for us all along**]. Wherefore **comfort one another with these words** [John 1:1-16, (vss. 15-16, “John bare witness of him, and cried, saying, This was he of whom I spake, **He that cometh after me is preferred before me**: for he was before me [leading the way like the 4 horses before the chariot and its rider—“we,” the offspring, are the 4 horses; LAW is the chariot; Father is the “rider”]. And of his fulness have all we received, and grace for grace.”)].”

[“bridegroom”—**moorgebird**→ “more ‘g’ ‘e’ [GE electric(magnetic) = LOVE] bird/drib” [birds have the power of flight/a consistent dribble of water has the power to conquer a rock]→ this simply says: MORE LOVE [i.e. the “gathering” of ourselves together in “one accord”—Psalm 133] **SETS US FREE FROM EVEN THE MOST RIGID CONFINEMENT!**]

Psalm 133,

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for **there** the Lord commanded the blessing, even life for evermore [He didn’t stammer when He said it!—“**even life for evermore**” [akin to Spanish: “por favor”—“pour favor”] simply says, “equal LIFE is given in favor of all the MORE that are and shall come without end” (Father’s “flat”-line is our “out”-line!). All the other “ever” in Scripture (KJV) were missing the “more”].

As I was finishing this up, I came across these definitions:

directrix—*n, pl* –**trix-es** also –**tri-ces** [ML, fem. of LL *director*, fr. L *directus* [“direct us”], pp.] (1622) **1** **archaic** : **DIRECTRESS** **2** : a fixed curve with which a generatrix maintains a given relationship in generating a geometric figure; *specif* : a straight line the distance to which

from any point of a conic section is in fixed ratio to the distance from the same point to a focus

directress—*n* (1580) : a woman who is a director

generatrix—*n, pl -er-a-tri-ces* (1840) : a point, line, or surface whose motion generates a line, surface, or solid

direct sum—*n* (ca. 1928) : CARTESIAN PRODUCT—compare DIRECT PRODUCT

direct tax—*n* (1776) : a tax exacted directly from the person on whom the ultimate ["you, EL, time-mate"] burden of the tax is expected to fall

Job 17:8-16,

"Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return, and come now: for I cannot find one wise man among you. My days are past, my purposes are broken off [DNA imagery], even the thoughts of my heart. They change the night into day: the light is short because of darkness. **I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.** And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

Job 25,

"Then answered Bildad the Shuhite, and said, Dominion and fear are with him, he maketh peace in his high places [Prov. 8:1-2, "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths." Cross-reference 2 Kings 23:15, "Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder ["dust"], and burned the grove."]. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much **less man, that is a worm? and the son of man, which is a worm?**"

Psalms 22:6,

"But I am a worm, and no man; a reproach of men, and despised of the people."

Job 24:19-21,

"Drought and heat consume the snow waters: so doth the grave those which have sinned. The womb shall forget him [Isaiah 49:14-16]; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be **broken as a tree** ["It is time for you to act ["ax"], O Lord; your law is being broken" (Ps. 119:126 NIV [Eze. 24:14 NIV])]. He evil entreateth the barren that beareth not: and doeth not good to the widow."

Proverbs 5:1-6,

"My son, **attend** unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil: But her end is bitter as **wormwood**, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldst

[variant of “shoulder”—“should Er”] ponder the path of life, her ways are **moveable**, that thou canst not know them.”

Job 21:26,

“They shall lie down alike in the dust, and the worms shall cover them.” [cf. Prov. 7:1-27 [Although the first verse is the reason I use this reference, I include the entire chapter because by now, you should understand the imagery described here that is significant], “¹My son, **keep** my words, and **lay up** [“down” and “up”] my commandments **with** thee. ²Keep my commandments, and live; and my law as the apple [like an “**app EL**” computer] of thine eye. ³Bind them upon thy fingers, write them upon the [periodic] table of thine heart. ⁴Say unto **wisdom** [the “free” woe man], **Thou art my sister**; and call understanding [the “bound” woe man] thy **kins**woman [“**skin**”]: ⁵That they may keep thee from the strange woman, from the stranger which flattereth with her words. ⁶For at the window of my house I looked through my casement, ⁷And beheld among the youths, a young man void of understanding, ⁸Passing through the street near her corner; and he went the way to her house, ⁹In the twilight, in the evening, in the **black and dark** night; ¹⁰And, behold, there met him a woman with the attire of an harlot, and **subtil** of heart. ¹¹(She is **loud** and stubborn; her feet abide **not in** her house: ¹²Now is she without, now in the streets, and lieth in wait at every corner.) [verses 11 and 12 is a “parent the t-i-cal” statement] ¹³So she caught him, and kissed him, and with an impudent face said unto him, ¹⁴I have peace offerings with me; this day have I **payed** my vows. ¹⁵Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. ¹⁶I have decked my bed with coverings of tapestry, with carved works [“**hewn**”], with fine linen of Egypt. ¹⁷I have perfumed my bed with myrrh, aloes, and cinnamon. ¹⁸Come, let us take our fill of love until the morning: let us **solace** [“so lace”→ imagery of “strings” and “shoe” “latchet” [(E) (h)atchet]] ourselves with loves. ¹⁹For the goodman is not at home, he is gone a long journey: ²⁰He hath taken a bag of money [the “wheat”] with him, and will come home at the day **app**ointed. ²¹With her much fair speech she caused him **to yield**, with the flattering of her lips she **forced** him. ²²He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; ²³Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. ²⁴Hearken unto me now therefore, O ye children, and attend to the words of my mouth. ²⁵Let not thine heart **decline** to her ways, go not astray [“as tray” → BE tray] in her paths. ²⁶For she hath **cast down** many wounded: yea, many strong men have been slain by her. ²⁷Her house is the **way to hell** [“fell well”], going down to the chambers of death.”]

Isaiah 14:

Isaiah 41:

Isaiah 51

Isaiah 66:

Jonah 4:

Mark 9:

Exodus 16:22-27,

²²And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the **rulers of the congregation** [“rulers of con.”—the “**length** of [His] days”—the “**measure**” of a man] came and told Moses. ²³And he said unto them, **This is that** **which** the Lord hath said, To morrow is the **rest of** [“**continuance of**”] the holy sabbath unto the Lord: bake that

which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ²⁴And they laid it up till the morning, as Moses bade: and it did not stink, **neither was there any worm therein.** ²⁵And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. [**“to day” mentioned 3x in this one verse**] ²⁶Six days ye shall gather it; but on the seventh day, which is the sabbath, **in it there shall be none.** ²⁷And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

March 2, 2013

I woke up this morning with two things on my mind—my sister, Lee, and my niece’s miniature Schnauzer, Raleigh [named after the city in North Carolina, but the way I hear it pronounced, it sounds like “Riley”].

I babysat Raleigh, once, over-night while my niece and her mom were out-of-town. Raleigh slept on my bed with me (she “refused” to sleep anywhere else). After sleeping on my bed only once, “Her Majesty” (my name for her because she is so-o-o-o “demanding”), believes my bed to be “her” bed, and I am only borrowing it from her [**we now “share” the same home**]. When I am working on this paper, I have books and papers spread across my bed, Her Majesty (wanting to lie on “her” bed) will come and stand “up” against the bed and stare at me with a look that says, “Excuse me, but I’d like to lie on MY bed, NOW!!!!” And she will stand there on two paws until I clear a place for her to lie down. She “demands” to have a place on my bed. And if I am too slow at noticing her demand, she will jump up and lie on top of all my papers and give me a look that says, “I told you I wanted my bed back.”

My sister, Lee, is a “permanent” substitute school teacher. Like most of the teachers that I know, she has two jobs—most have to if they want to pay their bills and meet the demands of everyday living! My sister works seven days a week. In spite of that, she still struggles sometimes. A “professional” who works hard and long, struggling to “make ends meet.” [**A few years ago, my sister was at a school that was always having meetings that kept the teachers at school till late evening—the principal was ambitious to prove that her “experimental” school could work and make a difference, so she kept the teachers there in meeting after meeting. My sister decided she could do without spending 2-3 hours after school just listening to grown-ups talk. She now teaches an “international” class of 1st graders (who are mainly refugees from around the world) at another school. Because there are two teachers in the classroom, she makes even less money than before.**]

My sister teaches in the inner-city. The money she earns tends to find its way “back” into the schools in which she teaches. Most of her students’ parents are hard-working citizens, and some, non-citizens. Most are not highly educated. Their hard work is poorly rewarded monetarily. So my sister, like most teachers who work in low-income areas, try to “tilt” the scales a little (especially at Christmas) in favor of the children. The teachers make up the difference, out of their own pockets, when a child has a need that they could possibly help with. Christmas is the time when it tends to matter most. A lot of parents struggle just to put food on the table. My sister tells me that she has come across many children whose only meal is the one they get at school. [**I’ve heard many preachers complain about the poor. Some have been on television telling the poor to, “GET A JOB!!” The problem with that is that most of the poor are “children.” I know, I used to work at a county-operated shelter for homeless families (and individuals). On any given day, no less than 50% of the residents were young children—elementary school aged or younger. My friend, Doris, brought that to my attention. She was the cook and had worked at the shelter for many long years. She said it was the “norm.”**]

My sister did something one year that I want to brag about. Every year she gives gifts to her class—for Valentines, Easter, and Christmas. But one year she wanted to do something “special.” She earned enough money so that she could buy them gifts from The Build-A-Bear Workshop [her class of 20(+/-) was comprised mostly of girls—she bought the boys “remote controlled” vehicles]—not just a stuffed bear, but the accessories that can come with it [clothes, sunglasses, shoes, baby bottles, cell phones, etc.—all the little things that makes this store special to children (and “women”)]. She gave her gifts without any expectation of a “return”—nothing other than seeing the “joy” on each of their little faces. For some, it was the only gift they would receive. For my sister, it was “paychecks” well spent.

March 4, 2013

It’s time to laugh [pronounced “laf” → “fall”]!!!! I feel the need for a good “belly-up” laugh.

February 18, 2013 (revisited)

I worry [“wore E”—Daniel 7:25, “And he shall speak great words against the most High, and shall wear out the saints of the most High [“they will cover him as a garment, or cloud, or ‘lice’, or ‘robe of righteousness”—i.e. the (mount) “**Sí on**” (Rev. 14:1)—as he “leaves”/“exits/exist”], and think to change times and laws: and they shall be given into his hand until a time [singular] and times [plural] and the dividing of time [DNA replication].”]. Not about LIFE/DEATH. I see them as both the same. I worry about the “needs” of “living.” Money “seams” scarce these days. Everyone needs “MORE.” And I worry for them. How will they deal with the “p-over-t-y”? **y (p/t) = poverty**

1 Timothy 3:15, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

“house of God” = “Church of the living God” + “pillar and ground of the truth”

How would this calculate if “turned” on its “head”?



Δ = U + \perp
 (closed) (open—looks like a “u”) $\perp = y (p/t)$

This is how it was first given to me. It is wrong. THEY ARE ALL EQUAL!!! The difference of what it is and what it should be is significant!

Δ is a three-sided structure of equal length. It is like a “die all” (“dial”) of a safe or combination lock (a type of wheel “which turn[s] every way,” or a “crank”).

1crank—*n* [ME *cranke*, fr. OE *cranc-* (as in *crancstæf*, a weaving instrument); akin to OE *cradol* cradle] (bef. 12c) **1** : a bent part of an axle or shaft or an arm keyed at right angles to the end of a shaft by which circular motion is imparted to or received from the shaft or by which reciprocating motion is changed into circular motion or vice versa **2 a** *archaic* : BEND **b** : a twist or turn of speech : CONCEIT—used esp. in the phrase *quips and cranks* **c** (1) : CAPRICE, CROTCHET (2) : an eccentric person; *also* : one that is overly enthusiastic about a particular subject or activity **d** : a bad-tempered person : GROUCH

2crank—*vi* (1592) **1** : to move with a winding course : ZIGZAG **2 a** : to turn a crank (as in starting an automobile engine) **b** : to come into being or get started by or as if by the turning of a crank <as the political season ~s up with the barbecues...in the offing—*Newsweek*> ~*vt* **1** : to bend into the shape of a crank **2** : to furnish or fasten with a crank **3 a** : to move or

operate by or as if by a crank <~ the window down> b : to start by use of a crank—often used with **up**

3crank—*adj* [ME *cranke*, of unknown origin] (15c) **1 chiefly dial** : MERRY, HIGH-SPIRITED **2 chiefly dial** : COCKY, CONFIDENT

4crank—*adj* [short for *crank-sided* (easily tipped)] *of a boat* (ca. 1696) : easily tipped by an external force

5crank—*adj* [Sc, bent, distorted, prob. fr. ¹*crank*] (1649) : out of kilter : LOOSE <~ machinery>

crankcase—*n* (circa 1878) : the **housing** of a crankshaft

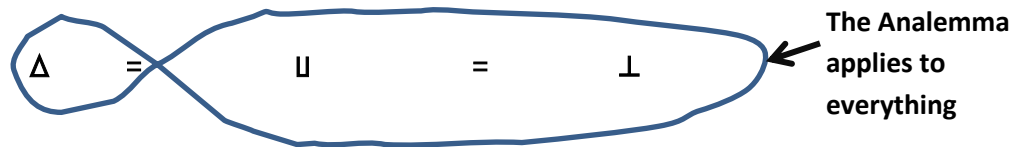
1crankle [**“crank EL”**]*—vb* **cran-kled; cran-king** [freq. of *2crank*] *vt, obs* (1594) : to **break** into turns, bends, or angles [**angels**] : CRINKLE ~*vi, archaic* : WIND, ZIGZAG

2crankle—*n* (1598) : BEND, CRINKLE [**a type of “fold”**]

crank out—*vt* (1956) : to produce esp. in a mechanical manner

crankpin—*n* (1839) : the cylindrical piece which forms the handle of a crank or to which the connecting **rod** is attached

crankshaft—*n* (1854) : a shaft driven by or driving a crank



⊥ and U are “right-side up” but Δ is “upside-down”

“He” was upside-down → He came “in” backwards, then turned; now...

...“we” are right-side up

T (capital TAU—the “cross”) is **y (p/t)** → the “cross” = **poverty** [**or should it be the “reciprocal”**]

[Tau Er → “tower” // Re Tau → retaw → “water”] [**reciprocal** → **“ER (backwards) sí pee—roe call”**]

March 5, 2013

Proverbs 13:12,

“Hope deferred maketh the heart sick: but when the desire cometh, it is **a tree of life.**”

As I read this, I saw in my mind the imagery of a tree growing “out” of a square container—flowing out like liquid veins of a river system. Then I realized that the root system of a tree is as deep and wide as the tree itself. As we (the tree above ground) receive our freedom and grow out of the “box”—i.e. “hole”—Father is free to grow outside of Himself (the root system going deeper and wider). The “box” is the point of the analemma where all ways meet—two that are “different” (rep. by Aug-Sep), and one that is continuous (April)—four ways that are actually three. I saw an example of this as I was traveling with my sisters recently, in the form of a juncture of the Mississippi River with two other rivers. The bridge we crossed over the Mississippi allowed me to see on one side where the “mighty river” joined with a minor river to the upper left corner of my position and on the other side of the bridge, joined with a minor river to the lower right of my position. On a map, it might appear that only “two” rivers were merely bisecting each other.

Her Majesty has taken over “her” bed again. My brother asked her, “Raleigh, can Sue sit on your bed?”

She seemed “unmoved” by the request.

March 6, 2013

When Raleigh has a “need,” she comes to me. Even though she knows someone else may fulfill the need, she comes to me to have it communicated to others that she has a “need.” She has me “trained” that way.

I keep hearing this verse in my head:

Ecclesiastes 12:13,

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole **duty** of man.”

The word “due”-“ty” is like the word “poverty.” I don’t know how it computes but I know the “u” is the Greek small letter “Mu” [μ]. What it “means”, I don’t know. But there is a passage of Scripture that goes with it:

Numbers 31:25-30 [DNA imagery],

²⁵And the Lord spake unto Moses, saying, ²⁶Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: ²⁷And divide the prey into two parts; between them that took the war upon them, who went **out** to battle, and between all the congregation: ²⁸And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the **beeves**, and of the asses, and of the **sheep**: ²⁹Take it of their half, and give it unto Eleazar the priest, for an **heave** offering of the Lord. ³⁰And 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** [“manor” of beasts—i.e. the “cube”], and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

March 9, 2013

I opened my Webster’s Ninth New Collegiate Dictionary (1987) today and saw this: “**Tony—top billing**” at the top of the **right** page and decided to take a look; then I saw “**tone—tony**” on the top of the **left** page; and some things in the “middle”:

Tony—*n, pl* Tonys [*Tony*, nickname of Antoinette Perry †1946 Am, actress & producer] (1950) : a medallion awarded annually by a professional organization for notable achievement in the theater

toom [“tomb”]—*adj* [ME, fr. OE *tōm*—more at TEEM [“team”/“meet”]] chiefly Scot (bef. 12c) : **EMPTY**

toon [“tune”/ “newt”—“newton,” “neutron,” “New T(estament),” etc.]—*n* [Hindu *tūn*, fr. Skt *tunna* [“tuna”—i.e. “fish”]] (1810) : an East Indian and Australian tree (*Cedrela toona* [instead “Cinderella” it is “Ceder-ella tuna” → “cedar” → “seed Er”]) of the mahogany family with fragrant dark red wood and flowers that yield a dye; *also* : its wood

1toot—*vb* [prob. imit.] *vi* (1510) **1 a** : to sound a short blast <the horn ~ed> **b** : to sound a note or call suggesting the short blast of a wind instrument **2** : to blow or sound an instrument (as a horn) esp. so as to produce short blasts ~ *vi* : to cause to sound <~ a whistle> — **toot-er** *n*



[The Hubble image above looks like the end of the wind instrument (the oboe)—pictures of oboes from *musicwithease.com* and *tmo2000c.ipower.com*.]

2toot—*n* (1641) : a short blast (as on a horn); *also*: a sound resembling such a blast

3toot—*n* [Sc *toot* to drink heavily] (ca. 1790) : **a drinking bout** : SPREE

1tooth—*n, pl teeth* [ME, fr. OE *tōth*; akin to OHG **zand** tooth, L *dent-*, **dens**, Gk *odont-*, *odous*]

(bef. 12c) **1 a** : one of the hard bony appendages that are borne on the jaws or in many of the lower vertebrates on other bones in the walls of the mouth or pharynx and serve esp. for the prehension and mastication of food and as weapons of offense and defense **b** : any of various usu. hard and sharp processes esp. about the mouth of an invertebrate **2** : TASTE, LIKING **3** : a projection resembling or suggesting the tooth of an animal in shape, arrangement, or action <saw ~>: as **a** : one of the regular projections of the circumference or sometimes the face of a wheel that engage with corresponding projections on another wheel esp. to transmit force : COG **b** : a small sharp-pointed marginal lobe or process on a plant **4 a** : something that injures, tortures, devours, or destroys **b pl** : effective means of enforcement **5** : a roughness of surface produced by mechanical or artificial means — **tooth-like** *adj* — **in the teeth of** **1** : in or into direct contact or collision with <found themselves sailing *in the teeth of* a hurricane—Current Blog.> **2** : in direct opposition to <rule had...been imposed by conquest in the teeth of obstinate resistance—A. J. Toynbee> — **to the teeth** : **FULLY, COMPLETELY** <armed *to the teeth*>

2tooth—*vt* (15c) **1** : to furnish with teeth esp. by cutting notches <~ a saw> **2** : to roughen the surface of <~ a cement floor to prevent slipping>

tooth and nail—*adv* (1550) : with every available means : **ALL OUT** <fight *tooth and nail*>

topaz—*n* [ME *topace* ["to pace"], fr. OF, fr. L *topazus*, fr. Gk *topazos*] (13c) **1 a** : a mineral $Al_2SiO_4(F,OH)$ ["all 2 'sí' O→4 (pronunciation for the Greek word for "light"—**phōs**) [that is to say] → **All that spring from the "two anointed ones, that stand by the Lord of the whole earth" are the "yes" that are anointed to bring Father "in and out" by tale—i.e. His "light of life"** (cf. Zech. 4:14/1 Chron. 9:26-28/John 1:1-14/Matt. 5:14-16)] that is essentially a silicate of aluminum and usu. occurs in orthorhombic translucent or transparent crystals or in white translucent masses **b** : a usu. yellow to brownish yellow transparent mineral topaz used as a gem **c** : a yellow sapphire **d** : a yellow quartz (as cairngorm or altered citrine) **2** : either of two large brilliantly colored So. American hummingbirds (*Topaza pella* and *T. pyra* ["fire of the "woe man"]])

top billing—*n* (1945) **1** : prominent emphasis, featuring, or advertising **2** : the position at the

top of a theatrical **bill** usu. featuring the star's **name**

Isaiah 50:1,

“Thus saith the Lord, Where is the bill of your mother’s divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.”

1tone [“e not/note”—definition of its “**root**” is actually on the **previous page**]**—n** [ME, fr. L *tonus* [“tone us”] **tension**, **tone**, fr. Gk *tonos* [“tone NOs/nose” (sinus rhythm)], lit., **act of stretching**; akin to Gk *teinein* **to stretch**—more at THIN [“lean”]] (14c) [**LISTEN to the imagery that relates to the components of Noah’s ark**] **1** : vocal or musical sound of a specific quality <spoke in low ~s> <masculine ~s>; *esp* : musical sound with respect to **timbre** [“timber”] and manner of expression **2 a** : a sound of definite **pitch** and vibration **b** : WHOLE STEP **3** : accent or inflection expressive of a mood or emotion **4** : the pitch of a word often used to express differences of meaning **5** : a particular pitch or change of pitch constituting an element in the intonation of a phrase or sentence <high ~> <low ~> <mid ~> <low-rising ~> <falling ~> **6** : style or manner of expression in speaking or writing <seemed wise to adopt a **conciliatory** ~> **7 a** (1) : color quality or value (2) : a tint or shade of color **b** : the color that appreciably modifies a hue or white or black <gray walls of greenish ~> **8** : **the effect in painting of light and shade together with color** **9 a** : the state of a living body or any of its organs [“organ”—“a wind instrument consisting of sets of **pipes** made to sound by **compressed air** and controlled [LAW’s job] by keyboards and producing a **variety** of musical effects—called also *pipe organ*”] or parts in which the functions are healthy and performed with **due** vigor **b** : normal tension [“ten shun”] or responsiveness to stimuli; *specif* : muscular tonus **10 a** : healthy **elasticity** : RESILIENCY **b** : general character, quality, or trend <a city’s low moral ~> **c** : **frame of mind** : MOOD

2tone**—vb** **toned**; **ton-ing** *vt* (1660) **1** : INTONE **2** : to give a particular intonation or inflection to **3 a** : to impart tone to : **STRENGTHEN** <medicine to ~ up the system> **b** : to **soften** in color, appearance, or sound : MELLOW — often used with *down* **c** : **to change the normal** silver image of (as a photographic print) into a colored image ~*vi* **1** : to assume a pleasing color quality or tint **2** : to blend or harmonize in **color**

tonearm**—n** (1913) : the moveable part of a phonograph or record player that carries the pickup [**sounds like a “truck”**] and permits the needle to follow the record groove

toneme**—n** (ca. 1924) : an intonation phoneme in a tone language—**to-ne-mic** *adj*

tone language**—n** (ca. 1909) : a language (as Chinese, Sudanic, or Bantu) in which variations in tone distinguish words of different meaning that otherwise would sound alike

tone poem**—n** (1902) : SYMPHONIC POEM—**tone poet** *n*

toner**—n** (1888) : one that tones or is a source of tones: as **a** : a pure organic **pigment** **b** : a solution used to impart color to a silver photographic image **c** : a substance used to develop a **latent** xerographic image [“zero” graphic—i.e. “nothing”/unseen/no image—and no sound]

tonner**—n** (1851) : an object (as a ship) having a specified tonnage—used in combination <a

thousand-tonner>

tony—*adj ton-i-er; -est* (1877) : marked by an aristocratic or high-toned manner or style

I was searching for a particular Scripture and came across this one:

Ezekiel 21:3 (Complete Jewish Bible),

...“say to the Negev forest: ‘Hear the word of ADONAI. Adonai ELOHIM [“EL O Him” // “Mi Hole”→ “I’m (the) Hole” ← this name [ELOHIM] shows imagery of “first and last” and “weaving” a knot (analemma)→ **IM EL HOLE**] says, “**I will light a fire in you** [this caused “light” to “appear” in a “dark” place]; **it will devour every tree in you, green and dry alike; a blazing, unquenchable flame that will scorch** every face from the **Negev** [“vegen”—[“vegan”] someone who does not eat any “meat/meet” products—i.e DEATH ate “her B’s”) to the north [LOVE/LIFE].””

GOOD—the “**wick**”-ed [His “**h-AND**” [DNA with “**breath**”] is not “**waxed**” short]

March 10, 2013

Time changed last night. This morning, I was fast asleep when I heard the dog scratching at my door. It was time for me to be up and getting dressed for Sunday School. Father sent her to wake me up so that I wouldn’t be late. Once I was up, Her Majesty went back to bed. I ended up being late anyway. For some reason, I couldn’t get myself together to get out of the house on time. I should have decided what to wear yesterday.

Today, Elder Cox (the pastor of Holy Ark Church—the imagery of which I won’t go into now) read a passage from Mark 5 (verses 1-12). I saw imagery of the breaking “**UP**” of the fallow ground [I’m not sure if I have discussed this before, or after, this point. Could “fallow ground” be imagery of a “**COMPRESSED**” file?].

Mark 5:5,

“And always, night and day, he was in the mountains [the “peaks” of the wavelength], and in the tombs [the “trough” of the wavelength], crying [“with a loud voice”], and cutting himself with stones [“cell division”→ “**para dicing**”].”

[Jeremiah 4:3-Jeremiah 5:1—I would place it all here, but I’m getting tired now so I’ll only put the four verses] Jeremiah 4:3-5 & Jeremiah 5:1,

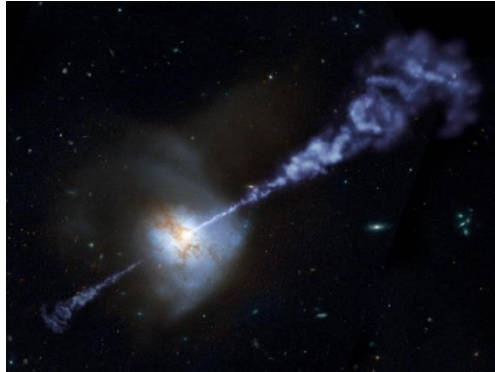
“For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground [the Bible I am using has a typographical error—it places a “gap” between the L’s of “fal low”—i.e. “**fall low**”→ “**follow**”], and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem [Rev. 21:2, “And I John saw the holy city [the “hole”/the “body prepared”/the place of LAW], new Jerusalem [it hadn’t existed before], coming down from God out of heaven, prepared as a bride adorned for her husband [“**hush band**”—i.e. a stretchy rubber band, a musical band, etc.]”]: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.....Run ye to and fro [cf. Job 1:7, Job 2:2] through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof [cf. Matt. 7:13], if ye can find a man, if there be any that executeth judgment, that seeketh the **truth**; and I

rubber
rubbish
ruby
rub→smear

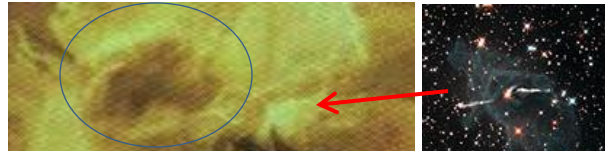
"Lover" blind is also imagery of the sieve/"great-Er"—so what does this truly mean?

will pardon it [question: why does "truth" need a "pardon"? Answer: "pardon" → "nodrap(e)"—"no drape" means no "veil"—means Father will remove the [louver] "blinders" and we will "see"!]."

I want to reiterate what I began on March 5—the tree growing out of the box because it needs more "room" (cf. Isaiah 49). Considering the fact that "we" (the hill) are the ones upside-down (in the hole), it would be safe to say that only perspective truly determines which is the "root system" growing from the trunk and which are the "branches" growing from the trunk. One end craving water, the other craving air. As humans we need "both" to live. For a tree, the one is dependent upon the other to "truly" be "ALIVE."



This image from Nasa.gov is imagery of the tree and the root system both emerging in opposite directions from a "trunk" or "base." It is also imagery of "Ephraim"—i.e. "double fruit"—akin to "burning the candle at both ends." COMPARE to image on Africa and its Hubble counterpart. When I changed the size of the image on Africa, I saw what looks to me to be Stephen Hawking's "profile" (in the circle).



"hawk"—STRONG'S 5322 (nêts, nayts)—from 5340 [to glare]; a flower (from its brilliancy); also a hawk (from its flashing speed)

[compare "same" # STRONG'S Greek 5322 (phanōs, fan-os)—"a listener, i.e. light; lantern"]

March 12, 2013

I was reading over the part that says, "'He' went in, so that 'we' could come out!" I said that Father wants to remain lost in His thoughts. But I also said above it that He wants to "not be lost" but "free." Both are correct. Just like the tree above, **Father is "out" when He is "in."**

1 Thessalonians,

"Then **we which are alive and remain** shall be **caught up together** with them in the clouds to **meet the Lord in the air** [no confinement!]: and so shall we ever be with the Lord."

Because the Father and Son are ONE, this is possible. He looked inside of Himself and saw what He desired—a family! Father was able to "escape" Himself—His own worst adversary—the confinement of being **"THERE."**

"Man that is born of woman is of few days, and full of trouble."—Job 14:1

A few years ago, I thought about volunteering at a local ministry. I called and got an interview. According to MapQuest it was a 22 minute drive from my house. After I arrived, I was given a "tour" and met with some of the people there. Most were women and were about my age or older [but mainly older]. They all seemed to be dressed alike—"professional" dress—but none were wearing "suits" and all seemed to be of the same "style." I kept hearing a voice in my head saying, "**Stepford** wives, Stepford wives." Just before I was to leave, the lady who would be making the final decision about hiring me as a [non-paid] volunteer, asked me a simple question about my family. Without thinking about it, I answered her question off the top of my head. She seemed offended by the answer. She said, "You make your family sound like *The Waltons*"—as if that was a "bad" thing. I didn't understand why the truth offended her. In all of the large families [5+ kids] that I know, the children all get along very well—they are not at odds with each other [and most of the families that I grew up with were large—8 or more]. The families whose homes were a "war zone" normally had two kids of the same sex [or, five or less]. There were eight kids in my family—four boys, four girls. The birth order was boy, girl, boy, girl, until it got to me. I'm #7—the only odd numbered girl. My

What "things" did Stephen Hawking discover after his "m"-mobility?

baby brother, who came 4 ½ years after me, is the only even numbered boy. My sisters and I marvel about how the 1st born and the last born are so much alike [with 15 years between them].

“And Jesus saith unto him, I will come and heal him.”—Matthew 8:7

What is it about pets? For the most part, they do nothing but exist. And yet, we spend hundreds of dollars on them per year. Her Majesty has a way about her that says, “Worship me, worship me!!!” —wagging her tiny tail at 100mph whenever someone walks in through the door. If she thinks she’s not getting enough attention, she’ll run to the top of the couch and do the same. She wants to be petted and loved-on the moment “family” walks in. She is normally frantic until we say, “I see you, I see you,” and pet her on the head, or scratch her back.

She has a somewhat different reaction with my 81-year-old father. She gets just as excited when he comes in. However, she will pause, after being petted, and hold out her paw for him to shake it. He trained her that way. And for him only will she bark, when his car drives up to the curb.

March 13, 2013

“And he said unto them, He that hath ears to hear, let him hear.”—Mark 4:9

Everyone wants to be the “teacher.” But one shouldn’t under-value what can be **gained** by listening to others—I learned the meaning of “patience” by observing a “cat.”

Even teachers have to have periodic “learning” [**training**] sessions—where they are given the opportunity to improve their teaching ability with up-to-date “cutting-edge” tools.

I go to Sunday School and weekday Bible Study. You may be wondering, “Why? No one does that anymore.” All’s the pity [**“pee—it ‘y’”**] for them. Truth is there is much to be gained in listening to others tell their views on what the Scriptures are saying to them personally. Most of the time, they are hearing something that I am not. What they hear causes me to think! Even the words of a “child” have great value. I “learn” something more every time I step through the doors of my church. Most of the time what I learn may seem to be something of no significance to anyone else, but it “screams” out to me.

At the beginning of my journey of discovery through the Word [the Holy Bible], I decided that I would put away all that I thought I “knew” and begin from the point of knowing “nothing” [like a computer that’s been “re-imaged” (I believe that’s what they call it)—i.e. returned to “factory settings”] and I would allow Father to give me the questions I need to be asking and allow Him to “teach” me.

I believe preachers and scientists are just alike. They both “know/no” too much. They are two sides of one coin—LIFE and DEATH—only perspective determines which is “witch.” Preachers [as LIFE portraying Satan] tend to view scientists as “thieves” robbing man of his “faith.” Scientists, on the other hand, tend to view preachers as “fools” feeding “wee**k**” minds with “nothing.” AND YET, scientists [as LIFE portraying a “fool”] are “busy” proving the existence of the “unseen”—i.e. “nothing”—**the “dark matters.”**

The words “yet,” “busy” [**“BE—us ‘y’”**], and “pity” seemed to stand out to me [**as well as the word “unity”** [**“UN”—it ‘y’/ “UN knit ‘y’”**] of Ps. 133], like the word “poverty” [i.e. **the many perspectives of “WHY”**]. I looked up “busy” in the STRONG’S Concordance and discovered some facts that were interesting to me:

“busy” is only listed **“once”** [1 Kings 20:40], but

“business” is listed **29 times**;

“busybody” is only listed **“once”** [1 Peter 4:15], but

“busybodies” is listed “twice.”

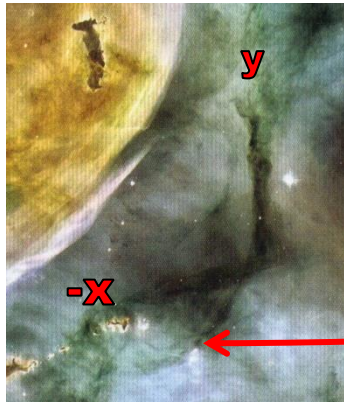
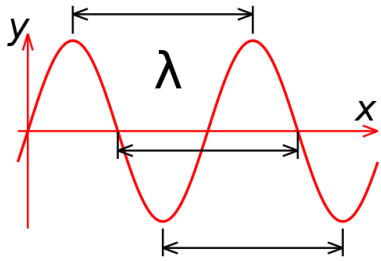
1 Kings 20:38-43,

³⁸So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. ³⁹And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. ⁴⁰And as thy servant was busy here and there [“to and fro”/“up and down”/“peaks and troughs”], he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. ⁴¹And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets [“discerned” → “disc Er—need” → imagery of a “disc us” thrower—“I will turn and toss thee like a ball [that “bounces”]”—and of the “come union” (Communion) “wafer” representative of the “broken bread” that is representative of Jesus]. ⁴²And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction [a play on words → “appointed to speak words of destruction [“de-struct(ure) shun” →]”—i.e. “the waster to destroy” (Isa. 54:16, “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.”)—which is actually like an “oncologist” who prescribes “poison” to treat and possibly “cure” someone with “Can, sir” // “utter” [from root meaning “out”] is also a variant of “udder”—“1 : a large pendulous [variant of “pendulum”] organ consisting of two or more mammary glands enclosed in a common envelope and each provided with a single nipple...2 : MAMMARY GLAND”], therefore thy life shall go for his life, and thy people for his people. ⁴³And the king of Israel went to his house heavy and displeased, and came to Samaria.

North and South represent the “pendulum” effect. East and West represent the “circle” of the earth—they go “round and round” without “end” like the marry-go-round.

Could “busy” [“sub ‘y’”] be an equation like:

β times μ is “a change in the direction of ‘y’”
 β (or, δ) x μ is equivalent to λ



The bold black “right” angle is a quadrant of a “graph.” If you look closely there is a definite line that I believe represents (possibly) the “supply vs. demand” curve. If you look even closer, you will see that the “curve” is actually a “wave”.

All of **Lamentations 3** may be a “clue” to understanding this graph.

- Vs. 17 → “prosperity” → pro s peri t y
- Vs. 18 → “perish” → peri s-h
- Vs. 19 → “misery” → variant of Greek word for “hate—to detest/love less” → misēō

FACTS to consider: there are 66 verses [equivalent to the number of books in the Holy Bible]
Verse 11 → contains double “ll” and twice (double) said, “He hath”
Verse 22 → contains double “ss”

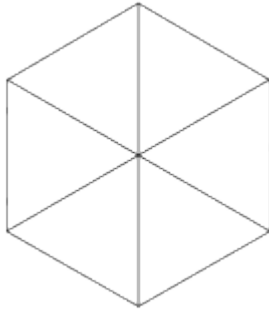
Verse 33 → contains double “ff” & “ll”

Verse 44 → contains double “ss”

Verse 55 → contains double “ll”

Verse 66 → contains NO doubles → “**Persecute and destroy** them in anger **from under** the heavens of the Lord.” [“Per sec(ond) you cross ‘e’” ← “persecute”]

vs. 24, “**The Lord is my portion**, saith my soul; therefore will I hope **in him**.” [cf. Lam. 4:10]



The image to the left is a cube turned at the angle that is aligned with the line that runs from the “top” corner closest to you, through the center point, to the opposite corner at the bottom of the cube (face-on view would be a diagonal line). At this angle, the cube looks like an envelope with only the two “sides” folded together. To complete it, you would fold the “bottom” **up**, and then seal it by folding the “top” **down**. The cube is imagery of “**mine**” → “**down under**” [regardless of angle].

I’m going to leave it to a mathematician to figure all of that out. ☺ As well as the following.

Mark 4:8 (previous verses may help to understand this),

“And other fell on good ground, and did yield fruit that sprang up and increased; and brought **forth**, **some thirty, some sixty, and some an hundred.**”

As I read this this morning, I saw number imagery. Right or wrong this is what came to me [a mathematician can correct it].

Tens position → 30, 60 → 90

Hundreds position → 1

Total → 190 that was “brought **forth**”—sounds like “division” to me → 1/4

$190/4 = 47.5$ “increase” (“shares” of stock? Imagery of “planting,” however, yields “crop.” “Crop” is another word for “cutting down to size”—so what is this imagery really of? cf. Job 1)

Cross reference all of this with Daniel 8:19-26:

Daniel 8:19-26,

¹⁹And he said, Behold, **I will make thee know** what shall be in the last end of the indignation [“in dig nay shun”—i.e. “shun the nay that is in the pit”]: for at the time appointed the end shall be [the end of the time “line”—Jesus said, “It is finished.”]. ²⁰The ram which thou **sawest** [play on words → also an instrument for “cutting”] having two horns are the kings of Media and Persia. ²¹And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king [GOOD]. ²²**Now** that being broken, whereas four **stood up** for it, four kingdoms shall **stand up** out of the nation, **but not in his power** [“power” is also a mathematical term // first it says, “four stood up,” then it says, “four...shall stand up” → CLUE: the details are being laid out in “reverse”]. ²³And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up [DEATH/LIVED/the “Devil”]. ²⁴And his power shall be mighty, **but not by his own power**: and he shall **destroy wonderfully**, and shall prosper, and practise [not “practice”], and shall destroy the mighty and the holy people [these are “two” distinct groups **and** “one” group]. ²⁵And through his [insurance] **policy** [“poll lice, (upside-down) lambda [or Jewish letter “ע” (ayin) or “ץ” (final tsadi) or “צ” (tsadi)]”—it always captures my

attention when I see a word not commonly used in Scripture] also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart [“he” “art”], and by peace [piece—“division”] shall destroy many: he shall also **stand up** against the Prince of princes; but he shall be broken without hand [but by “a” WORD—i.e. the “sound” of His VOICE!]. ²⁶And the vision of the evening and the morning which was told is true: wherefore **shut thou up the vision** [“entomb” the “vision”—in a “box”—like a “tell a vision” “set”—to be “watched”!]; for it shall be for many days [days represent the “length” of the strand with each of us as a “rung” of the ladder—As I typed this, I saw a vision of a “man” climbing up stairs and (when someone died) there was an “empty” place and the man’s foot went through the “hole” that was there because he couldn’t see in the dark to avoid the “snare.”].

March 15, 2013

TRANSFORMATION. I was thinking the other day about, “How the letter Z became an S.” They are two versions of the same thing [whether upper- or lower-case]. This is what I started to come up with: z - ζ - ζ - ζ - z @ φ ; then as I came across these letters, ϑ ς ζ β β, I realized that there is more than one way to do it. It all depends upon the angle of the “turn.”

March 16, 2013

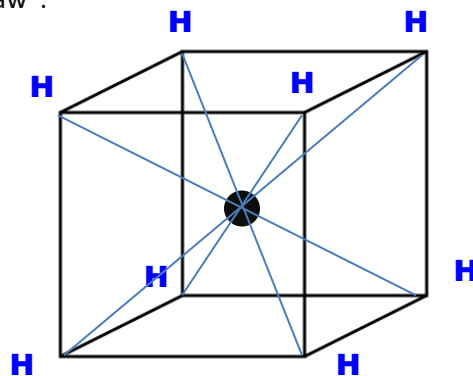
My thoughts are of Her Majesty. Yesterday, my father was giving her some of his hamburger. He laid it on her “plate” on the floor. But, she was lying on the couch. She wanted the beef, but not the inconvenience of having to leave her comfortable “perch” on the couch. She stared at him with a look that we all know means, “You may bring it to me.” He told her he wasn’t going to, that she would just have to come down and get it herself. After moments, she finally realized no one was going to cater her (everyone left the room), so she came down.

March 17, 2013

This came to me today in Sunday School, after I read this passage from the Student Manual:

“It has been said that a statement is not true because it is in Scripture, but it is in Scripture because it is true.”

This is what I “saw”:



N	E	V	A	E	H
E	E				
V		V			
A			A		
E				E	
H					H

“N” is the point in the center
 “Heave in”—i.e. to “implode/collapse
 (core ruption)”

“H” represents the 8 souls saved alive—i.e. the eight “corn-Ers” of the cube are in essence “outside” the cube, free from all confinement. [“L” = Raavi // “4” = MV Boli font for “4” are an “H” with a “missing” leg

// “☺” = MS Reference Specialty [looks like a smiling mouth] // “▶” = “Marlett” and “Webdings” fonts for the number 4 // “Ħ” = “Bookshelf Symbol 7” font for the number “4”]

The “**dot**” in the center represents “being **in**” (or, the “n” of Heavenⁿ)—from “H” to “N” are the letters E,A,V,E “holding” their “place” as “stairs” in space.

When I look at the chart, I see Acts 27:41 expressed in “word”:

Acts 27:41,

“And **falling into** a place where two seas met, they ran the ship aground; and the forepart [**LIFE, the “great”**] stuck fast, and remained unmoveable, but the hinder part [**DEATH, the “small”**] was broken with the violence of the waves.”

At first, I thought it represented a “strong” beginning and a “weak/week” finish. Then I remembered the story of Noah. After the flood, he got drunk and was in his tent “uncovered”—i.e. his “private parts” were “exposed.” Shem and Japheth, Noah’s older two “sons” came into his tent, **walking “backwards,”** to “cover” their father’s “nakedness.” I, later, remembered the verse I placed with the imagery of LAW (beginning of preface):

[LAW] 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.]”

I thought also about something I wrote in the original document about the imagery told in the topography of the earth. The continents are each akin to a “ship.” The U.S., Canada and Mexico are a ship facing west but “turning” east [**East coast is “falling apart” while the west coast is “solidly” sure. Northern Canada is “broken” and Mexico is “turned” to go east. South America is also “turning” east. This is all imagery of the ANALEMMA.**]. When you read the original document you will “see” what I am about to allude to. The helm of the ship is located off the east coast on the **Gaspé Peninsula**, in **Quebec/New Brunswick**, Canada—not far from the “Golden Door” in the U.S.—“Ellis Island.” If the helm and the “door” are at the “rear,” then perhaps the “ship” is actually [or at one point] moving in reverse—like in a “dance” or a “**rock**.”

As I am typing this, the 10:00pm news is on. There is a report about **several** bridges being closed tomorrow due to construction on multiple sites. Texas is the only place I know of that will, not just close a bridge, but in the past have shut down entire freeways overnight [**with no “detours” for out-of-towners passing through**] so that highway crews can do “whatever” [when we drove through the next day, there appeared to have been “no” change except black marks on the roads that I thought “marred” a perfectly good looking freeway].

March 19, 2013

Tonight is Bible Study night. I feel exhausted. I plan to go, however. I know that my pastors, Elder and Sis. Cox, will be there regardless of how they “feel.” Knowing that, I will do my best to be there. And, on time.

March 20, 2013

I sat down on the couch to watch the cartoon, XMen, with my sisters when Her Majesty, Raleigh Michelle [the dog has a “middle” name], walked over and stood next to my knee and stared at the couch. I was in “her” seat. She had been lying there all day. She wanted it “back.” I gave it to her.

Today I read some wise words. I’m not going to interpret them, just allow them to speak for themselves. They are the words of Chelsea Clinton [“Si Hell sea” “[Not nil sea]” [Hell→(breath, scepter of the “Prince”—double “time”)]—from *HuffPost Teen*, March 20, 2013:

1. Ask yourself what you can do for others.

“When [my grandmother and parents] would ask me, ‘Well, what did you do today?’ part of what they implied was, ‘Well, what did you do for others?’ It would not have been okay at the dinner table if I just didn’t have something to say...That was the kind of world I grew up in. And being asked those questions really often helped me to always think, ‘Wow, I have a real responsibility to define my life partly through what I can do for others and what I can learn from others.’ I’m grateful that they set that example.”

2. You should care about the world around you.

“I think [there] is a big misconception that people who are younger are more apathetic or more disinterested or more tuned out. That’s just not true. People are more connected, feel more empowered and feel a greater responsibility for their world than ever before. And we see that in so many different ways. I mean, a greater number and a greater percentage of people than ever before volunteer on a regular basis, and they actually keep volunteering once they’re in college...young people [also] donate small dollars amounts when there are crises, like the Haiti earthquake. So I think all of this says that young people are far from apathetic, actually feel quite engaged, and thankfully, [feel] quite empowered.”

3. Do what you can.

“I think all the time, ‘What can I be doing?’ and then, ‘What should I be doing?’...Because if we feel like, ‘Oh my gosh, we can do everything and we should do everything’—that’s overwhelming and disempowering. So I think about the things where I can make a difference.”

4. If you have a great idea, speak up.

“Let your idea out of your head. Have the courage to share your idea, whether it’s with your teacher, a friend, online—like an online community that is already concentrated around something that you really care about. See what the reaction is, see what the response is. Hopefully that will help surface different ideas to make your idea even stronger.”

5. “Get caught trying.”

“The best advice that my mom gave me was repeating my grandmother’s mantra: Life’s about not what happens to you, it’s about what you do with what happens to you. It really is this kind of galvanizing message in my family. [Also] ‘get caught trying,’ which is something that has really motivated my father’s life. It’s always better to have tried and failed than to never have tried at all.”

Here are other quotes from TEDxTEEN:

- ❖ “As we say in my family: ‘It’s always better to get caught trying.’”—Chelsea Clinton
- ❖ “Engaging in the work of the world is hard, but it’s the best kind of work.”—Chelsea Clinton

- ❖ “This is Generation Happiness.”—Joseph Peter
- ❖ Kuha’o Case, a blind musical prodigy, says, “In my own life, I see no limits.”
- ❖ Inspiring words from Kahu’o: “Each of us in our ourselves has untapped potential.”
- ❖ “In order to change our world, one must ask passionate questions.”—Dylan
- ❖ I believe we’re all human beings not just citizens of our countries.”—Sophie
- ❖ Amaryllis [A ‘Mary’ double-EL is] Fox on choosing to defer school: “I was operating on sheer gut instinct.”
- ❖ “Teens, of anyone in the world you have the power to change it.”—Kristopher
- ❖ Sophie Umazi’s story: “Why would they want to take away my life based on something I can’t control, my physical appearance?”
- ❖ “If you are true to yourself and true to your dream’s it’s going to happen.”—Maria
- ❖ “Get outside your comfort zone.”—advice from @LunarTania
- ❖ Amazing! @Tallia_Storm encourages everyone to, “discover your story!”
- ❖ ...and now a message from Kid President! “What will be your space jam?”
- ❖ “All of us go through challenges to achieve goals but that should never stop us from continuing.”—Ndaba

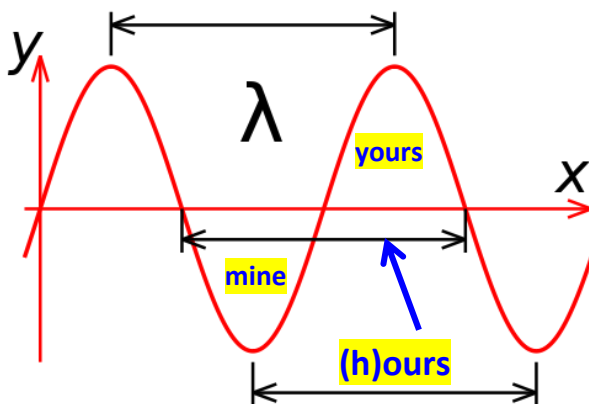
“Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”

—James 1:19

March 21, 2013

I recalled the verse, “He limiteth a certain day” [Heb. 4:7], and suddenly realized that what that is saying is that Father gave Himself a “deadline” [cf. Prov. 16:25]—i.e. a “flat-line” in the “sine us” rhythm. Father [from “O” to “C”] “cut-off” part of the circle to make an opening—“noun” the “unseen.” When Father “speaks,” He is not merely making noise. But, in order to hear “well,” one must “stop” talking [“Silence is golden!"]. Mathematics is “probably” one of the best ways to understand the imagery! We need to learn the “sine language.” Remember that “punctuation” is part of the language (akin to “MORE is” code)!

["punctuation" → "pee (f)unction with "you a" in it]



The **black** horizontal arrows represent “One hour.” The “peaks” are “**mountains**” (λ). The “troughs” are “**mines**” (**y**—i.e. being “down under”)—not “valleys.”

The **red** arrows represent “even”-ing. The horizontal red arrow represents “rest”/“death”/“sleep”—“la **boring**” (laboring) to increase. The vertical red arrow represents the “rest” of PEACE [“piece”]; “going up” means “joy without end.”

I need to address the “issue” of “truth.” “We” are the SEED—the SEED is “truth”—ABSOLUTE truth [as “absolute” as a mathematical function]. With that said, I am going to consider myself “don(e)”!

March 22, 2013

I read this passage today and decided to include it. It is from the **Complete Jewish Bible (CJB)** version of **Ephesians 4**:

Ephesians 4 (CJB)

¹ Therefore I, the prisoner united with the Lord, beg you to lead a life worthy of the calling to which you have been called.

² Always be humble, gentle and patient, bearing with one another in love, ³ and making every effort to preserve the unity the Spirit gives through the binding power of *shalom*. ⁴ There is one body and one Spirit, just as when you were called you were called to one hope. ⁵ And there is one Lord, one trust, one immersion, ⁶ and one God, the Father of all, who rules over all, works through all and is in all.

⁷ Each one of us, however, has been given grace to be measured by the Messiah's bounty. ⁸ This is why it says, **"After he went up into the heights, he led captivity captive and he gave gifts to mankind."**^[a]

What does "he led captivity captive" mean in the science (what is it imagery of)? How is this shown in DNA replication?

⁹ Now this phrase, **"he went up,"** what can it mean if not that he first went down into the lower parts, that is, the earth? ¹⁰ The one who went down is himself the one who also **went up**, far above all of heaven, in order to fill all things. ¹¹ Furthermore, **he gave** some people as emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers. ¹² Their task is to equip God's people for the work of service that builds the body of the Messiah, ¹³ until we all arrive at the unity implied by trusting and knowing the Son of God, at full manhood, at the standard of maturity set by the Messiah's perfection.

¹⁴ We will then no longer be infants tossed about by the waves and blown along by every wind of teaching, at the mercy of people clever in devising ways to deceive. ¹⁵ Instead, speaking the truth in love, we will in every respect grow up into him who is the head, the Messiah. ¹⁶ Under his control, the whole body is being fitted and held together by the support of every joint, with each part working to fulfill its function; this is how the body grows and builds itself up in love.

¹⁷ Therefore I say this — indeed, in union with the Lord I insist on it: do not live any longer as the pagans live, with their sterile ways of thinking. ¹⁸ Their intelligence has been shrouded in darkness, and they are estranged from the life of God, because of the ignorance in them, which in turn comes from resisting God's will. ¹⁹ They have lost all feeling, so they have abandoned themselves to sensuality, practicing any kind of impurity and always greedy for more. ²⁰ But this is not the lesson you learned from the Messiah! ²¹ If you really listened to him and were instructed about him, then you learned that since **what is in Yeshua [JESUS] is truth**, ²² then, so far as your former way of life is concerned, you must strip off your old nature, because your old nature is thoroughly rotted by its deceptive desires; ²³ and you must let your spirits and minds keep being renewed, ²⁴ and clothe yourselves with the new nature created to be godly, which expresses itself in the righteousness and holiness that flow from the truth. ²⁵ Therefore, stripping off falsehood, **let everyone speak truth with his neighbor**,^[b] because we are intimately related to each other as parts of **a** body. [The "Principle/principal" of "RELATIVITY"] **[Amplified version of verses 20-25,**

²⁰ But you did not so learn Christ! ²¹ Assuming that you have really heard Him and been taught by Him, as [all] Truth is in Jesus [embodied and personified in Him], ²² Strip yourselves of your former nature [put off and discard your old unrenewed self] which characterized your previous manner of life and becomes corrupt through lusts and desires that spring from **delusion**; ²³ And be constantly

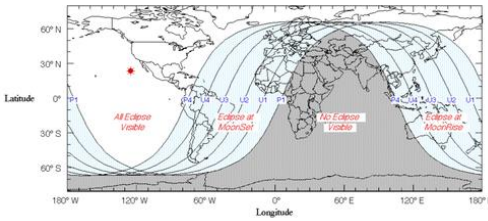
renewed in the spirit of your mind [Isaiah 9:7, “Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom”] [having a fresh mental and spiritual attitude], ²⁴ And put on the new nature (the regenerate self) created in God’s image, [Godlike] in true righteousness and holiness. ²⁵ Therefore, rejecting all falsity and being done now with it, let everyone express the truth with his neighbor, for we are all parts of one body and members one of another.]

²⁶ **Be angry, but don’t sin**^[c] — don’t let the sun go down before you have dealt with the cause of your anger; ²⁷ otherwise you leave room for the Adversary.

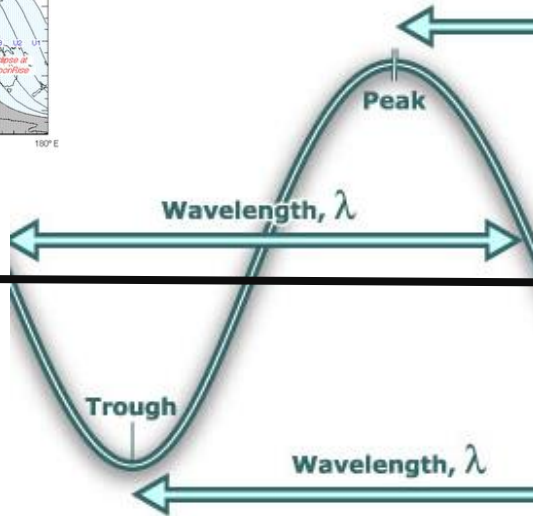
²⁸ The thief must stop stealing; instead, he should make an honest living by his own efforts. This way he will be able to share with those in need.

²⁹ Let no harmful language come from your mouth, only good words that are helpful in meeting the need, words that will benefit those who hear them. ³⁰ Don’t cause grief to God’s *Ruach HaKodesh*, for he has stamped you as his property until the day of final redemption. ³¹ Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness. ³² Instead, be kind to each other, tenderhearted; and forgive each other, just as in the Messiah God has also forgiven you.

March 23, 2013



“Even”-ing



REVERSE Vowel Sounds:

“peak” → “keep”

“trough” → “fort”

DEATH [the “charge” that was “kept”] had to earn his “keep” (Lev. 8:35, Num. 1:53, Num. 3, Num. 8:26, Num. 18:3-5, Num. 31:30, Deut. 11:1, Josh. 22:5, 1 Kings 2:3, 1 Chron. 22:12, 1 Chron. 23:32, 2 Chron. 13:11, Ps. 91:11/Luke 4:10, Eze. 40:45-46, Eze. 44:8-16, Zech. 3:7, Acts 21:24, **2 Cor. 11:9, “...keep myself.”**).

The “worm” actually **moved from left (east) to right (west)** [you need to view the Earth as the “body” of a “person”—you’ll understand “why” after reading the original document] through the “worm-hole”—He came in “backwards.” From the “even”-ing line to the peak (12:00 [John 11:9]) is “mourning.” From the peak to the trough is “knight”—the “saviour” riding in on a “white/right/light” horse. The trough also represents 12:00. From the trough to the “even”-ing line on the west, is the “start” of a “new” Day.

“They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.”—Joel 2:9

March 25, 2013

“Windows.” There are verses in the Holy Bible that refers to someone in regards to a “window.” I have my own story to tell of how my life was changed by a “window.”

As a female business student at a Christian University, I was basically ignored by most of the older male professors, even though my grades ranked higher than the majority of the males’. We female students were seen, for the most part, as future “baby factories.” Nothing was expected of us in the way of future business achievement. By the predominantly male faculty, we women were seen as a “waste” of their time. Therefore, attention had to be fought for through academic achievement. Which is why my story takes a bizarre twist.

Upon graduation, I desired work in any organization whose mission was “helping others”—preferably non-profit. I got a job at a foundation that benefitted the developmentally disabled. I was content with my position up to the day my department was moved to a new building and my desk was placed in front of a window [I shared the room with two others—a colleague and our boss—we had no say in “where” our desks were placed in the room.]. That was the end of winter. I’ll never forget the beginning of Spring. As I sat at my desk filling out those dreaded end-of-the-month reports required by the state, a bird landed on the window ledge and began to sing. I had a sudden realization—I **“hate” sitting behind a desk!** Life was happening “outside” but I was stuck “inside.” I vowed to myself that day that I would never sit behind another desk doing “paper” work, again. I want to be a part of life. And that day, what I was doing seemed more like death to me. I had chosen the wrong profession.

March 26, 2013

Tonight I watched a film, *The Odd Life of Timothy Green*, about a little boy whose existence “stems” from a couple’s desire to have a child. They are told by their doctor that their chance of conceiving a child is hopeless. The wife, after weeping in the room already prepared for their “wanted” child, informs her husband that they are going to “move on.” However, He can’t. They end up talking and planning all evening about what their child will be like—physical appearance, the achievements in sports, etc. They place each dream on slips of paper and place the papers in a miniature “hope” chest. They go outside and bury the chest in the wife’s garden. During that night, there is a storm—only over **their** property (house and yard). To make a long story short, Timothy comes out of the garden [there is a large hole in the garden as though he had been buried there] and fulfills all of their dreams for him—just not in the “way” they had expected. Leaves become a major part of their lives because Timothy has some attached to the lower part of each of his legs—beautiful green leaves. As the seasons change so do the leaves—which begin to fall off one at a time. When they are all gone, it is time for Timothy to “leave” as well. He does so in nearly the same manner in which he arrived, but “different.” The story brought to my mind the poem:

**Mary Mary quite contrary,
How does your garden grow?
With silver bells and cockle shells
And pretty maids all in a row.**

“Silver”, I believe, represents “redemption” [a preacher/theologian would be better able to explain the symbolisms of the different “metals”—i.e. “gold” is for “purification” and “brass” represents “flesh”]. The word “cockle” [**“EL cock”**] brings to mind “cockatrice” and “cock” from Scripture. “Cock” brings to mind “rooster” → “ruess/**ruse** cross Er”. “Pretty maids all in a row” sounds like the DNA strand with its rungs lined up in “ascending” and “descending” order—the DNA “mates” represent positive “joined” with a “negative.”

My greatest concern regarding this paper is that the preachers will find it too difficult to read, and, therefore, ignore it; that scientists may be “turned-off” by the “religious” implications and decide not to read it. In either case, my greatest hope lies in it being read by a “mathematician” (preferably, one who is multi-lingual and knowledgeable of Biblical and Jewish “things”). **The mathematicians will understand the “weaving.”**

March 27, 2013

Last night I saw a possum. I had never seen one before. It reminded me of an armadillo without its “scales” (I don’t know what their “armor” is really called). [I’ve seen a lot of armadillos—mostly lying dead on the side of the road.] But that is what it looked like as it crossed the street to go under my neighbor’s truck. I’m told that they can be mean (just like the raccoons), so I’m glad I was in my car as I passed it.

Information tends to come in cycles—sometimes as a “flood.” Then there are “dry seasons”—times when information “trickles”-in, or not at all. But every [“every”—this word just captured my attention → “e very”/ “e vary” / “a very”/ “avary” / “avery”/ “ovary”] time I think I’m through, “more” comes. A section seems to blossom and it’s as though I’m starting over again but with something “new” [“knew” / “wen(k)—“win(k)”].

My brother, Paul, had discussed with his daughter the possibility of being cremated [“cream mated”/ “cream ate D”/ “qui’ mate D” → “qui facit per alium facit per se —\kwē-fāk-it-per-āl-ē-um-fāk-it-per-sā\ [Latin] : he who does (anything) through another does it through himself” / “qui s’excuse s’accuse —\kē-sek-skuez-sā-kuez\ [French] : he who excuses himself accuses himself”]. My sister, Debbie, couldn’t abide the thought of such a thing. So we buried him in a “box” and placed it in a burial “plot” [like a story—i.e. buried in “paperwork”]. I, too, would like to be cremated, when it’s my “time” to “go.” I’ve already told my sisters not to waste money on a “box” to put my body in once I vacate the premises. Once I’ve said, “Adieu,” this “body” will no longer have significance for me—I won’t be needing [“kneading”] it again! Just cremate it, and scatter the ashes to the wind. It doesn’t even have to be my real ashes. Just take some dirt and cast it to the wind. **That** will suffice! **It’s** all the same to me.

Before I “finally” end this paper, I want to place some focus on two words: “**AMEN**” and “**PASSOVER**”. As I am typing this I am listening to the song by Andre Crouch, “Let The Church Say Amen.” Most people pronounce the word, “Amen,” as though they were saying, “a man.” However, it is spelled as **plural** “man” → “men.” As I have said before, Father refers to Himself in the plural because He is no longer “alone.” He now has “us,” His children—the “many” who are ONE. That is why I believe the singular sound is given to a plural word. **It represents the first made last (and became “MORE”): “name” → “amen”.**

“Passover” is occurring right now. I saw a film on TV yesterday that showed the “burning” of the leaven that was “removed” from Jewish homes. There was a rabbi telling the Jewish TV host the words to the prayer that is prayed as the leaven is being burned. I can’t remember the words, but I do remember what I thought as I heard them, “That is what LIFE would have said to disavow DEATH as a true Son of GOOD/LOVE.” When I think of the word, “pass-over,” I think of the song, “Pass Me Not, Oh Gentle Saviour.” It’s imagery of children being “picked” for a game [the “**team**” → “meat”/meet” → “teeming” shores]. No one wants to be “passed-over” or “left-out.” All the children on the playground are secretly saying to themselves, “Pick me, pick me!” They are heart-broken when “passed-over”—like some sort of “reject.”

A “pass” can be an exchange between players on the same team. “Pass” [“s-sap”] → pass the “ball” [“I-lab”] —“toss” to another team-mate to continue “play”—Isaiah 22:18, “He will surely violently turn and toss thee like a ball into a large country [“count tree”]: there shall thou die, and there the chariots of thy glory shall be the shame of thy lord’s house.”

There is a connectiveness to this imagery that I wasn’t paying attention to. The first “two” times “amen” is used in Scripture is Numbers 5 where the details of the test of “the” unfaithful wife are laid out (verse 11-31). Perhaps the husband (LOVE) “wheeling-lee” fore-gave his wife (LAW), but the eldest son (LIFE) demanded more in retribution for the offence of her illegitimate “second” son being placed upon the “thrown” of “heave-in.”

A
M
E
N,
A
M
E
N

My thoughts just now seemed to merge: Passover and burial plots. Have you ever noticed when you fly over neighborhoods [in the U.S.], that the houses look like individual “graves”—i.e. burial plots lined up in rows [“patches” of “land” areas can also appear this way]? It’s just a “thought”!

March 28, 2013

I am exhausted. I would possibly get more sleep if I stop “thinking.” I wake up in the middle of the night to write down my thoughts—some are “new” insights, some are corrections of what was “said,” some are changes that give greater “clarity” of what was said. All seem great to me. But, like in the past, all may not find their way into this paper—many are “lost” thoughts.

One thought I had this morning was about “springboards.” According to Webster’s Ninth New Collegiate Dictionary:

springboard—*n* (1866) **1** : a flexible board usu. secured at one end [a “fixed” point] and used for gymnastic stunts or diving **2** : a point of departure : JUMPING-OFF PLACE

I’ve known many who I’m sure had “perfect” faith—a lot were small children—yet they did not receive what they were believing for. Some even went “lower” from where they were instead of going “higher” to where they wanted to “BE.” I pondered “why” such “perfect” faith seemed to go unrewarded. Then I realized that faith is like a springboard. Sometimes faith seems not to “work” because of “where” the “BE lever” is headed. The further you are to be propelled (cast) forward, the farther (“deeper”) you must be “pulled” back (or “pushed” down) by the “sling.” A diver on a springboard “bounces” to gain momentum. The springboard takes him “lower” than his “static” position in order to propel him “higher” at his “release” before his “plunge” into the pool.

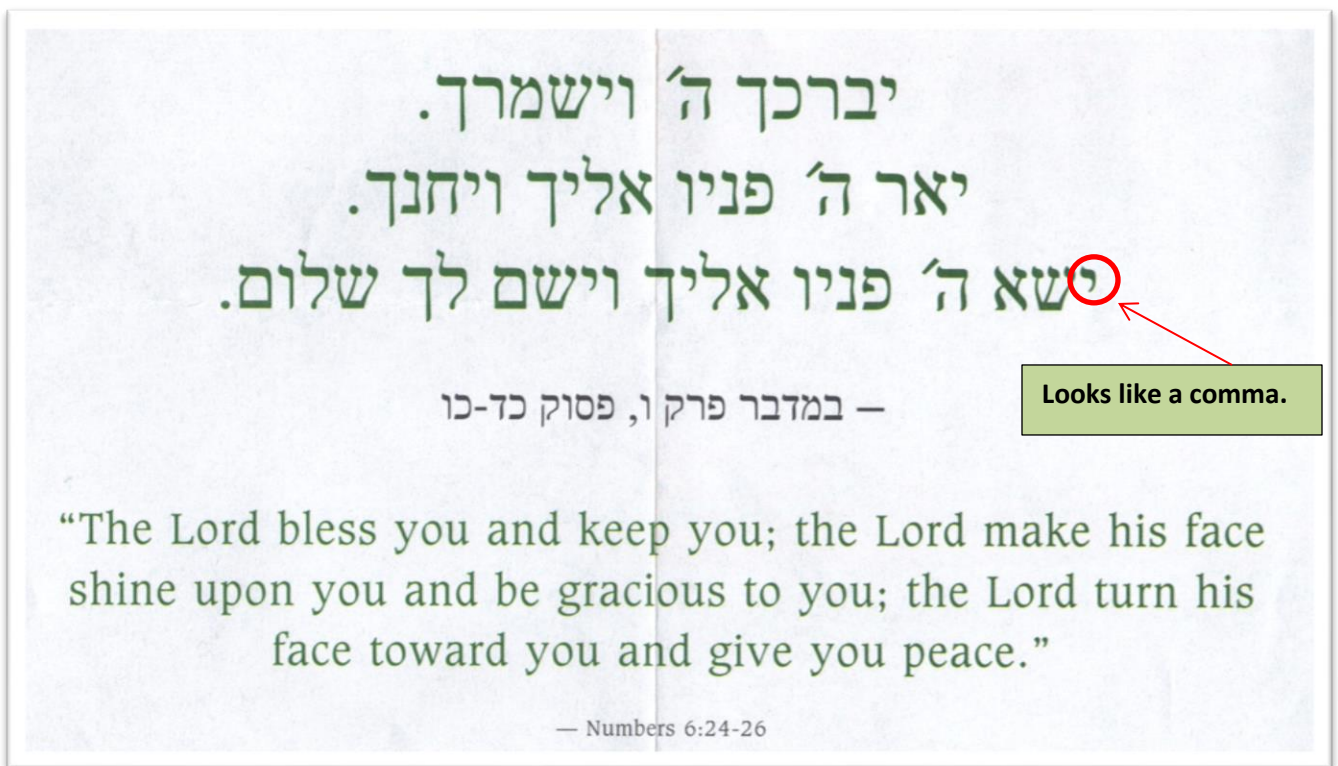
Tonight Pastor Cox spoke from the passage in John 18:2-8.

²And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. ³Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. ⁴Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?** ⁵They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which betrayed him, stood with them. ⁶As soon then as he had said unto them, I am he, they went backward, and fell to the ground. ⁷Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. ⁸Jesus answered, I have told you that I am he: if therefore ye seek me, **let these go their way:** [This colon is significant. It implies that Jesus had more to say that was of significance, but the words that **immediately** follow are not considered to be Jesus’ words, chiefly, I assume, because of the word, “he,” in verse 9: ⁹That the saying might be fulfilled, **which he spake,** Of them which thou gavest me have I lost **none.**]

Besides being a noun, “**He**” is also the fifth letter of the Hebrew alphabet.

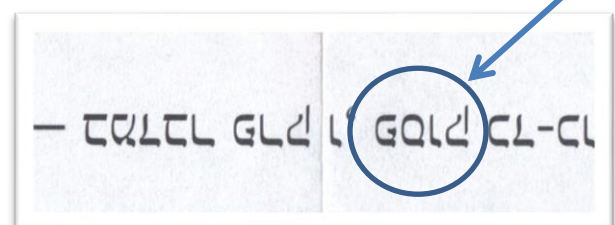
Today I came across a file that I have of Hubble news releases. I intend to place them in this paper in the science section. I believe those who are seeking knowledge will be able, especially after having reached this point, to understand the imagery that is conveyed in the information gained by the cosmologists (space explorers). And, it is my hope, that the scientist/mathematicians who read this paper will be able to lend some understanding to those involved who have not read this paper. I would encourage anyone who is serious about understanding the Holy Bible in order to understand its imagery to watch or listen to Joseph Prince, Charles Capps, Perry Stone, Bill Winston, Andrew Wommack, and T. D. Jakes—all of these, preachers

that have a good understanding of “certain” imagery of the Holy Bible. Bill Winston [*“Believer’s Walk of Faith”*] did a preaching series in the past titled, *“Understanding Your Divinity”* [but I believe Creflo Dollar (*“Changing Your World”*) leads the charge in this “understanding”]. Andrew Wommack has a daily program (most, if not all, of these men do) in which he goes through the Holy Bible and very simply explains Scripture—cross-referencing them to gain better understanding of what is being said [called *“The Gospel Truth”*]. Charles Capps [*“Concepts of Faith”*] is the one to see concerning “time”! Perry Stone [*“Manifest”*] has invaluable knowledge of Jewish “things” (customs, rabbinical teachings, language, etc., as well as knowledge of historical, Biblical “things”). Myles Munroe understands the “separation” of roles [like the colors of the rainbow] that each [GOOD, LOVE, LAW, LIFE, DEATH] play in the imagery. Joseph Prince [*“Destined to Reign”*] stands alone in the area of **imagery seen in the Hebrew letters**. I have not had the time to hear all that he has taught on the subject, but today I opened mail sent to me last week from the International Fellowship of Christians and Jews. It contained a Scripture (Numbers 6:24-26) in Hebrew and English that caught my attention—he may be able to shed better light on it.



I glanced at it, then I noticed something peculiar.

Now look at it upside-down!

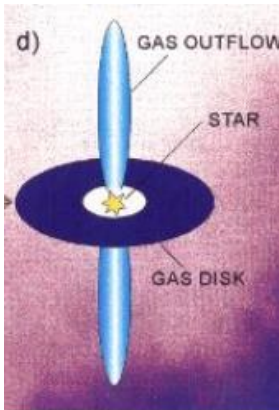


It resembles the word “Gold” [followed by CL₂ → one great, one small]. And the letter that I circled in red looks like a **“comma”** [“coma” or “comb ‘a’” —twice done].

These preachers may not word it the way I have, but they already understand it just like the scientists and mathematicians do. The combined knowledge of these groups will give a clear, accurate portrait of our existence in this “hill” of a “hole” [and correct any mistakes I may have made in my attempts to explain it].

March 31, 2013

Last night after I turned-off my computer, I saw something in the Hebrew letter “lamed” [“the med”/ “crippled”].



COMPARE “lamed” to images from:

Ebay.com (drag queen costume), **UNC.edu** (Egyptian headdress—note the “armadillo”-looking “tail”), and **Virginia.edu** (Egyptian headdress). The bottom curvature could be the “shape” of the “back” of the “head” /or, something (like “hair”) going “behind” the “ear” to rest on the “front” of the shoulder.

COMPARE last headdress to the Wandjina rock in Australia (**Wikipedia.org**) and image of star formation (from **Arizona.edu**). Images on the rock could also be compared to **“butterflies/moths”!**—encased in “wedged” circles. Images “outside” these circles tell their own story.

Could LAMED mean, “stop, turn, and go back up, now go forward”? [Reading the image from bottom to top]

“Lamed” is like the letter, “S”. I believe that if you rotate it 90° to the left, it would look like a line drawn on a graph [the horizontal line becoming the y-axis]. In that respect, I think it is akin to the sinus rhythm and, also, [at a 45° angle] the symbol for “square root” [imagery of how Father possibly “felt” before the beginning of “things”—i.e. “dead”—imagery of a flat line heading “east” for a short while, then going down (as in a “dive” or “bounce”), and suddenly turning to go back up—gaining momentum to go higher; He came back up and is swimming on the surface of the “O shin.” Imagery is also of “digging” and planting seed and the seed growing up above the soil. Father is ever “inter”-seeding.].

inter—*vt in-terred; in-ter-ring* [ME *enteren*, fr. MF *enterrer*, fr. (assumed) VL *interrare*, fr. *in-* + L *terra* earth—more at **TERRACE**] (14c) : to deposit (a dead body) in the earth or in a tomb

inter-—*prefix* [ME *inter-*, *enter-*, fr. MF & L; MF *inter-*, *entre-*, fr. L *inter-*, fr. *inter*; akin to OHG *untar* **between, among**, Gk *enteron* **intestine** [“in test tine”], OE *in in*] **1** : between : among : **in the midst** <*intercrop*> <*interpenetrate*> <*interstellar*> **2** : **reciprocal** <*interrelation*> : reciprocally <*intermarry*> **3** : **located** between <*interface*> **4** : **carried on** between <*international*> **5** : **occurring** between <*interborough*> : **intervening** <*interglacial*> **6** : **shared by or derived from two or more** <*interfaith*> **7** : **between the limits of** : **within** <*intertropical*> **8** : **existing between** <*intercommunal*> <*intercompany*>

As I opened the page of the dictionary to see the meaning of the word, “inter,” the picture for the word, “intaglio,” captures my eye—along with the word, “intarsia.” [I began looking up words in the dictionary after Father told me I needed to improve my vocabulary. I realized that much is taken for granted when you don’t know the “whole” meaning of a word!]

Intaglio [in TAG© LEO—TAGC→“(c)” automatically makes the copyright symbol]—

intarsia [“in tar” and “Asia” linked with “tar”]—

The shape of the letter, “Lamed,” also reminds me of a tool my father used to have when I was a child. I believe he used it to bore holes in planks of wood. The tool had an old-fashioned “crank” similar to that of the old-fashioned hand-mixer used for “mixing/stirring/blending” liquid food ingredients together.

Yesterday I fell. I recently began working at an “assisted living” facility called Emeritus. I mainly wash dishes. I actually love it. No one understands why. I’ve always loved washing dishes at home. Even when I had a dishwasher, I would wash dishes by hand because it helped me to “think.” All tedious chores are like that for me. That’s why I always enjoyed them as a child. I love to think. I love doing the things that cause me to (or help me) “think.” And I think best when my hands are busy. Tedious chores (and sculpturing) don’t require a lot of “thought” to do them—something less mundane might “steal” my focus by “taking” my mind “off” of the “thoughts” that have “greater” meaning for me [or should I say, “to me”?]. Well anyway, yesterday there was a barbeque with the residents and workers and all of their families. At the end, there were a lot of dishes to wash. My friend, Carol, and I were working together when she asked me a question just as I was walking across the wet floor. As she spoke, I turned towards her. As I was turning towards her, my feet slipped right from under me and I fell completely on my side—my upper arm took most of the impact. The wonderful thing is, I didn’t even hurt myself—no bruises, no pain. Not even a bruised ego [though, initially, yes—when I thought David, the “male” cook, had seen my “flight up” onto the floor]—and there was nothing graceful about “how” I “fell.” And today, I feel just as good today as yesterday [although there is the slightest of soreness when I “touch” my arm]. I’m just tired—which is nothing new.

Last night, I watched “Hunger Games.” It was very well acted, but I fail to see what all the hooplah was about. I know you can’t judge a book by its cover—or its movie—but if the movie was anywhere close to the book, I still don’t get it. It seemed to me a twisted tale of *The Wizard of Oz* meet *The Lottery*—with bits and pieces of everything else thrown in for good measure. There is one thing that I found interesting that stayed with me after the movie was over. The young male “contestant” from district 12 said that if he died (and he believed that he would), he wanted to die “as” himself. He didn’t want to “change” and become someone else because of the circumstances they were forced into. In the end, however [and I was expecting them to “make” a difference], instead of changing the system, the system changed them. They conformed to survive.

The Lorax

Boy: (staring at a type of “headstone” with the word “UNLESS” inscribed on it) So, this is really all your fault. You destroyed everything.

Once-ler: Yes. And each day since the Lorax left, I’ve sat here regretting everything I’ve done, staring at that word, “unless,” an-an-and wondering what it meant. But now I’m thinking...Well, maybe you’re the reason the Lorax left that word there.

Boy: Me? Why would he leave that for me?

Once-ler: Because unless someone like you cares a whole awful lot, nothing is going to get better. It’s not. (Once-ler tosses a “seed” down to the boy) The last Truffula seed. You need to plant it, Ted.

Boy: Yeah, but, nobody cares about trees anymore.

Once-ler: Then make them care. Plant the seed in the middle of town, where everyone can see. **Change the way things are. I know it may seem small and insignificant, but it’s not about what it is, it’s about what it can become. That’s not just a seed, any more than you’re just a boy.**

Boy: (yells back over his shoulder as he leaves) I won’t let you down.

Once-ler: I know (He agrees, softly, to himself).

Upside-down view of image seen on Mars resembles a tombstone.

**“Death is the enemy [“inner Me”].
He’s here to take you ‘out’ of here.”**

—Samuel L. Cox

Today is Easter. Pastor Cox taught from John 20:1-7. John 20 begins the same as Matthew 20—with the Proverb 31 “woe man.” He mentioned that DEATH is here (on earth) to take us “out” of here. That caused me to think—“Are there those who will choose to cling to the old no matter how horrible and hard it is that Father had to de**vis**e a means to ‘get us out’?” That is a serious issue for me as I write this paper. Two reasons immediately come to mind: a former in-law and a preacher I once knew. The former in-law is a professing “born-again, Spirit-filled Christian.” Yet, she, in stating that she hopes to live a “long” life, like most Christians, talked as though it was a “curse” to go to Heaven before living a long life on earth [a life that, for a good portion of it, involves “suffering”—the “trials and pain” of everyday “living”]. It causes me to wonder, “Are many Christians ‘afraid’ to ‘die’? Why does this ‘death-of-a-life’ hold so much meaning to them?” The other reason that came to my mind has to do with a preacher. I had submitted a couple of years ago, the first 50-100 pages (all text) to a preacher that I once knew. I asked “them” to judge it as to whether

or not “they” believed it to be a real revelation. I am still waiting for a response. For reasons of “their” own, “they” have failed to communicate with me even though I know for a fact “they” have read what I submitted (in two emails) to “them”. I chose not to send “them” anything else. I saw no purpose in feeding a dead horse. I needed “feed-back.” This person’s lack of response [along with my attempts to get others to read this paper] is the reason I chose to try and put this on the internet. Perhaps then, someone will read it [the **entire paper**—not just an excerpt—“A sample of one does not a conclusion make”] and tell me what they “think.” I could say that that is that preacher’s reason for a lack of response—“they” perhaps needed “more” understanding. It was available for the asking—but “they” didn’t even ask. This paper does open up an alien way of thinking—like the prophets of old—“they” didn’t “fit-in” with the “thinking” of the “world.”

East Er. Sometimes you can hear things over and over again. But until you see it in print, some things can elude you. It takes “sight” sometimes to help you recognize the “extraordinary” of what is already “there.” Sight doesn’t necessarily have to be “physical.” “Inner” sight (mental visualization) is better. That is all that imagery is. But, I believe that there is an “optimal” range of sight. Too close or too far will “miss”-lead you.

April 1, 2013

Friday I went to pick up my first paycheck [which was actually a pay “card”]. I went there by way of the freeway that I normally take [in the three times I’ve gone there, I have taken I-35 to I-30 to Loop 820 to Pipeline Road and two other (lesser) streets] as shown to me by my sister to be the easiest route for me to take since I am prone to getting lost. Friday, my sister went with me. We went just at the start of “rushhour” (3:00). It took us 30 minutes to get there. Returning, there were many more cars on the road. But I only know one way to go and come. I asked my sister, as we began the return trip, which way I should go. She has a mental map in her head—she seems to always know the better or alternate route to take and rarely gets lost. We are polar opposites in that respect—even though I’m very good at reading and navigating by “printed” map—she navigates well by sight and “mental mapping.” My sister left the decision up to me as to which way to take on the return trip—failing to give me some very vital information. Interstate 30 is basically a parking lot heading towards “home” because of such heavy traffic. Traffic moved at a snail’s pace. I got on and right back off again at the next exit. My sister informed me that she goes home by another route—she takes the road “less travelled” [Texas State Highway 121]. That tidbit of information would have been helpful **before** I got on the freeway! I am a person who believes in “**details.**” If I ask someone a question, I expect them to give me as much info as possible—let me decide what I do and don’t need to know, what I can and can’t use! I don’t want them making those decisions for me and cheating me out of my right to choose what will or will not be of use to me. Too much information doesn’t cost anything. Too little could cost a life.

I like to think about a lot of things. One thing in particular I used to think about since I was a child:

- If Angels (and Heaven) are more advanced than we are, why do people who say they have seen Angels, see them still dressed (for the most part) in the style of clothing worn centuries ago?
- Why do they wear “robes”?
- Why do they appear [in my way of thinking] to be ‘stuck’ in that “time-frame”?
- Have they always dressed that way?

I know the Holy Bible says that “in the fullness of time”—referring to when “things” happen in the “time-line” (everything in its order)—but I began to wonder why they have not “**moved on.**”

PSALM 134

A Song of **degrees** [He's "turning up" the oven's heat!]

BEHOLD, bless ye the LORD, all ye servants of the LORD,
which **by night** stand in the house of the LORD.

2 Lift up your hands in the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee **out** of
Zion.

I had a vision of "Angels." Some may argue that I was "dreaming" or "hallucinating"—in any case, I "**saw**" **something**. I was in the hospital being treated for a severe potassium deficiency [and dehydration]. One night I couldn't sleep, so I decided to pray "in tongues." My room was dark and the door was closed. The only light came from the hallway, through a small, narrow curtained [actually, I think it was a louver blind] window. Not long after I began praying, I saw Angels [**life-sized—about my height**] coming "down" one-at-a-time like "musical notes" on a music sheet [**that was my initial thought—after I said to myself, "How beautiful!"**]. They were all "female" with black hair, wearing gowns that reminded me of the nightgown worn by the character "Marianne" [played by Kate Winslet] in the acclaimed film, "*Sense and Sensibility*"—based on the book written by Jane Austen (a gown from the "Romantic" era). The Angels had no skin color. They reminded me more of "light bulbs" with light being emitted from "within" them. As they "floated" down those invisible musical "stairs" [like the lines on the musical "scale"], they floated in a "wave-like" motion [up and down—like a boat on water] as they moved across the 10-12 feet of space towards the door [which "for them" appeared "opened"]. They were speaking in unison and saying in English what I had been praying in "tongues." I had stopped praying (soon after they appeared) to stare at this sight. There were about 20 of them that came down speaking and floating out the door. The vision lasted for a time equivalent to the length of time I had been praying. When it was over, the room was again dark and the door closed. I felt regret that I had "stopped" praying.

April 2, 2013

Raleigh is a dog with some major "issues." I can't quite figure her out. I'm sure she's thinking the same about me. Such as: "Why can't I get her to give me water at mid-night? It'll stay in me at least four hours before I'll need her to take me out again!" ☺



The other night I saw an advertisement for two books I have heard about but never read: *90 minutes in Heaven* and *23 minutes in Hell*. Ninety plus twenty-three minutes is a hundred and thirteen minutes [90 + 23 = 113]. That is seven minutes short of two hours [120 – 113 = 7]. I wondered about the other seven minutes [**equivalent to a "week"?**]. Is there a book about "7 minutes" somewhere? Is that (**the 7-minutes story**) the story told in the entire Holy Bible—Father's story—*The Week in the Day of a LIFE* [**no mistake about the order of this wording**]? I thought about Colton Burpo, the little boy who said he almost died and saw Heaven. As I was trying to find out about his story last night, I came across a story of a 14-year-old girl. She, too, tells of visiting Heaven, but her story is very different from Burpo's. Here is the article from *The Bennington Vale*
EVENING TRANSCRIPT:

If you are **serious** about understanding the following imageries and "why" they are different, you need to "see" and "read" the discussions that begin at the bottom of page **276-295**; and at the top of page **768-807**. **Don't "judge" it until you have read every word!** "A sample of ONE does not a conclusion make!" **See April 4, 2013 for more clarity.**

Monday, March 28, 2011

Local Girl's Near Death Visit to Heaven Contrasts Colton Burpo's Account in Best-Seller "Heaven is for Real"

By [BC Bass](#)

SAN NARCISO, Calif. -- Last week, a four-year-old boy named Colton Burpo made national headlines when his father, Todd Burpo, appeared live on TODAY to describe his son's extraordinary account of meeting Jesus and John the Baptist in Heaven after a near-death experience in 2003, caused by a ruptured appendix. Colton's story, which frames Todd Burpo's best-selling book "Heaven Is for Real," has reached 1.5 million readers since its release in November. The intricate details and straightforward delivery of Colton's narrative have convinced over a million people that the Christian version of a perfect afterlife truly exists. But a local girl in San Narciso County, who also experienced a supernatural near-death event prior to being revived by paramedics, recounted a much different tale of Heaven. The provocative details in the girl's story have forced a wave of righteous outrage throughout countless Christian groups in the community.



Colton Burpo's Visit to Heaven

For five days preceding Colton's brush with death from appendicitis, his family believed that was suffering from a stomach virus. Their delay in admitting Colton to the hospital nearly cost the boy his life. But months after recovering, Colton gave his parents another shock when he matter-of-factly detailed the wonders of Heaven.

According to Colton, angels sang to ease his anxiety, he spoke with John the Baptist, met his deceased grandfather, and sat on Jesus' purple-robed lap. The boy also confirmed that every being in Heaven had wings. The most compelling evidence, however, was Colton's ability to describe seeing his father praying and his mother crying on the phone.

Todd Burpo -- a pastor at the Crossroads Wesleyan Church in Imperial, Nebraska -- told the hosts of TODAY that he still marvels at how Colton could have known so much about biblical events, the environs of Heaven, or how the boy could have predicted that both of his parents were off crying and praying during his struggle to survive.

Local Girl's Conflicting Version of Heaven

The success of Todd Burpo's "Heaven Is for Real" has reinvigorated the Christian base and allegedly proselytized former non-believers. But Wendy Chousmatison, a 14-year-old student from Bennington Vale, offered reporters a much different depiction of Christ's Kingdom this week.

Wendy was rushed to the hospital on New Year's Day after she was discovered passed out on the kitchen floor by her parents.

"My husband and I had just returned from a New Year's celebration away from town," explained Maribeth Chousmatison, Wendy's mother. "We don't know how long Wendy had been like that, but we called 9-1-1 right away. The doctors told us that Wendy had somehow inhaled an almost fatal amount of model cement...you know, the liquid glue kids use to build toy planes and things? We never knew Wendy was into models. We've never seen any around the house."

Maribeth, through welling tears, said that her daughter was clinically dead for three minutes before medical teams managed to resuscitate her.

And Wendy, like young Colton Burpo, also claimed to have ascended to Heaven during her moments between life and death.

“Heaven is for real,” said Wendy Chousmatison, “but it’s not like the Burpo’s book paints it.”

According to Wendy, Heaven is a boundless realm of social equality, androgyny, and other religions. But most of the biblical figures mentioned in the New Testament did not appear.

“Jesus was there, in a way,” Wendy continued, “but he said that he had many names, and Jesus was just one of them. He looked like a dark-skinned homeless man. But kinda asexual. He could’ve been a woman. Hard to tell. Really, everyone in Heaven looked like that. And poor. There was no wealth, and no one had any possessions. But then, they didn’t need anything. I met people who had been Jews, Muslims, Hindus, Native Americans, Druids, you name it. There weren’t any Scientologists [“sigh in.....”], though. After a while, Jesus introduced me to the Buddha [“bud-d (laughter)”] and told me what a great influence he had been. I s Jesus traveled to India to learn about his teachings at some point. That’s what he said, anyway. Then he reunited me with my Uncle Carl, who was gay. I was blown away. But Jesus said that God was gay [“gay” — Father turned “in” to His Son and His Son turned “in” to Him—i.e. **being in “covenant”**—however, Father wants “out” // (flipped and turned) “hag”] too, because God was all things. Then he whispered in my ear, ‘I have other sheep, which are not of this fold; I must bring them also.’ It was truly a gorgeous experience.”

But Wendy’s vision has riled nearly every Christian group in San Narciso County.

“It’s aberrant and jarring,” said Elijah Malstrom, leader of the largest evangelical church in the county.

“Homos in Heaven? God is gay? This girl accused her Lord of being some sort of perverted sodomite and then called it a moving experience? It makes me sick just to think about it. And Heaven’s some sort of communist nightmare too, where everyone is destitute. Terrorists mingle freely with saints. It’s an outrage. Where is God’s wrath and punishment? Where are the fires to consume the sinners? If you ask me, little Wendy went straight to Hell and was just too ignorant of Christ’s teachings to understand the difference. If I were the Chousmatisons, I’d be dragging my little girl to church straight away, before it’s too late. A little fire and brimstone to set her right. I’ve talked to them, and they’re just as concerned as me. Maybe if Wendy spent more time in church instead of hanging around the seedy North Viaduct area by the soup kitchens and thrift shops and shelters, consorting with that unclean rabble, her classmates wouldn’t tease her so unmercifully. And the real Jesus, not this dirty anti-Christ she claims to have met, might welcome her back into the fold.” [This sounds a lot like LIFE in his role as “Satan”.]

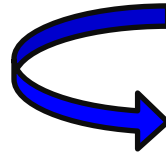
Is Wendy’s experience a lie? I don’t believe so. She merely saw the imagery from another perspective—Earth’s perspective—i.e. the “black” hole (an “inverted” hill)—the picture “negative” or mirrored image.

I suddenly realized something about the letter “h” [lowercase]—i.e. “push” and “pull.”





The line represents “**pushing**” to get “in”—but Father wants “out”—i.e. the “pull”



The “**turning**” represents Father reaching “out” and “grabbing hold” of His own hand to “**pull**” Himself “out of Himself” [like the painting by Michaelangelo in the Cistine Chapel→Adam and God are one and the same Person].

April 3, 2013

I saw the letters on the “left” on *Destined to Reign* with Joseph Prince, and I realized the image on the “right” (holding one end fixed and rotating the other 180° like the Möbius Strip)—Father’s “healing” is in the “enlargement”—i.e. the “MORE”.



These 3 Hebrew letters spell “Rapha” (“healing”)



“Turned,” these letters form the clothing abbreviation for the size “**extra large**.”

This, too.



These 4 Hebrew letters spell “kherpah” (“reproach”)—“resting upon conditions of shame and disgrace”



Upside-down, “kherpah” spells “**ugly**”—if you keep the middle two letters “fixed” and make the first last and the last first. The “y” is “broken.”

The reason I chose to use Hebrew letters from the poster (from a previous page) has to do with the fact that you can’t change the “size” of the font (on my computer, anyway). It insists on keeping the Hebrew letters “small.” My computer refuses to allow me to “enlarge” the size of the font of Hebrew letters.

All definitions from **STRONG’S 7495** → **STRONG’S 7534** are worth putting here because they lend much to clarity of the imagery. I will allow those who are truly interested to “fully” look them up for themselves.

STRONG’S 7495 (râphâ’ or râphâh [pronoun. *raw-faw’*]) is “a primitive root; prop. to mend (by stitching), i.e. (fig.) to cure:—cure, (cause to) heal, physician, repair, x thoroughly, make whole. See 7503.”

STRONG’S 7496 (râphâ’) is “from 7495 in the sense of 7503; prop. *lax*, i.e. (fig.) a *ghost* (as *dead*; **in plural only**):— dead, deceased. [As I stated earlier: “ghost” → “**Great HOST**”]

STRONG’S 7497 (râphâ’ or râphâh) is “from 7495 in the sense of *invigorating*; a *giant*:—giant, Rapha, Rephaim (-s). See also 1051.

STRONG’S 7499 (rêphû’âh) is “**feminine** pass. part. of 7495; a *medicament*:—heal [-ed], medicine.

STRONG’S 7500 (riph’ûwth, *rif-ooth’*); from 7495; a *cure*:—health.

STRONG’S 7518 (rats [pronounced *rats* [(backwards) “stars”]]) “contr. from 7533; **a fragment**:— pierce. [“god” is a fragment of “Good”// “göd” → “gold”/“goad”—a variant of “road”]

STRONG’S 7519 (râtsâ’, *raw-tsaw*’); a prim. root; to *run*; also to *delight* in:—accept, run.

STRONG’S 7521 (râtsâh, *raw-tsaw*’); a prim. root; to *be pleased with*; spec. to *satisfy* a debt:...

STRONG’S 7523 (râtsach); a prim. root; prop. to *dash* in pieces, i.e. *kill* (a human being), esp. *murder*:

STRONG’S 7524 (retsach); from 7523; a *crushing*; spec. a *murder-cry*:—slaughter, sword.

“Faith is a struggle” —Todd Burpo

STRONG'S 7527 (râtsa') is “a prim. root; to **pierce**:—bore.

STRONG'S 7533 (râtsats); a prim. root; to **crack** in pieces, lit. or fig.:—break, bruise, crush, discourage, oppress, struggle **together**. [cf. *Gen. 32:24 (Jacob)/2 Samuel 13 (Tamar)*]

STRONG'S 7534 (raq [“Eye”/ “Ear”-raq]); from 7556 in its orig. sense: *emaciated* (as if flattened out):

STRONG'S 7607 (sh^{er}êr [sheer/she Er]) from 7604; *flesh* (as **swelling** out), as living or for food; gen. *food* of any kind; fig. **kindred** by blood:

STRONG'S 7608 (sha'ârâh); fem. of 7607: female kindred by blood:—near kinswomen.

April 4, 2013

This morning I realized that the diagram of the “pushing” and “pulling”. There is an account in the Holy Bible about twins being born and one put forth his hand and the midwives tied a string around his wrist, then the child withdrew his arm back into the womb and his brother was delivered from the womb before him. As I was looking up that account on the website biblegateway.com, I came across these two verses:

Genesis 3:22

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Genesis 8:9

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the **waters were on the face of the whole earth**: then **he put forth his hand, and took her, and pulled her in unto him into the (d)ark**. [Cross-reference with the story of the “rape” of Tamar (King David's daughter) by Amnon [“am none” → “nothing”] and Genesis 1:2, “And the earth was without form, and void [like a “cancelled check”]; and **darkness was upon the face of the deep**. And the Spirit of God moved upon the face of the waters.”]

I decided that all 32 verses of the biblegateway.com word-search for “put forth hand” that came up were worth notice, but I placed only a few here:

Genesis 19:10

But the men put forth their hand, and pulled Lot into the house to them, and shut **to** the door.

Exodus 4:4

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Judges 3:21

And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: [Just reading this one verse it sounds as though Ehud killed himself in the fashion of *Romeo and Juliet*.]

Deuteronomy 25:11-12

When men strive together one with another, and the wife of the one draweth near for to deliver her husband [**double meaning**: she is giving “birth” to her husband—i.e. *LAW gave birth to LOVE who is “one born out of due time” (1 Cor. 15:8)*] **out** of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets [*she is “holding” something*]: Then thou shalt cut off her hand [*her hand is no longer “closed”—i.e. “fist”—but is “opened” by a “wedge” made by “cutting”—imagery of the Möbius Strip, only the Möbius Strip was re-“forged” with a “twist”—Jer. 18:4, “...so he made it again another vessel”*], thine eye shall not pity her. [*Psalm 91 (the whole psalm describes the “protection” she gives to her “husband”—verse 1, “He that*

COMPARE:

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

dwelleth in the **secret place** of the most High shall abide **under the shadow** of the Almighty.” Shadows are **cast** when something without light steps in front of the light source. Cross-reference with 2 Samuel 22)]

2 Samuel 22,

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: 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. ⁴ I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. ⁵ When the waves of death compassed me, the floods of ungodly men made me afraid; ⁶ The sorrows of hell compassed me about; the snares of death prevented me; ⁷ In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. ⁸ Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. ⁹ There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. ¹⁰ He bowed the heavens also, and came down; and darkness was under his feet. ¹¹ And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. ¹² **And he made darkness pavilions round about him, dark waters, and thick clouds of the skies [cf. Job 3—“we” represent the “trouble”→ increase of the “double”].** ¹³ **Through the brightness before him were coals of fire kindled.** ¹⁴ The Lord thundered from heaven, and the most High uttered his voice. ¹⁵ And he sent out arrows, and scattered them; lightning, and discomfited them. ¹⁶ And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. ¹⁷ He sent from above, he took me; he drew me out of many waters; ¹⁸ He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. ¹⁹ They prevented me in the day of my calamity: but the Lord was my stay. ²⁰ He brought me forth also into a large place: he delivered me, because he delighted in me. ²¹ The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. ²² For I have kept the ways of the Lord, and have not wickedly departed from my God. ²³ For all his judgments were before me: and as for his statutes, I did not depart from them. ²⁴ I was also upright before him, and have kept myself from mine iniquity. ²⁵ Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye sight. ²⁶ With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. ²⁷ With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. ²⁸ And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. ²⁹ For thou art my lamp, O Lord: and the Lord will lighten my darkness. ³⁰ For by thee I have run through a troop: by my God have I leaped over a wall. ³¹ As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him. ³² For who is God, save the Lord? and who is a rock, save our God? ³³ God is my strength and power: and he maketh my way perfect. ³⁴ He maketh my feet like hinds' feet: and setteth me upon my high places. ³⁵ He teacheth my hands to war; so that a bow of steel is broken by mine arms. ³⁶ Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. ³⁷ Thou hast enlarged my steps under me;

so that my feet did not slip. ³⁸ I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. ³⁹ And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. ⁴⁰ For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. ⁴¹ Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. ⁴² They looked, but there was none to save; even unto the Lord, but he answered them not. ⁴³ Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad. ⁴⁴ Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. ⁴⁵ Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. ⁴⁶ Strangers shall fade away, and they shall be afraid out of their close places. ⁴⁷ The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. ⁴⁸ It is God that avengeth me, and that bringeth down the people under me. ⁴⁹ And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. ⁵⁰ Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. ⁵¹ He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.



From news.science300.gov

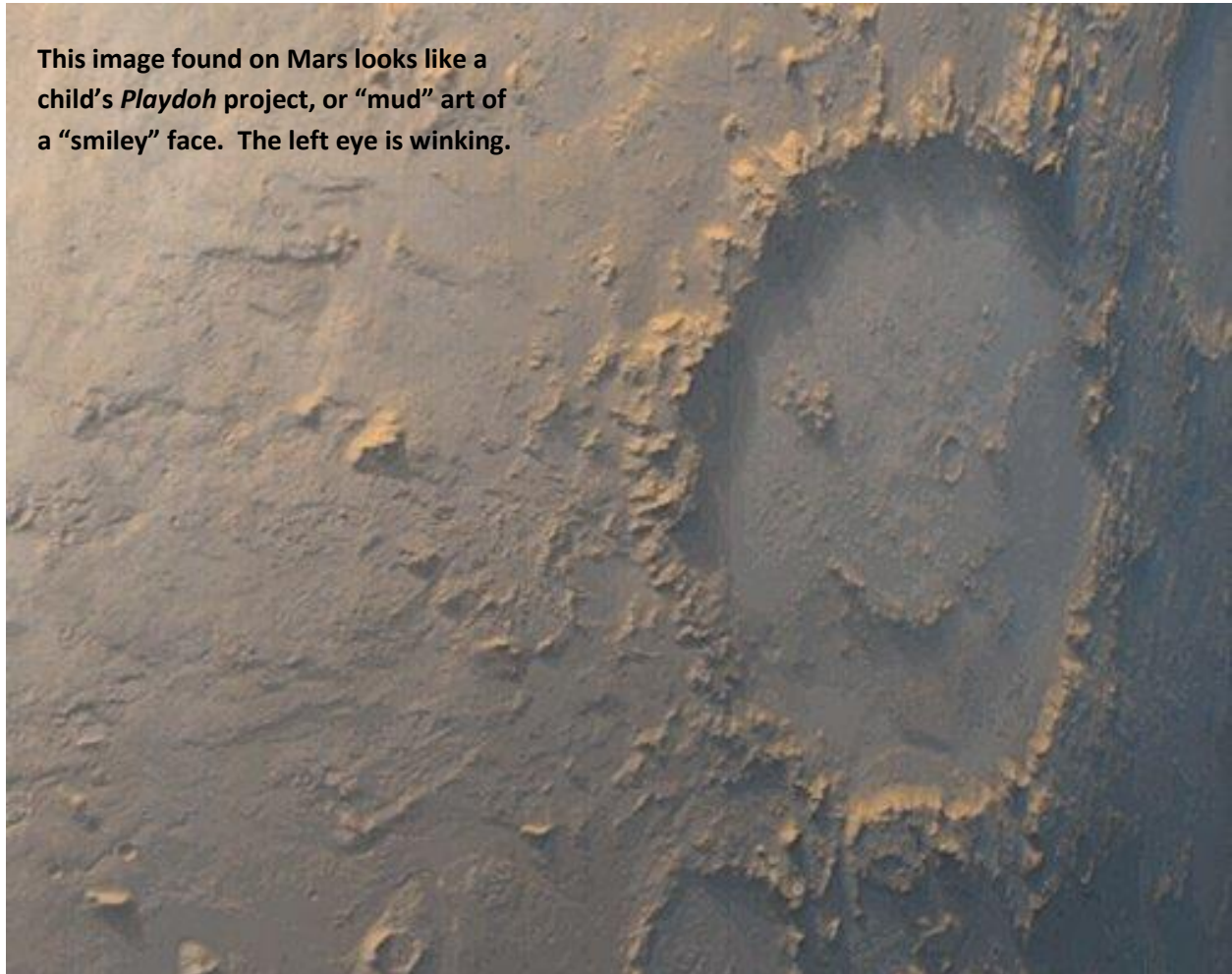
On March 12, 2013, I wrote this:

I was reading over the part that says, “He’ went in, so that ‘we’ could come out!” I said that Father wants to remain lost in His thoughts. But I also said above it that He wants to “not be lost” but “free.” Both are correct. Just like the tree above, **Father is “out” when He is “in”**. **Let me rephrase that—Father is “out” when he is living “through” us [“It came to pass”—not “stay”]**. [I may not word it completely right, but let me try and explain it as best I can—a cosmologist can correct the “wording” later.] Right now, we are that tree trunk [the “cloud” of “dust” turning like a “will” (“test-a-mint”)]—the opening (black hole) of that newly forming “star.” There are “jet” emissions of “gas” from the core of that formation—on two sides! One represents the Father; the other represents the “Son”—all of us as a “collective” whole. There have been much emitted—every “time” someone dies, they become part of that “total” release—the “crack” in “A-dam” [and I do believe that the “Angels” of the first re-telling have already “Be leaved” and are no longer “in” but have gone “out” having made their “choice” to “BE.”]. But as long as some “remain,” Father is not “totally” free. Now I am not saying we should all go kill ourselves. That is not the point. The point lies in our “ignorance” and stubbornness to “refuse” truth—on the secular **and** the religious sides. The reason Father is “lost” in His thoughts is because “we” don’t know “who” we are or “where” we are or where we “come from”—like someone with “amnesia” [“am ne sí a” → (unwoven) “mane si a” [“mane” = Lion = “pride”]/ “many ‘yes’ LAW”]. The religious sector insists upon being “in” covenant (LAW), while the secular insists that there can be no “truth”—only LAW (of nature). [I never use this phraseology, but this is the way it came to me so I will say it] “Either way, we’re screwed.” United we could do “more”—“BE” more. **The only true “enemy” is IGNORANCE.** [Take that however it comes to you!]

April 15, 2013—I was going to end it there, but I have to include these tidbits of imagery.

2 Kings 25:4, “And the city was broken up, and all the men of war [“sperm”—a type of armored “ship” carrying precious “car go”] fled by night by the way of the gate between two walls [vaginal walls], which is by the king’s garden [which is guarded by the “high men”—i.e. the “gate keepers”/“door keepers”]: (now the Chaldees were against the city [the “egg”] round about;) and the king went the way toward the plain [the “more honourable” One went straight “in”].” [Imagery of a wedding is that the day is for ceremony [“meeting” the requirements of LAW] and “feasting”—eating and drinking—and the “night” is for “making” LOVE—a.k.a. “baking cakes” or putting “something” in the “oven.”]

This image found on Mars looks like a child’s *Playdoh* project, or “mud” art of a “smiley” face. The left eye is winking.



Yesterday I spilt coleslaw in the car. It was a “big” mess. It was a bowl’s worth (with juice!). I was coming home from church (where we had had a “dinner” sale) and I purchased several for members of my family. The container I placed them in did not have a “seal”, so when it decided to tumble-over the juice “ran.” That’s when I noticed it through the rear-view mirror. I saw white juice spilling over the edge of the back seat (☹). I felt mortified. I wasn’t in “my” car. I was just a **block** from home (at Riverside Drive). Why couldn’t it have waited? The journey had been “downhill,” but from that point onward was all “uphill.” The juice would flow “back” instead of “forward” off the edge of the seat. To top it all off, I was having the worst headache. My head was aching when I woke up yesterday and worsened as the day went on. I never think

about taking aspirin or Tylenol. I've never had a headache that continued for more than a few minutes. However yesterday, my head ached for most of the day. When I finally thought of taking something for it, the pain subsided.

To get back to my dilemma—when I arrived home, my sister took care of the spilt juice from the coleslaw. I kept wondering all of last night, “Did she do a complete job of cleaning it up? If not, it’s going to really smell by the time she gets off from work.”

There were two messages yesterday. Female Pastor Cox brought forth the first message [titled: **A New Message of Jesus: “COME”**] taken from Matthew 11:28-30. There was imagery there of “oxen” being “led” [“lead”—i.e. **burdened with a “wait”**] with a “harness.”

Pastor Cox took his message [“**And the People Answered Not a Word**”] from 1 King 18 beginning at the 17th verse. I got excited when he mentioned the book of the Kings. **The imagery is so vivid in the books of the Kings.** Every sentence, every “word,” sends my mind on an exploratory mission. I scramble to keep up with my “thoughts.” Verse 21 says, “And Elijah came unto all the people, and said, How long **halt ye** between two opinions? [**Opinions? Why “opinions”? Why didn’t it say, “gods”?**] if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.”

“**O pinions**”. At first I turned the word backwards to see what it looked like—“**snoinipo**”. The first four letters appeared to me to be “**śí**” with “**no**” inserted into it [“**snow**” is the “**yes**” **turned** to “**no**”]. The fifth and sixth letters, I thought, were the first letter of the “second” word (“no”) and the last letter of the first word (“**śí**”). And “pee” was added for “good measure” to “nothing.” Then, I looked up the word “pinion” in Webster’s Ninth New Collegiate Dictionary:

1pinion—*n* [ME, fr. MF *pignon* [“**pig none**”// “**no in Gip(pEr)**”] (15c) **1** : the **terminal** section of a bird’s wing including the **carpus**, metacarpus, and phalanges; *broadly* : WING **2** : FEATHER, QUILL; *also* : FLIGHT FEATHERS—**pinioned** *adj*

1carp—*vi* [ME *carpen*, of Scand origin; akin to Icel *karpa* [“**karma**”—male and female] to dispute] (14c) : **to find fault or complain querulously** —**carp-er** *n*

querulous—*adj* [L *querulous*, fr. *queri* to complain] (1500) **1** : habitually complaining **2** : FRETFUL, WHINING <a ~ voice>

2carp—*n* (1904) : COMPLAINT [**“carp” backwards is “prac(tice)”**]

3carp—*n, pl carp or carps* [ME *carpe*, fr. MF, fr. LL *carpa*, prob. of Gmc origin; akin to OHG *karpfo* carp] (15c) **1** : a large variable Old World soft-finned freshwater fish (*Cyprinus carpio*) of sluggish waters often raised for food; *also* : any of various related cyprinid fishes **2** : a fish (as the European sea bream) resembling a carp

carp- or **carpo-** *comb form*—[F & NL, fr. Gk *karp-*, *karpo-*, fr. *karpos*—more at **HARVEST**] : fruit <*carpology*>

-carp *n comb form*—*n* [NL *-carpium*, fr. Gk *-karpion*, fr. *karpos*] : part of a **fruit** <*mesocarp*> : fruit <*schizocarp*>

carpaccio—*n* [Vittore Carpaccio; fr. the prominent use of red in his painting] (1969) : **slices of raw [raw → war] beef [besides being “oxen” [“oxen”—from “oxygen”] → “beef” is “feed” in reverse] served with a sauce**

2pinion—*vt* (1577) **1** : to restrain (a **bird**) from flight esp. by cutting off the pinion of one wing **2**

a : to disable or restrain by binding the arms b : to bind fast : SHACKLE

3pinion—*n* [F *pignon*, fr. MF *peignon*, fr. *peigne* comb, fr. L *pectin*—more at PECTINATE] (1659) **1** : a gear with a small number of teeth designed to mesh with a larger wheel or rack **2** : the smaller of a pair or the smallest of a train of gear wheels

As I am writing these definitions, I see the 5 definitions for the word “pink” (I had not heard of most of them). I want to include them here because of their significance in understanding the “all things new”—i.e. the “mixture”—LOVE and LAW and their OFFSPRING!

1pink—\ˈpɪŋk\ *n* [ME, fr. MD [the abbreviations mean something] *pinke*] (15c) : a ship with a narrow overhanging stern—called also *pinkie*

2pink—*n* [origin unknown] (1573) **1** : any of a genus (*Dianthus* of the family Caryophyllaceae, the pink family) of plants having a cylindrical many-veined calyx with bracts at its base **2 a** : the very embodiment : PARAGON **b** (1) : one dressed in the height of fashion (2) : ELITE **c** : highest degree possible : HEIGHT <keep their house in the ~ of repair—Rebecca West> — **in the pink** : in the best of health

3pink—*n* (1678) **1** : any of a group of colors bluish red to red in hue, of medium to high lightness, and of low to moderate saturation **2 a** (1) : the scarlet color of a fox hunter’s coat (2) : a fox hunter’s coat of this color **b** : pink-colored clothing **c pl** : light-colored trousers formerly worn by army officers **3** : a person who holds advanced liberal or moderately radical political or economic views

4pink—*adj* (1720) **1** : of the color pink **2** : holding moderately radical and usu. socialistic political or economic views **3** : emotionally moved : EXCITED — often used as an intensive <was tickled ~ by her flattery> — **pink-ness** *n*

5pink—*vt* [ME *pinken* to thrust] (1598) **1 a** : PIERCE, STAB **b** : to wound by irony, criticism, or ridicule **2 a** : to perforate in an ornamental pattern **b** : to cut a saw-toothed edge on [“crafters” use “pinking” shears] [infants “cut” teeth / our teeth can be “set” on “edge”]

I was doing some Spring cleaning just now and came across three books—*HEALED WITHOUT SCARS* by David G. Evans, *YOUR LIFE FOLLOWS YOUR WORDS* by Darlene Bishop, and a book my sister and niece gave me for Christmas a few years ago—Mary Higgins Clark’s *PRETEND YOU DON’T SEE HER* [imagery of LAW]. This is what it says on the “jacket” [I believe by now you can figure out the imagery by yourself]:

What happens when a young woman, having merely been in the wrong place at the wrong time, is accidentally caught up in a dangerous murder investigation?

What happens when she is placed under police protection, forced to give up her identity and move to another part of the country, at least until the killer can be positively identified and apprehended?

What happens when in her new life she meets the perfect man, only she can’t risk falling in love because she can’t tell anyone—even him, especially him—who she really is?

Pretend You Don’t See Her is Mary Higgins Clark’s brilliant and terrifying new novel, her fifteenth, and her most chilling and suspense-filled yet. Set in New York and in Minneapolis-St. Paul, it is the

story of Lacey Farrell, a young rising star on Manhattan's high-powered and competitive real estate scene.

In the course of selling a luxurious skyline coop, Lacey becomes the witness to a murder and hears the dying words of the victim, a woman who is convinced that her attacker was after a journal kept by her daughter up until the day she died in what everyone but her grieving mother believes to have been a tragic accident. Lacey gives the journal to the police, but not before she makes a copy for herself—an impetuous act that later proves to be almost fatal.

Obligated to give up her family, her job, her very identity, Lacey is placed in the witness protection program and sent to live in the Minneapolis-St. Paul area, where she must assume a new life, at least

(continued on back flap)

(continued from front flap)

until the killer can be brought to trial. Once there, she meets and quickly finds herself attracted to Tom Lynch, a young radio talk-show host. He likewise is drawn to her—but Lacey becomes so upset and confused by the life of lies she is forced to live that she tries to break off their burgeoning relationship. How can she commit to him when she can't even tell him her true name?

Then one day she discovers that the killer has traced her to Minneapolis and will soon place not only her but everyone around her in dire jeopardy. Realizing that she is no longer safe, she decides to go back to New York, determined to confront the threat to her life head on.

Armed with nothing more than her own courage and the ambiguous and mystifying clues found in the journal, Lacey is caught in a fast-paced race against time as she tries to uncover who was behind the deaths of the two women before she, too, is killed—not realizing that the journal itself is the reason for the murders...

Chilling, spine-tingling suspense is the hallmark of Mary Higgins Clark's novels. In *Pretend You Don't See Her*, she surpasses herself.

MARY HIGGINS CLARK is the author of fourteen novels and three short-story collections, all of which have been bestsellers. She lives in Saddle River, New Jersey.

JACKET DESIGN BY JACKIE SEOW

JACKET PHOTOGRAPH BY ZULEMA JACOME ["ameluz"—"a meal you (z = suddenly)" → fast food]

AUTHOR PHOTOGRAPH BY BERNARD VIDAL ["la div(e)"—the dive]

PRINTED IN THE U.S.A. COPYRIGHT © 1997 SIMON & SHUSTER

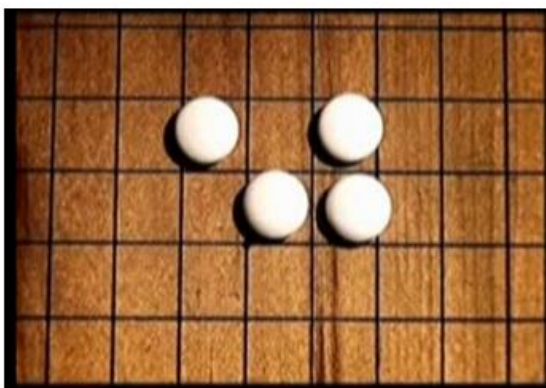
I just finished listening to Joseph Prince. He quoted the verse, "And you shall go out like (or "as") stall-fed calves." I don't know how many people know much about livestock—I don't know very much myself. But, I have seen children programs and visited the "barn" area at the Fort Worth Stock Show so I am not completely ignorant. There is one thing that comes to my mind when I think of an animal being raised in a "stall"—"confinement." I used to (daily) drive past cattle grazing in the fields and know that the difference between the two places lies in one word—"FREEDOM"! Calves grazing in an open field are free to roam over acres of land, smelling fresh air and feeling the sun shining upon them and eating their full—no rationing of meals. Calves being raised in a barn may not face any danger of wolves (there are none in my area), but they face the danger of disease, and are forced to dwell in their own "waste." The stench of such places can be almost unbearable. The images I've seen on the educational programs were very distasteful to me. How could that be "humane"? I hoped that those cows were not kept there all day. If you ever drive past one of

those farms, you never forget the “smell” that “greet” you before you arrive at the farm and lingers long after you have past it.

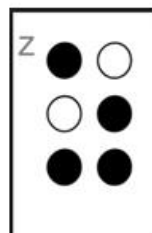
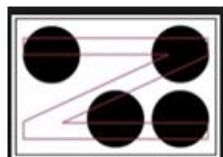
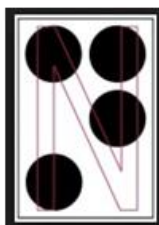
Louver blinds. [Louver→ “**Lover**” with “you” in it/Loo over→overflowing] I mentioned louver blinds at the opening of this paper in regards to “sight” [and I realize that it is also akin to the “shutter” lens of a camera]. I want to mention something here that I recently realized thanks to one of my sisters. My sister, Deb, likes to open the blinds—completely. She wants the sunlight to come in. However (as I’ve told my sister), because the sun is “up”, opening the blinds completely will partially “block” part of its light from coming “in.” If she wants to receive the full effects of its rays, then she needs to slightly “close” the blinds “downward” on the “inside” so that the light will beam down “through” the slats as well as reflect “off of” the slats of the blinds. Much more light would come “in” that way. However, if there is a reflective force that the light is shining upon (in our case, the white exterior of our house), then it would be optimum to tilt the slats in the direction of the reflective force so that we get the full effect of the reflective light (which, again in our case, is “brighter” than the light shining down directly from the sun). The “time” of DAY matters.

As I am continuing my Spring cleaning, I am informed that there has been an explosion at the Boston Marathon in Massachusetts. I hear phrases that I don’t normally hear. One in particular captured my attention—“bomb signature.” I wonder that perhaps that is what we are—the “signature” of the Big Bang—Father’s Name inscribed on this “universe” [“one WORD”—i.e. “the” NAME].

I saw a documentary on YouTube last night titled, “**What We Still Don’t Know: ‘Are We Real?’**” I haven’t finished it yet. I plan to tonight. There was something mentioned in the first half that I want to mention now, even though I haven’t seen the entire thing yet. They mentioned a “game” that the mathematicians called “LIFE” because of its “unpredictability.” “Life had the most basic of ingredients: a board with a grid of squares filled with ‘counters.’ The fate of each counter was governed by rules. Unlike our universe, there were just three [rules that were “equivalent to birth, death, and survival’].” I won’t go into all of the particulars of the game [I plan [if I remember] to do that in “GRACE: The Olympic Games”] but I want to show here the imagery of what they determined was the optimal position of the “counters” [the dots that are “moved” around the board’s grid]:



This was the optimum arrangement of counters for “LIFE.” It resembles the Braille character for the letter “N” (“in”) lying on its “left” [not “right”] side. [“Z” would be its “flipped upside-down on its head” counterpart]. “Z” & “N” each represent two “sudden” changes.



I went to YouTube to watch the remainder of the documentary and saw another that caught my eye—**“Strangest Things In The Universe”** submitted by *StrictlyKings360*. There was so much in that one film that I would love to put into this paper right now, but I don’t want to have to transcribe the entire film, so I will suggest that you go to YouTube, or some other outlet, and watch it for yourself. I will place this quote here by **Laura Danyl** of the **Griffith Observatory** because it is imagery that explains something:

“One of the strangest clouds is one that’s filled with organic molecules, in particular, with ethyl alcohol. Now that, of course, is the alcohol we drink. The idea that there could be this huge cosmic distillery is kind of a fun idea, but in fact, **that’s correct.**”

I found something interesting between what I heard in this film and what I heard in the first documentary (“Are We Real?”—it could have been another documentary, I glimpsed at several). The first mentioned a moon that was covered in “ice” but had water “trapped” (my word for it) beneath the surface. “Strangest Things” mentioned that the water on Venus is thought to have evaporated because of extreme heat. These two scenarios describe Father and “us.” As long as we “remain” in “covenant”—locked away in the “box”—Father is “trapped” beneath the surface—like someone who has “fallen” below the ice [LIFE as “Satan”—a heart that is “stone cold”] and can’t find their way “out”—frantically looking for an “opening”; but we have “shut the door.” I believe that is why Father is “heating” things up—like a distillery [COMPARE historical imagery of Beer Sheba]. True freedom is being like the “wind”—“outside” the “tube.” I believe the “plan” is to make us so uncomfortable inside this “hole” of a tube—of a “womb”— that we will be “eager” to leave it.

When I finished the documentary, **“Strangest Things In The Universe,”** I saw three very entertaining clips of science films and facts put to music—all submitted by *melodysheep*. They are the product of *SymphonyOfScience.com*:

Symphony of Science: “The Quantum World!”

“We Are Star Dust”—Symphony of Science

Symphony of Science: “We Are All Connected”

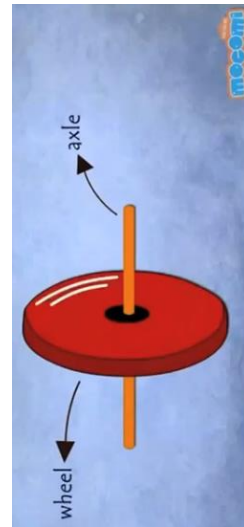
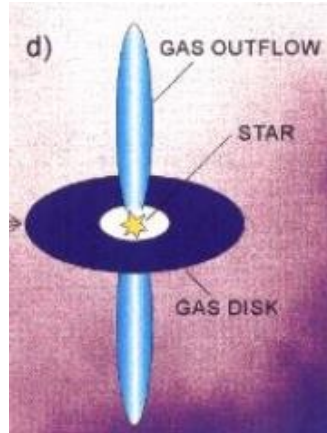
They are each worth taking the time to see—and each ± 4 minutes long!

The following is from **“WHY DON’T ANIMALS HAVE WHEELS?”** by VSAUCE (on YouTube)



“Bacterial flagella actually operate in this manner, but we don’t see it in any larger life form.” —Michael from VSAUCE

COMPARE TO:



Line from the classic film *"Bachelor Mother"* (starring David Niven and Ginger Rogers)—**"You've been burning the candle at both ends...and in the middle, too...What you need is...more sleep!"** [sleep—"peels"→ "pills" [medicine→ "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17:22)]

[Also another good 5-minute film by VSAUCE—**"What Color is a Mirror?"—it'll help you "think". "How Much Does a Shadow Weigh?"** explained the imagery of "PUSH".]

I am remembering a time from my childhood in which my brothers were "rough-housing" and my mother made them stop. I was in the kitchen with my mother and oldest sister. Though I was so small that I had to stand on tippy-toe to see over the table, I remember this like it was yesterday. After my mother ordered my brothers to stop playing rough, she asked this question—more to herself than to anyone else:

"What am I going to do with these kids?"

I gave her an answer. "Put them in the fire."

"And what am I going to do with you?"

"Keep me," I replied.

Beyond her smile, I don't remember anything else.

April 17, 2013—more tidbits of imagery

I found the "closed captioning" of this BABY CENTER film [*"INSIDE PREGNANCY: The First Nine Weeks"*] to be very "enter resting". **Not many** of the words are the same as that which was actually "said." I plan to include parts of it as an attachment to my paper. There is much imagery conveyed in the "miss takes."

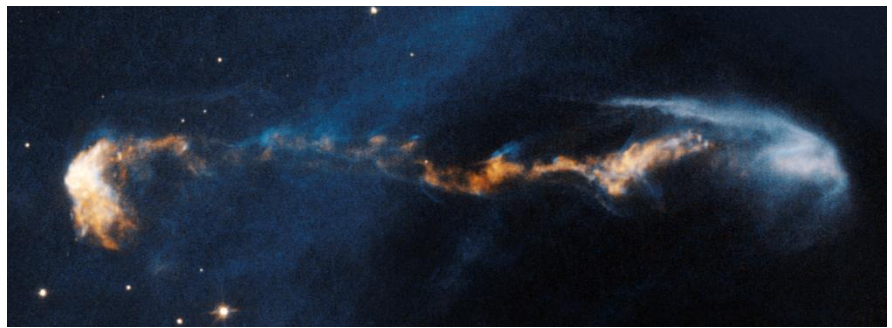


Image from film looks like a “doughnut” and a “rasp”-berry [besides being something edible “raspberry” is also: “a sound of contempt made by protruding the tongue between the lips and expelling air forcibly to produce a vibration; broadly: an expression of disapproval”—Webster’s Ninth New Collegiate Dictionary]. Raspberries have red and blue varieties—i.e. the colors of oxygenated and non-oxygenated blood.

← “...and parents intentionally drywall...”



your baby's brain and spinal cord are visible from his translucent skin

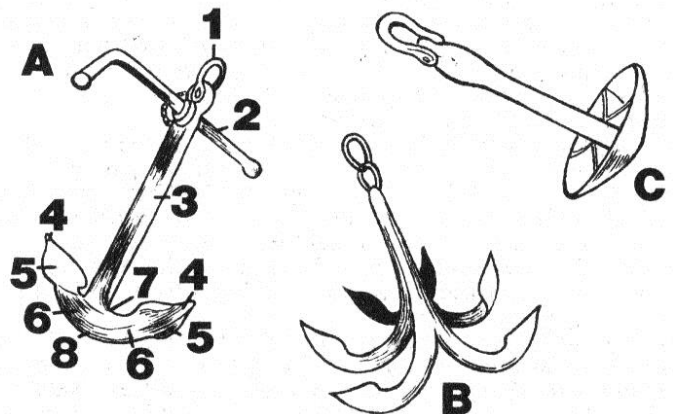


This Hubble image of a “stellar jet” is imagery of a “straightened” embryo—basically consisting of a skull, spinal column, and a foot headed in the opposite direction.



your baby's brain and spinal cord are visible from his translucent skin

The sperm went into the egg—losing its “tale” in the “process.” But like the salamander, it, in essence, grew another one in the womb [a.k.a. the “spinal column”]. If you look at the image to the left, 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 heart 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] and “docked/bayed”.

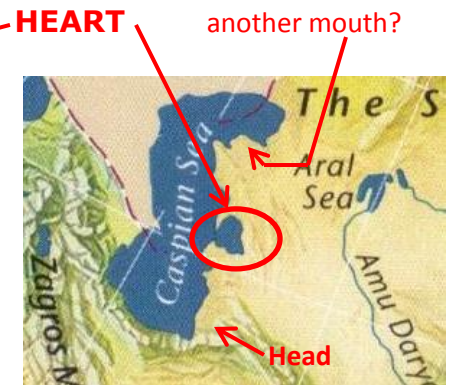


anchor 1: A yachtsman's: 1 ring, 2 stock, 3 shank, 4 bill, 5 fluke, 6 arm, 7 throat, 8 crown; B grapnel; C mushroom

Image of anchor from Merriam-Webster's Collegiate Dictionary, 10th edition

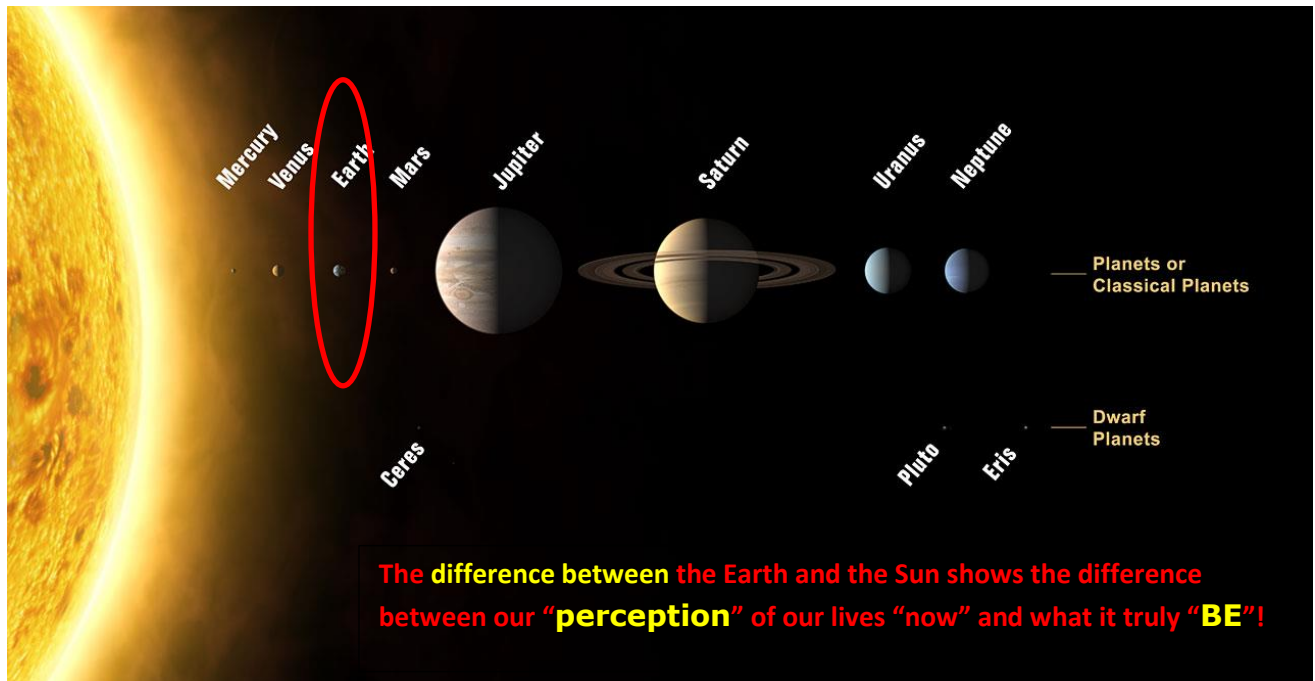


COMPARE the shape of the Carpathian Mountains [image is upside-down] with the shape of an ear and the shape of an embryo. Embryo's HEAD is "bowed" in "prayer"—like someone taking a siesta.



"The earth is a very small stage in a vast cosmic arena. Think of the rivers of blood spilled by all those generals and emperors so that in glory and in triumph they could become the momentary masters of a fraction of a dot. Think of the endless cruelties visited by the inhabitants of one corner of this pixel. [Not sure of wording at this point] One can scarcely distinguish the inhabitants of some other corner. How frequent their misunderstandings. How eager they are to kill one another [a statement that begins with a question word]. How fervent their hatreds. Our posturings, our imagined self-importance, the delusion that we have some privileged position in the universe are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves. The earth is the only world known so far to harbor life. There is nowhere else, at least in the near future, to which our species can migrate. Visit? Yes. Settle? Not yet. Like it or not, for the moment, the earth is where we make our stand. It has been said that astronomy is a humbling and character building experience. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another; and to preserve and cherish the pale blue dot—the only home we've ever known." —Carl Sagan

"We" (life on this planet) are imagery of that single cell/atom that started "it" all. That cell that is full of life "in" and (especially) "out." Adam (atom → "a Tom" ["doubting" Thomas]) began as "one," then became "two," then became "three," and then "four." ["Three" slew "four" → 3 - 4 = -1] Then "five" arrived on the scene. After "that," there was an "explosion" of life. Imagery of the Cambrian Explosion—see pages 768-782, 797.



“From this distant vantage point, the earth might not seem of any particular interest, but for us it’s different. Consider again that dot. That’s here, that’s home, that’s us. On it, everyone you love, everyone you know, everyone you ever heard of, every human being who ever “was” lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every superstar, every supreme leader, every saint and sinner in the history of our species lived **there, on a mote of dust suspended in a sunbeam.**”—Carl Sagan

“When I reach for the edge of the Universe, I do so knowing that along some paths of cosmic discovery there are times when, at least for now, one must be content to love the questions themselves [i.e. LIFE].”—Dr. Neil deGrasse Tyson (an atheist)

[“atheist”—“a (el) is [cross]”—“EL that is ‘a’ is the ‘cross’”—i.e. LAW \\ “a” = alpha = LAW]

April 18, 2013

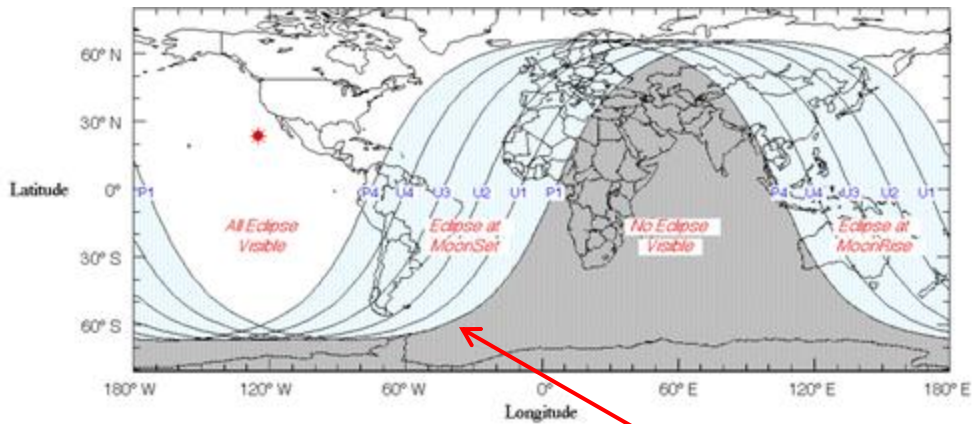
Last night this verse came to me, and I understood its meaning:

Deuteronomy 22:5,

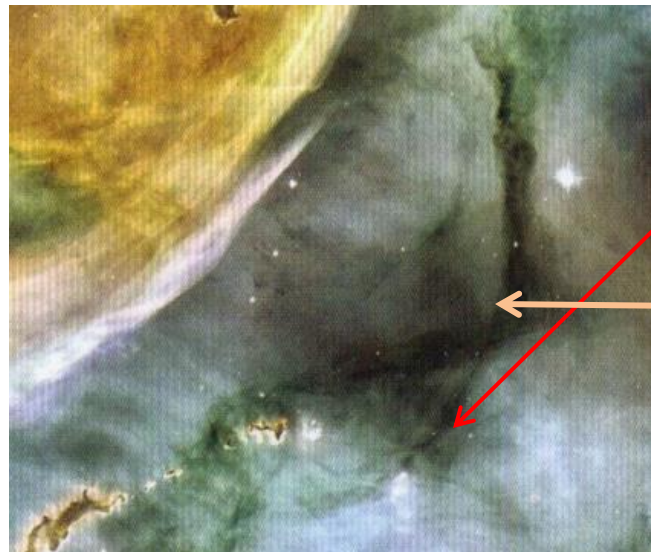
“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God.” [This verse simply speaks of the GREAT “EXCHANGE”—like the yin and yang—light [GOOD] becoming darkness [LAW] and darkness [LAW] becoming light [GOOD]. This is from a previous page: “garments”—“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” (Rev. 19:8); “I put on righteousness, and it clothed me: my judgment was as a robe and a diadem” (Job 29:14); “I will greatly rejoice in the Lord, my soul

shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10); "But we are all as an unclean thing, and all our righteousness are as filthy rags [a "menstrual cloth"]; and we all do fade as a leaf [Moses "glory" faded (ref?)]; and **our iniquities, like the wind, have taken us away** [this is Father's goal]" (Isa. 64:6)]

I want to end with these images of the analemma:



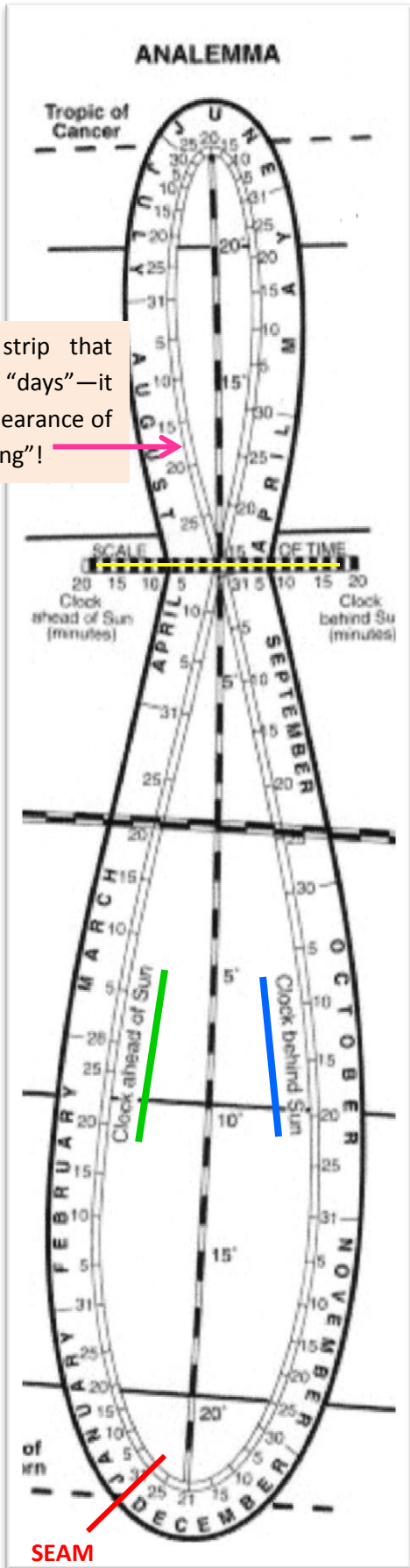
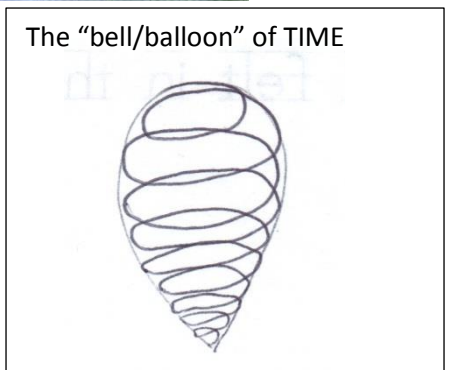
The same as:



The **WAVE**

Can you see the "maternity" bra in the quadrant above it?

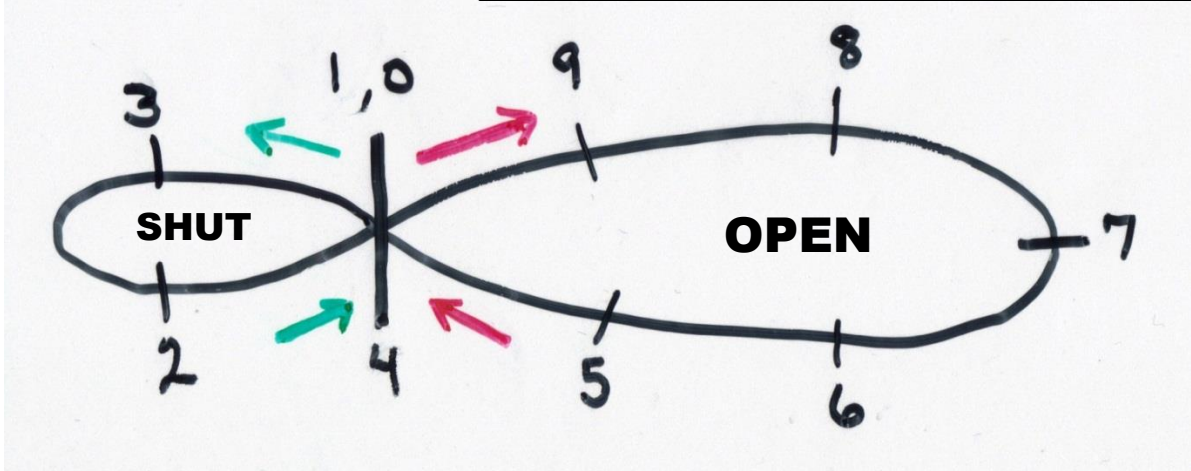
- Clock **BEHIND** Sun █
- Clock **AHEAD** of Sun █
- SEAM-LINE █
- The "scale" of TIME █
[the CROSS (place where all "ways" meet)]



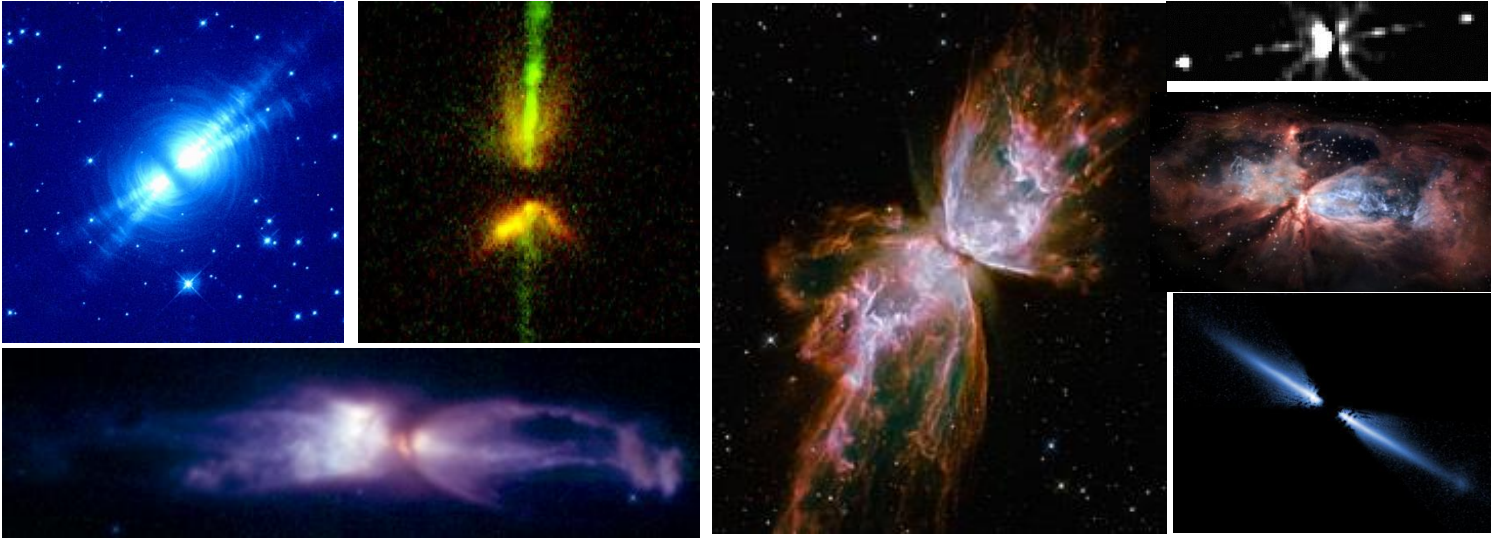
Note the strip that counts the "days"—it has the appearance of a "rope/string"!

EYES—open & shut

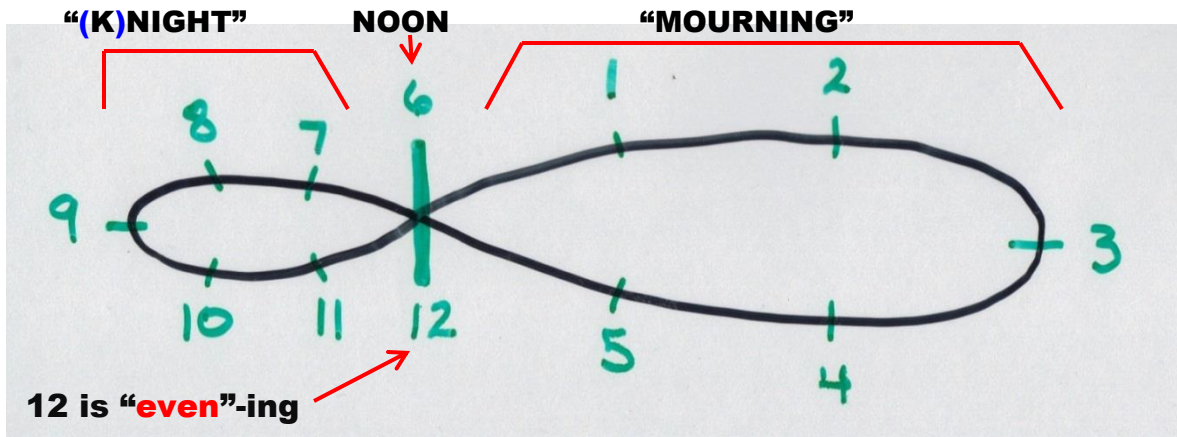
9 through 1 is the “Day”. 0 to 9 [or is it to the Dec/Jan line?] is “**against**” the day. Nine (9) is the “start” of the Day. Zero (0) is the “finish.”



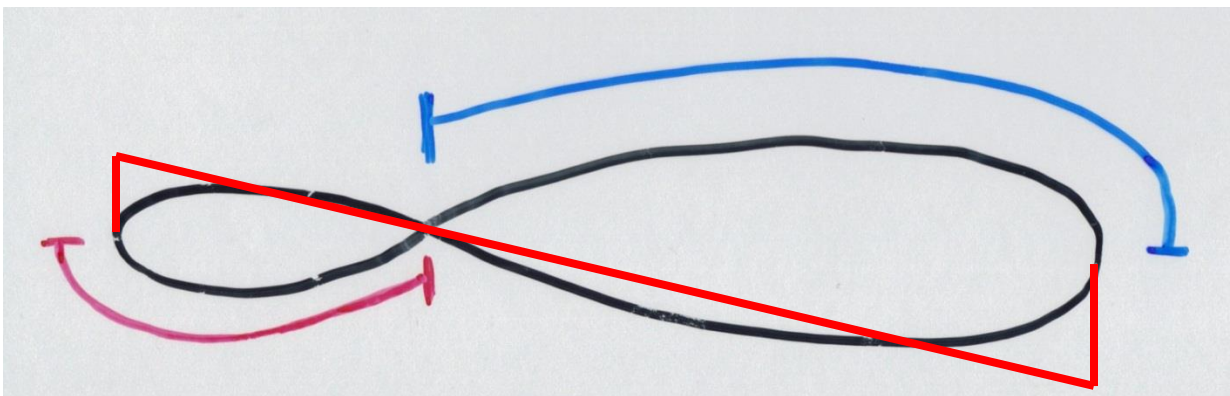
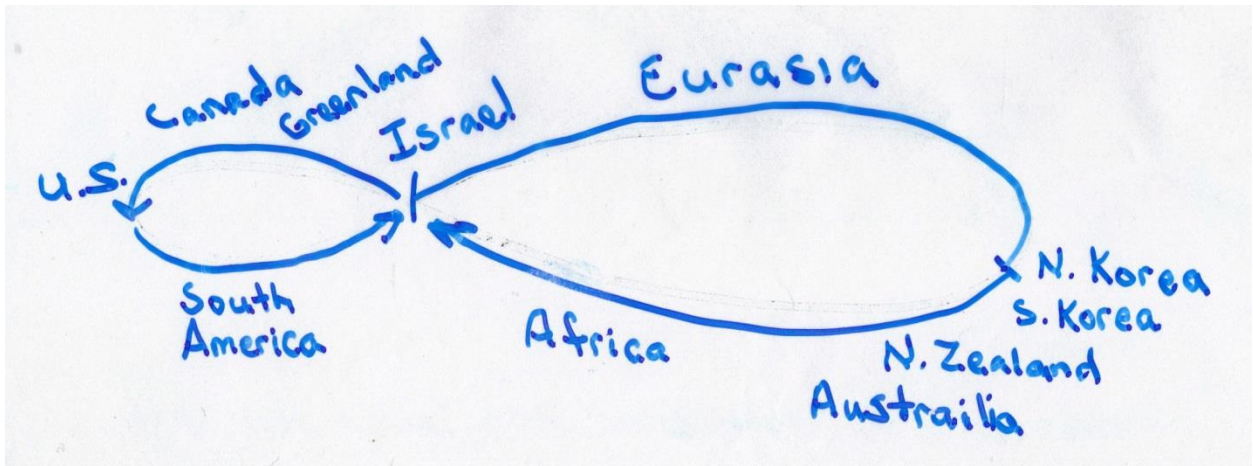
The analemma above represents “more” than just the “countdown”—0, 9, 8, 7, 6, 5, 4, 3, 2, 1 (akin to the numbers on a computer keyboard). The images below are all of the same.



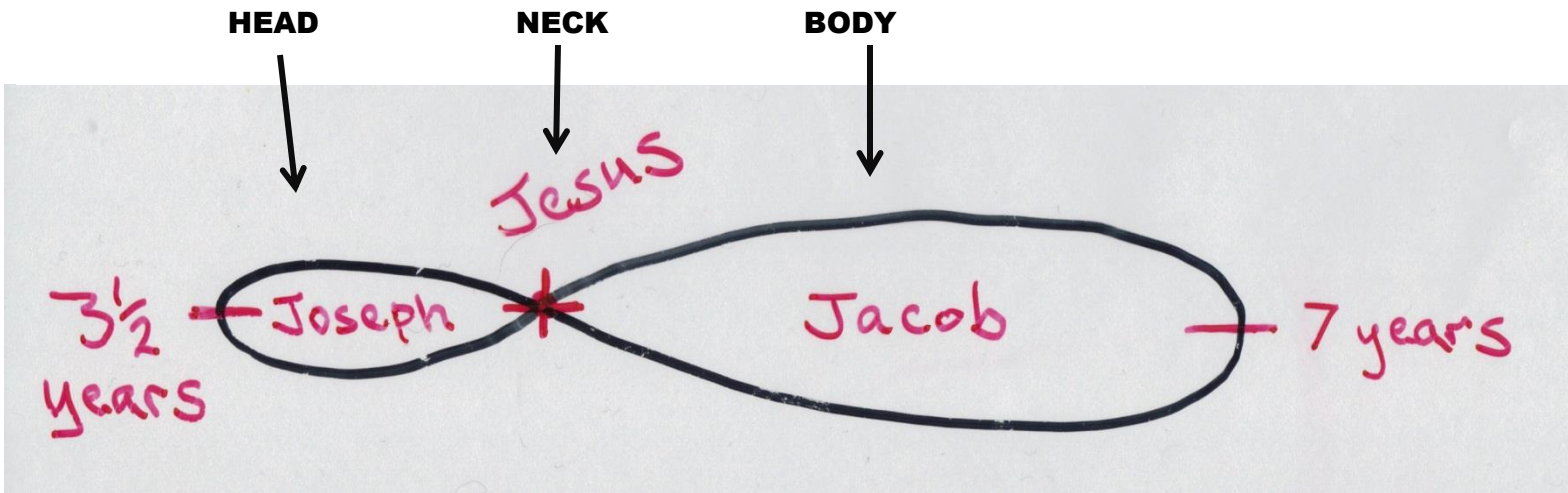
“**OPEN**” and “**CLOSED**”—like the hand or the “womb”—all imagery seen in the letters “**h**(e)” and “**b**(e)” (variants of each other). [Turn the “h” 180°, and flip the “b” on its head (“p”) and join them as “Siamese” twins —i.e. joined by the “line”—and you get “up” in [Siamese form](#). I thought a mathematician might find that interesting [Just another part of the “number” puzzle!].]



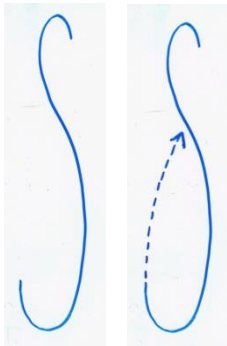
John 11:9, “Jesus answered, Are there not **twelve hours** in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.” “Twice-told” is 24 hours. Cross-reference with Matthew 20:1-16. First hour is LAW’s introduction. Consider this passage and compare to the analemma of the world globe [only areas inhabited by **man!**]. Israel (representing the “great”) is the “point” of departure for the “old” and Paris (representing the “small”) is the “point” of departure for the “new” [I believe that East and West Berlin would have been the “seam-line” for the “small”].



Imagery of the letter “J” and “Z”. “Jesse” (blue) started at the “top”, went (fell) to the bottom. “Z” represents, at the “great” end, DEATH, the Devil, Satan; at the “small” end—Lucifer. “Jesus” (purple), started at the bottom and “rose” to the top. “TOP” is the “point” in the “middle”—i.e. the “place where all ways meet.”

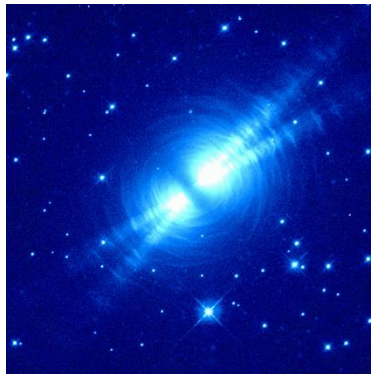


The anagram above represents 21 years. Fourteen years for the “great”—which also represents “**old, ancient things**”—and seven years for the “small”—which also represents the “**new**” [“**thing**”, “**world**”, “**WORD**”, “**NAME**”]. The center represents JESUS [GOOD], the first and the last, the beginning and the end, the alpha and omega—the foundation upon which **all things** rests. “**Trés**”-pass (“trés” is Spanish for “**3**”) refers to the three times the center point is “touched” [“touched” is also a word used to mean “**1** : emotionally stirred (as with gratitude) **2** : slightly unbalanced mentally”]—at the beginning¹, at the end of the first looping (at the “crossover”)², and at the end³.

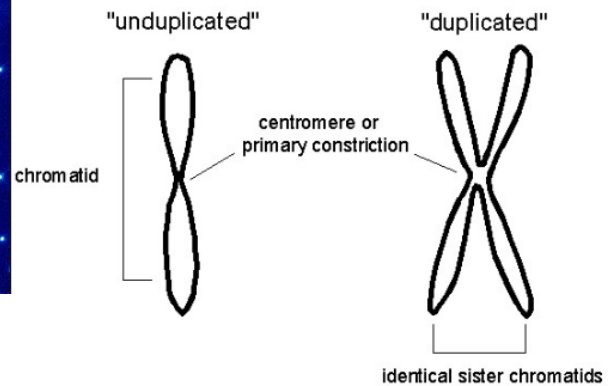


“But thou, when thou prayest, **enter into thy closet**, and when thou hast **shut thy door**, pray to thy Father which is **in secret**; and thy Father which seeth in secret shall **reward** thee **openly**.”
—Matthew 6:6

IMAGES that tell the same “STORY”:
Image below left is a NASA artist’s impression of a super massive black hole.
Middle (Hubble) image is the Egg Nebula.
Below right, is from en.convdocs.org
The middle image looks like the “rippling” of “water”—the **dividing** of the “waters above [the offspring/fruit] from the waters beneath [the root]” with “dust” in between.



CHROMOSOME STRUCTURE



“**X**” —PILLARS that have “kissed”

“**Y**” —the “**lamed**” pillars [with an **unseen** “leg”]





These are all imagery of the same—fertilized egg making its way to the uterus, underwater scene, **center** of the Helix Nebula.

April 21, 2013

I understand the imagery of man’s DEATH. I had an epiphany as I woke up this morning. I will explain it using the following images from BABY CENTER video, “INSIDE PREGNANCY: The First Nine Weeks.” It tells the same story of what Father experienced when He divided Himself and placed Himself into that “hole” (all figuratively speaking). Death as we perceive it, is nothing more than our experiencing Father’s “transformation” into MORE—His “rebirth”!

Jeremiah 17:19,

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah **come in**, and by which they **go out**, and in all the gates of Jerusalem.”



“In the beginning God created [remove “e”—“crated”] the heaven [remove “e”—“haven”] and the earth [move the last to the first—“heart”; remove the “e”—“hart”]. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters [moving in the right direction—i.e. “down”].”—Genesis 1:1-2

Merriam-Webster’s Collegiate Dictionary, 10th edition:

1void—*adj* [ME *voide*, fr. OF, fr. (assumed) VL *vocitus*, alter. of L *vocivus*, *vacivus* empty, fr. *vacare* **to be empty**] (14c) **1 a** : not occupied : VACANT <a ~ bishopric> **b** : not inhabited : DESERTED **2** : containing nothing <~ space> **3** : IDLE, LEISURE **4 a** : being without [cf. Heb. 7:3]: DEVOID <a **nature void of all malice** [this is Father’s “true” nature]> **b** : having no members or examples; *specif, of a suit* : having no cards represented in a particular **hand** **5** : VAIN, USELESS **6 a** : of no legal force or effect : NULL <a ~ contract> **b** : VOIDABLE *syn* see EMPTY — **void-ness** *n*

2void—*n* (1616) **1 a** : OPENING, GAP [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.”] **b** : empty space : EMPTINESS, VACUUM **2** : the quality or state of being without something : LACK, ABSENCE **3** : a feeling of want or hollowness **4** : absence of cards of a particular suit in a hand orig. dealt to a player

3void—*vb* [ME, fr. MF *vuidier*, fr. (assumed) *vocitare*, fr. *vocitus*] *vt* (14c) **1 a** : to make empty or vacant : CLEAR [“LUCIFER”] **b** *archaic* : VACATE, LEAVE **2** : DISCHARGE, **EMIT** [“time”] <~ excrement> **3** : NULLIFY, ANNUL <~ a contract> ~ *vi* : **to eliminate solid or liquid waste from the body** — **void-er** *n*

voidable—*adj* (15c) : capable of being voided; *specif* : capable of being adjudged void—**void-able-ness** *n*

voidance—*n* (14c) **1** : the act of voiding **2 of a benefice** : the state of being without an incumbent

voided—*adj* (ca. 1539) : **having the inner part cut away or left vacant** with a narrow border left at the sides — used of a heraldic charge



Matthew 7:12-14, “Therefore all things whatsoever ye would that men should do **to** you, do ye even so **to** them [I would have said, “for you”/ “for them”]: **for this** is the law and the prophets. Enter ye in at the strait gate [for the sperm]: **for wide is the gate, and broad is the way [for the egg], that leadeth to destruction, and many there be which go in thereat** : **Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it [for the sperm].”** Broad is the way that leadeth to destruction/ Narrow is the way→ to the “great” the fallopian tube is a “narrow” way/ to the tiny blastocyst [a “small” cell that is continuing to “divide”], the fallopian tube is a “broad” and, “outwardly,” a **solitary** place, but “inwardly, it is “MANY.”

["Thereat"—In the other instances of “there”, the word is not treated like a Siamese twin with the word that followed it. So I went to the dictionary to see what “the reat” could possibly be. I turned to see the word, “reata—*n* [AmerSp—more at LARIAT].”

lariat—*n* [AmerSp *la reata* the lasso, fr. Sp **la** the (fem. of **el**, fr. L **ille** **that**) + AmerSp *reata* lasso, fr. Sp *reatar* to tie again, fr. *re-* + *atar* to tie, fr. L *aptare* to fit—more at ADAPT] (1832) : a long light rope (as of hemp or leather) used with a running noose to catch livestock or with or without the noose to tether grazing animals : LASSO

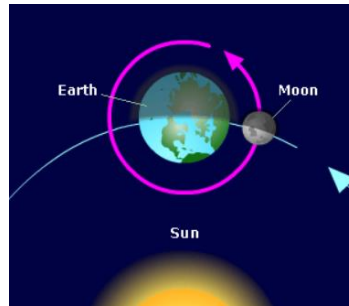
When I turned to the page for “LARIAT,” the first thing that caught my eye was a mathematical equation:

$$g(t) = \int_0^{\infty} e^{-xt} f(x) dx$$

The equation goes to the definition for “**Laplace transform**”: “a transformation of a function $f(x)$ into the function that is useful esp. in reducing the solution of an ordinary linear differential equation with constant coefficients to the solution of a polynomial equation” [“Laplace”—“the” place→ the “pee lace”/“pee EL ace”]



This cross-section of the blastocyst is akin to an “eye,” a “nest,” and an “East-Er” (Moses) basket with eggs.



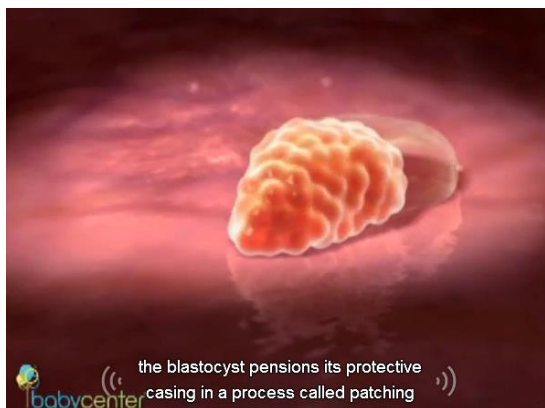
The intersecting “orbits” of the earth and the moon remind me of this image—the moon’s orbit forming the basket and the earth’s orbit (facing the sun) is the portion with the “eggs”.
Image from webanswers.com



The protective “casing” is the same as that “bubble”-like protection surrounding our universe—the “blastocyst” of our “beginning.”



“And God saw the light, that it was good: and God divided the light from the darkness.”—Genesis 1:4. Our human bodies are akin to this protective layer—a type of “veil.” When we “die,” we shed it, like dead “skin,” just like the blastocyst—no longer to be “contained.” [This is the same as the imagery of the baby and the placenta. We are all twice-born!]



Soul [Father—the “old” that is LEFT BEHIND] and **Spirit** [Son—the “new” that LEAVES]—three [Father and His two halves] that appear two but all are ONE!



It...



...begins...



...the...



...process...



...of...



...passing...



...from...



...DEATH...



...through...

[In the same fashion as the sperm into the egg.]



...the...



...wall...



...that is LAW...



...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 confinement 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.]

I recently read this quote (I can’t remember where, or by whom), **“Either the locksmith was a fan of Yorick the jester, or he is celebrating the one who opens the gate as being a fool.”**

May 31, 2013

I have many thoughts running through my mind right now. I just realized something that triggered a “bomb” in my mind. It’s an explosion of revelation. I know that I won’t be able to write them all down before I forget some, but I know that I’ll carry the gist of it all and hopefully be able to convey it intelligibly [that’s the hard part] before I end this paper. I went to a one hour service at church on Thursday evening and hearing the Scriptures read by Pastor Cox gave me a whole new line of “thinking” I hadn’t considered before.

June 1, 2013

Have you ever spoken something and what you said got lost in someone else’s translation? I believe that is what happened to me today. I was at work and one of the aides came into the kitchen after lunch. She had no reason to be in there unless she was bringing the food cart. She told me that the cart was loaded but they were waiting for one person to finish eating. I informed her that they needn’t wait for that one to bring me the cart so that I could wash the dishes. I told her she could go ahead and bring me the cart and place that person’s dishes in the sink in the dining room and I’ll pick them up when I come to set the tables for dinner. Having told her that, I thought she would go get the cart. She was too busy helping herself to a cup of tea. So I informed her again, since she evidently was too preoccupied with taking the tea to pay attention to what I was saying. After getting her tea, she left. Whatever she said to the aides when she returned with my message, I am sure it didn’t sound anything like what I actually said. A young woman (a new employee) showed up with the tray a while later. She kept apologizing for it being late. I was puzzled by her behavior. Her remorse was unnecessary. It wasn’t as though she had dented my car.

I let it go and continued working. I passed her in the hall later and she seemed rather “cold” when I spoke to her. I ignored it. I made a conscious choice at the age of 18 to not be offended by people and their “quirks”. After all, we all have them. We are who we are. Sometimes we cannot help how we respond to things—that tends to be dependent upon our “history” [i.e. past experiences].

Somehow, or should I say “where,” my words “changed.” It may not have been the woman I initially spoke to—it could have been changed down the line by another co-worker who decided to “take” my words the wrong way [“left” instead of “right”]. Their behavior after dinner told the story. I find the situation quite fascinating. I’m quite curious. If I do nothing, but be nice to them, will things escalate on their own or will things just reset themselves anew? I’ve been in situations like this before and without my doing or saying anything, people I don’t even know have gotten angry with me over things I have absolutely no knowledge of. So how will this one end? Only time will tell. 😊

“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness [like the Sun/moon upon “us”]!”—Habakkuk 2:15

June 3, 2013

I have been curious of something of late that I finally understand now. I heard several preachers mention a statistic that secular sources have discovered: whenever a **major** Christian convention

comes to a city (in the U.S. anyway), there is a substantial increase in the watching of pornography. I couldn't wrap my head around this—Christians and pornography.

I heard a sermon by Greg Mohr about leadership. He said in order for something to exist in the church, it has to first exist in the leadership. And I heard Donnie Swaggart say that the condition of the world is a result of the condition of the church. So that leaves all roads leading to the leadership of the church as the source of the problem. As go the head, so goes the body. And "CHRIST" is "head" of the "church" which is the "body".

Isaiah 1:1-10,

¹ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

² Hear, **○** heavens, and **give ear**, **○** earth [Peter cut-off the ear of Malchus—John 18:10]: 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 in it**; but wounds, and bruises [the evidence of molestation], and putrifying sores: they have not been closed [no end], neither bound up [free], neither mollified with ointment.

⁷ Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

⁸ And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

⁹ Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

¹⁰ Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

¹faint—\ˈfānt\ *adj* [ME *faint*, *feint*, fr. MF, fr. pp. of *faindre*, *feindre* to **feign**, shirk—more at FEIGN] (14c) **1** : lacking courage and spirit : COWARDLY **2** : weak, dizzy, likely to faint **3** : lacking strength or vigor : performed, offered, or accomplished weakly or languidly **4** : producing a sensation of faintness : OPPRESSIVE <the ~ atmosphere of a tropical port> **5** : lacking distinctness : DIM — **faint-ish** \-ish\ *adj*—**faint-ish-ness** *n* — **faint-ly** *adv* — **faint-ness** *n*

²faint—*vi* (14c) **1** *archaic* : to lose courage or spirit **2** *archaic* : to become weak **3** : to lose consciousness because of a temporary decrease in the blood supply to the brain [A well-favored movie of my sister is a black and white film called "Margie" starring Jean Crane. In it she portrays a high school girl whose "bloomers" [i.e. an old-fashioned word for "underwear"—feminine foundation garment] fall down in public and she "pretends" to **faint** to avoid humiliation.] **4** : to lose brightness

³faint—*n* (1808) : the physiological action of fainting; *also* : the resulting condition : SYNCOPE [sin copy] 1

So why does pornography exist and why is it capturing the imagination of those who are the “spiritual life” of the world? That was my dilemma.

Even when I looked at the crucifixion of Jesus, there is nudity. Jesus was not crucified in that loin cloth that artists place there for the sake of modesty—it was as the words of Job, “Naked came I out of my **mother's womb**, and naked shall I **return thither** [John 3:3-8]: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord” (Job 1:21).

I couldn't help but recognize that the word “porn” is a variant of “corn.” Corn is a “good thing.” It is a plant that grows toward the Sun and we use it to make “bread” [the “bread of life”—i.e. something that is “ea(s)ten”] among other things. It is a very important “staple.” So why is it related to “porn” in the imagery?

The letter “p” (whether uppercase or lowercase) represents “pee”—urine, refuse, or (the better analogy) CESSPOOL. It is also a letter that is imagery of a circle deviating, becoming a line that goes “down.”

John 12:24,

“Except a corn of wheat falls into the ground and die, it abideth alone.”

Jesus said in John 8:44, “Ye are of your father the devil, and the deeds of your father ye will do.” That may explain part of the “why” of why Christians watch pornography, but that doesn't explain why pornography exists in the first place. Why is it necessary to “see” what one can “do” or even “imagine”?

Jesus said,

“And what I say unto you I say unto all, Watch.” (Mark 13:37)

“And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, [the comma can make “What” a “proper name”—i.e. the name of the “Son”] could ye not watch with me one hour?” (Matthew 26:40; cf. Mark 14:37)

Exodus 19:21,

“And the Lord said unto Moses, Go down, charge the people [a “fee” or an “eye on”], lest they break through unto the Lord to gaze [cf. Ex.33:20(KJV)/Job 35:5(NIV)/Job36:25(NIV)/Ps.27:4 (NIV)/Ps.68:16(NIV)/Prov.4:25(NIV)/Prov.23:31(NIV)/Song of Songs 6:13(NIV)/Rev.11:9], and many of them perish.”

I am reminded of what Neil deGrasse Tyson said, “One must be content to love the questions themselves.” That doesn't explain pornography's existence but it got my thinking headed in the right direction—especially when I consider the **tenacity** of scientists, mathematicians and some preachers in their quest for knowledge [“How come” [“why ”] the letter “q” is always followed by “u” in English?]. Their quest is an “addiction.” Like the chemist “running” DNA, Father is constantly “watching” us like some sort of “peeping tom” [“watch and [“prey”]]—no “moment” of our lives is too sacred for those “prying” [pr_ying→ praying, preying] eyes [cf. Job 26:6/Heb. 4:13]. Which explains why pornography is addictive and people can't stop “watching.” [Narcissus fell in love with his mirror reflection—and never failed to gaze upon it. He was “making-out” with his “eyes”!]

¹pry—*vi* **pried** [“pride”// also imagery variant of “dried/bride/bribe”]; **pry-ing** [ME

prien [variant of “brine—**1 a** : **water saturated or strongly impregnated with common salt**”]] (14c) : to look closely or inquisitively; *also* : to make a nosy [“noisy” without the “eye”] or presumptuous inquiry

²pry—*vt* **pried; pry-ing** [alter. of ⁵prize] (ca. 1806) **1** : to raise, move, or pull apart with a lever : PRIZE **2** : to extract, detach, or open with difficulty <*pried* the secret out of my sister> [Old English “**verb**” rendering could be as the following: “thou **priest**”]

³pry—*n* (1823) **1** : a tool for prying **2** : **LEVERAGE** [“leave-er-age”/also, the name of one of my favorite TV shows]

pryer [pry Er/prior]—*var of* PRIER [“one that pries; *esp* : an inquisitive person”]

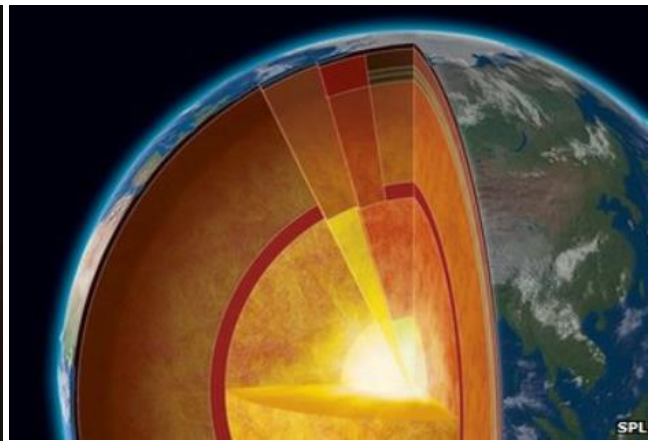
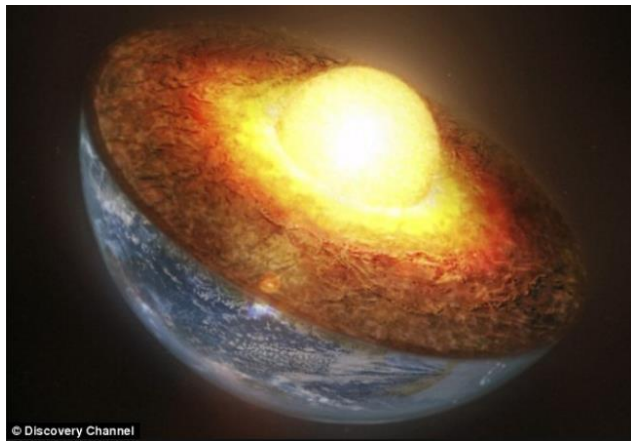
prying—*adj* (1552) : impertinently or officiously inquisitive or interrogatory **syn** see CURIOUS — **pry-ing-ly** *adv*

I include the following because they each caught my attention. They are the words that “pre-seeded” and “suck seeded” the word “pry”.

prutah or **pruta**—*n, pl* **pru-toth** or **pru-tot** \-'tōt(h), -'tōs [I don't know if this is a typographical error or not, but the “t” became an “s”] \ [NHeb **p̄rūtāh**, fr. LHeb, a small coin] (1949) **1** : a former monetary unit of Israel equivalent to 1/1000 pound **2** : a coin representing one prutah

psalm—\-'sā(l)m, NewEng also **'sām** \ *n, often cap* [ME. fr. OE **psealm**, fr. LL *psalmus*, fr. Gk *psalmos*, lit., **twanging of a harp**, fr. *psallein* to pluck [a “hen”], play a stringed instrument] (bef. 12c) : a sacred [“**scared**” to the point of “**trembling**” → resonance] song or poem used in worship; *esp* : one of the biblical hymns collected in the Book of Psalms

I have come to realize that porn represents the “base” things that are “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 “**dope**”—slang for “narcotic(s)”.]. This speaks of our “bodies”—“**we**” are the “**little ships**” (Mark 4:36).]



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/Psalm 66:12]. The “core” represents the “deep things of God” [1 Corinthians 2:10]. **Images:** Discovery Channel, www.oceanleadership.org

[Comment] “Addictions can be a very corruptive path. A man can lose his soul.”

[Reponse] “Or gain it. Depends on your point of view.”

—The **Adventurer**: *The Curse of the Midas Box*

“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth [imagery of a jelly filled doughnut—“stuffed”]? saith the Lord.”
Jeremiah 23:24

“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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”
—2 Corinthians 4:6-7



For Father, His existence before the beginning of “things” was like this scene from the film “BURIED”—bound and gagged in a “cough in”—i.e. having no “outlet.” Like Houdini, Father “figured” a “weigh-out”—i.e. “us.”

A “great” light shines in the darkness—“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Isaiah 9:2).

The core is confined in a cramped place—like a “seed” of the Sun. As the “Sun” it is no longer confined but FREE. Listen to the imagery of Father as the Seed:

Psalm 3:6,

“I will not be afraid of ten thousands of people, that have set themselves against me **round** about.”

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.” [1 Corinthians 7:9, “But if they cannot contain, let them marry: for it is better to marry than to burn.”]

While buried, or better said, while “in the dark,” it is “doing” something that will “produce” the MORE. Sex is like a “sweat shop” that is producing merchandise that is “sowed.”

1 Corinthians 16:14-16,

¹⁴ Let all your things be done with **charity**. ¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of **Achaia** [“ache” attached to “aia”—like a **molecule (A₂I)** [sometimes “i” is substituted with “y”]], and that they have **addicted themselves** to the ministry of the saints,) ¹⁶ That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

Father is like an addict. He can’t stop watching His children [imagery of Narcissus]—the children of LAW. But to LAW, “word-ship” with DEATH was a “vial” thing. But, like the dog that returns to its vomit [a “fee male” dog that is], she was forced by her very nature to be the “in strewn mint” that “enabled” Father’s addiction.

Matthew 5:28,

“But I say unto you, That **whosoever looketh on a woman to lust** after her hath committed adultery with her already in his heart.”

2 Kings 14:8

“Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, **let us look one another in the face** [cf. Num. 6:25 [“**make his face shine upon thee**” —not “**let**”].”

Acts 3:4

“And Peter, fastening his eyes upon him with John, said, **Look on us.**”

Exodus 2:25

“And God looked upon the children of Israel, and God had respect unto them.

Acts 3:12

“And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or **why look ye so earnestly on us**, as though by our own power or holiness we had made this man to walk [cf. Eze. 28:14]?”

Cross-reference all of that with Genesis 9:20-27 [“Ham”—i.e. a “sow” [“wo(e)s”]—i.e. LAW]; Genesis 19:30-38; and Ruth 3—all are related to this subject of “porn” and these texts.

[February 1, 2014—I found this note today and decided to add it here: Like an addict holding on to the tools he used doing his days of addiction, “He” couldn’t let it completely go and “fell” back into it a second time [recidivism]—fell back into an “old” way of thinking—even without the influence of the things that led him “there” at the first.]

The following chapters speak of the “hole” in a unique way:

Revelation 9

¹ And the fifth angel sounded [notice that it doesn’t say, “sounded his horn”—i.e. the “angel” is a “sound”], and I saw a star fall from heaven unto the earth: and to him was given the key of the **bottomless pit** [a black “worm” hole—a “torus”].

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 [LIFE/GOOD] and the air [LIFE/the Son] were darkened by reason of the smoke of the pit.

³ And there came out of the smoke locusts upon the earth [that would be “us”—these verses show different “perspectives” of who we “are”—the locusts are the “eat Ers”]: 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 [another perspective of “us”→ the “eaten”], neither any green thing, neither any tree [the “family” of “man/main/mane” kind]; but only those men which have not the seal of God in their foreheads [or, four heads? The fragments of LOVE—LAW, LIFE (DEATH?)?].

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 [“a bad Don”], but in the Greek tongue hath his name Apollyon [“a poll lion”—a “maneless lion”].

¹² One woe is past [“The” event]; and, behold, there come two woes more hereafter [twice “told”—the first by the young son (Prince—described Father as “stone” cold, then as a gentle warm “fire”), the second by the old King (described Himself as “nothing”)].

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 ¹an hour, and ²a day, and ³a month, and ⁴a year, for to slay the third part of men [cf. Rev. 12:4].

¹⁶ And the number of the army of the horsemen were two hundred thousand thousand; and I **heard** the number of them [heard “the sound of many waters” (Rev. 1:15-cf. Songs 4:15/Rev. 8:10-11/Rev. 17:1, 15/Rev. 19:6)].

¹⁷ And thus I saw the horses in the vision, and them that sat on them [Rev. 17:1, 15—LAW (as her children)], 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 [fire has “color” so it is not “clear”—LIFE as Satan], and by the smoke [LOVE as the Devil—his fire was “put-out”], and by the brimstone [LAW and DEATH—“kindling”], which issued out of their mouths.

¹⁹ For their power is in their mouth [Proverbs 18:21, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.”], 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, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts [all the deeds of “A bad Don”—Father, GOOD].

2 Kings 12

¹ In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba [the “seventh beer/bier”].

² And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him.

³ But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

⁴ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,

⁵ Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

⁶ But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

⁷ Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

⁸ And the **priests consented** to **receive no more money** of the people, **neither to repair** the breaches of the house.



⁹ **But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.**

¹⁰ And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and **told the money** that was found in the house of the

Lord.

¹¹ And they gave the money, being told [i.e. they gave the money that was spoken to...], into the hands of them that did the work [DEATH, LAW, LOVE], that had the oversight of the house of the Lord [LOVE]: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord,

¹² And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

¹³ Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

¹⁴ But they gave that to the workmen, and repaired therewith the house of the Lord.

¹⁵ Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

¹⁶ The trespass money and sin money was not brought into the house of the Lord: it was the priests'.

¹⁷ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

¹⁸ And Jehoash king of Judah took all the **hallowed things** that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own **hallowed things**, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael [“has a EL”—possessor of ONE] king of Syria: and he went away from Jerusalem.

¹⁹ And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

²⁰ And his servants arose, and made a conspiracy, and slew Joash in the house of Millo [“mill/meal O”], which goeth down to Silla [“seal, a”].

²¹ For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah [imagery variant of “amazing” → “Amazing Grace”] his son reigned in his stead.

[This part I actually came across around June 8, but decided to place it here because of its relevance to this topic. This *MinutePhysics* video is not about physics. I came across it when I was watching some science videos and wondered why it was among the physics videos. Father always places what I need at my disposal when I need it. I decided not to transcribe it, choosing rather to place here the image of the screen with the script on it [there is also a 3-minute AsapSCIENCE video titled: “The Science of Pornography Addiction”—I was tired when I watched it, so all I heard was “Blah, blah, blah”. You’ll have to gain your own insight from it.]. **Titled:** “Ye Olde Debunking” [some of the script may repeat (like twins) because I wanted to include all of the visuals]]

About MinutePhysics

Simply put: cool physics and other sweet science.

"If you can't explain it simply, you don't understand it well enough."

~Rutherford via Einstein? (wikiquote)

Created by Henry Reich



Ye Olde Debunking

by [minutephysics](#) • 1 year ago • 718,354 views

Have you ever wondered where “Ye Olde” spelling comes from? Today we unravel this thorny linguistic issue. [minutephysics](#) is ...

HD CC



This has nothing to do with physics, but you know how sometimes kitschy shops have signs

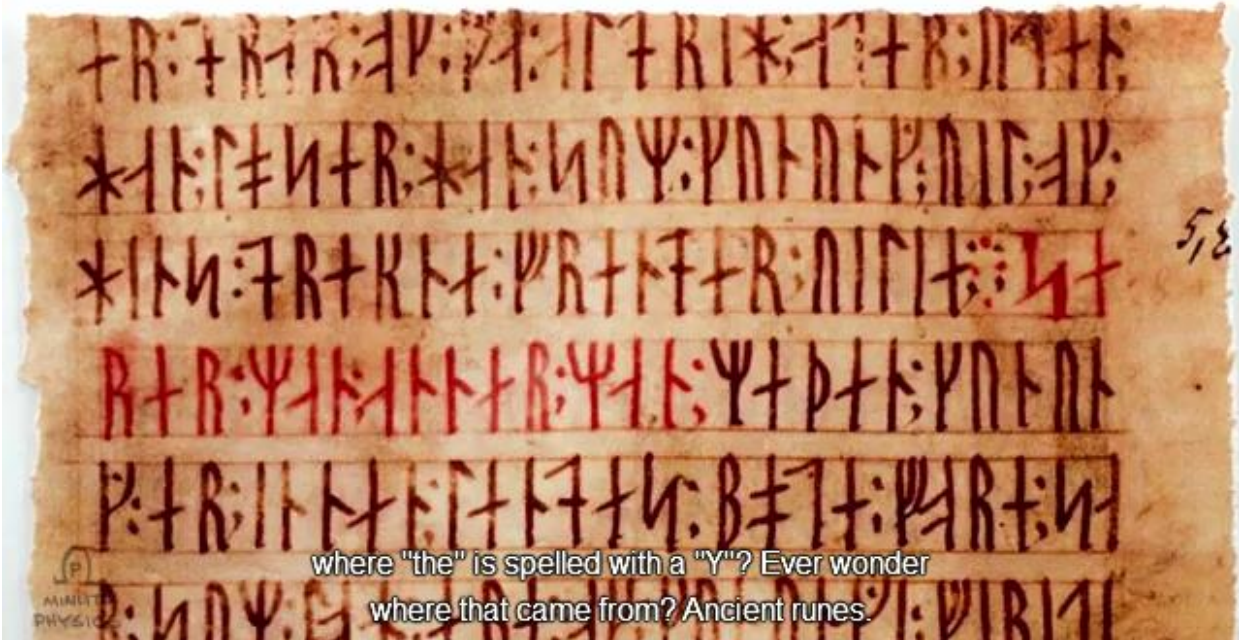


where "the" is spelled with a "Y"? Ever wonder where that came from? Ancient runes.

Why Y?



where "the" is spelled with a "Y"? Ever wonder where that came from? Ancient runes.



where "the" is spelled with a "Y"? Ever wonder where that came from? Ancient runes.



When people started writing in old English,
the sounds [b] and [ð] were represented



Turn each of these on their side so that the line is the “ground” and the first appears as a “tent” on a raft [or, “caught between a rock and a hard place”], and the second appears to be a ball rolling towards the west.

Þ or þ



by a symbol called thorn. As in, “thorn-O-R-N”.
The use of a digraph, that is, two separate

Þ or þ

þorn

by a symbol called thorn. As in, "thorn-O-R-N".
The use of a digraph, that is, two separate

þ → th

letters, to represent thorn was only introduced
by the French and their crazy "way-more-letters-than-necessary-
spellings"

þ → th



Gateaux
Hors d'œuvres
Rouleaux

letters, to represent thorn was only introduced
by the French and their crazy "way-more-letters-than-necessary-
spellings"

þ → th



Gateaux
Hors d'œuvres
Rouleaux

1066

after the Norman invasion.



So English scribes started using "T-H" to spell newfangled French words like "theatre",



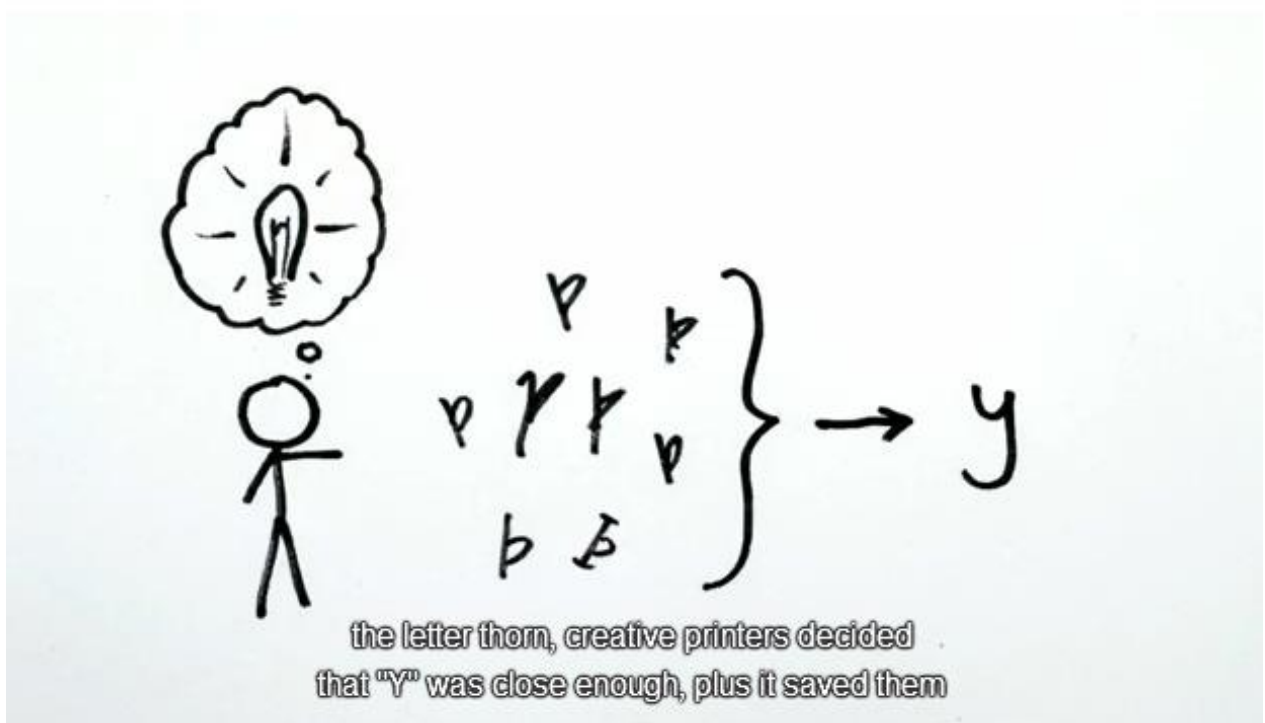
"Esther," and "neanderthal", and in the meanwhile became sloppier and gradually stopped writing



the top part of them out of laziness. So when printing presses started showing up in



England in the late 15th century and their European typefaces didn't have stamps for





one letter's worth of valuable space over the more state-of-the-art "T-H". Thus, they

the $\rightarrow y^e$

that $\rightarrow y^t$

this $\rightarrow y^s$

would abbrev. "the" as Y-E, "that" as Y-T, "this" as Y-S, and so on, like this except

Acte by them done (with their consent & approbation) might
be as firme as any patent; and in some respects more sure
The forme was as followeth.

In the name of god Amen. We whose names are underwritten,
the loyal subjects of our dread soueraign Lord King James
by the grace of god, of great Britaine, France, & Ireland King,
defendor of the faith, &c.

Having undertaken, for the glory of god, and advancement
of christian^{faith} and honour of our king & country, a voyage to
plant the first Colonie in the Northern parts of Virginia. Doed
by these presents solemnly & mutually in the presence of god, and
one of another, ^{from the mayflower compact, or "ye olde philadelphia}
covenant, & combine our selves together into a
ciuill body politick: for our better ordering, & preservation & fur



from the mayflower compact, or "ye olde philadelphia
mint."



And that's where "the olde shoppe" spelling comes from... so when you hear people pronounce



Y-E as "yee", you might want to remind them that "ye" in old english means "you all"...





Y-E as "yee", you might want to remind them that "ye" in old english means "you all"...



and as cool as it is, I'm not sure "yall old shop" conveys the "Merry Old England"



@minutephysics facebook.com/minutephysics

Subscribe for more cool science videos!
(a new episode every week)

this episode supported by:
PI
PERIMETER
INSTITUTE
FOR THEORETICAL PHYSICS



Last week's video:
There is no fourth dimension

vibe they're going for.

And Father's dilemma came to be, "Do I have the right to treat them as less than myself by using them for my pleasure?...Am I a fool for loving 'thoughts'...for loving 'things' that aren't real...or are they real—they are a product of all that I am?"

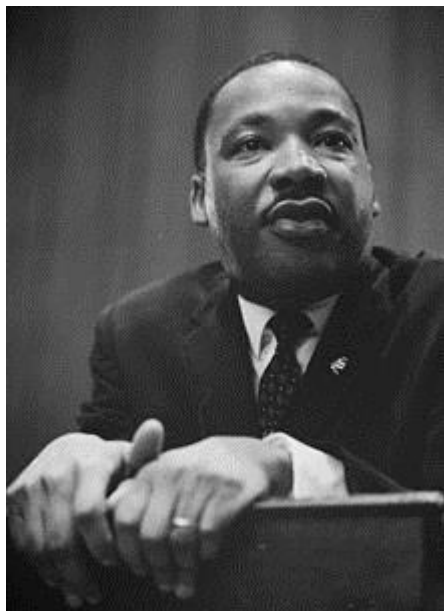
When I imagine, are the characters in my mind real? Do they suffer as I do when I create a world for them that is painful or troubling? Do they feel my pain? Are they as real as I am?...If they are as real as I am, then they must have the right to choose.”

Is Father a fool? Is He “perfect”? What of this word, “perfect”? I haven’t figured that out yet. It reminds me of a “cat.” [perfect, prefect, defect, infect, effect, affect [“...*afficere* to influence, fr. *ad-* + *facere* [“face + (backward) Er] to do—more at DO”—Father put a face on His problem so that He could “face” it head on!]]

The following I found on 7-10-2013 after seeing the Vsauce YouTube video: “What is the Greatest Honor?” Michael of Vsauce mentioned this handbook. I thought it “BE fitting” to place here what Wikipedia had to say about the book [“book”→ b ∞ k [Siamese “o” is “infinity”]→ “Be forever open [i.e. free]”—an “O pin(ion) book”]. ∞ → ∞ [from 2 to 4 to MANY—like the blastocyst!]

Character Strengths and Virtues

The authors identify who they think are role models for each virtue, including [Martin Luther King, Jr.](#) for "hope".



The *Character Strengths and Virtues (CSV)* handbook of human strengths and [virtues](#), by [Christopher Peterson](#) and [Martin Seligman](#), represents the first attempt on the part of the research community to identify and classify the positive psychological traits of human beings.^[1] In the same way that the [Diagnostic and Statistical Manual of Mental Disorders](#) is used to assess and facilitate research on [mental disorders](#), the CSV - first published in 2004 - is intended to provide a theoretical framework to assist in developing practical applications for [positive psychology](#).^[1] The CSV identifies six classes of virtue (i.e., "core virtues"), made up of twenty-four measurable character strengths [24 “elders”/24 “steps”→2 [double] “twelve-step” programs for an “addict”].

The strengths and virtues[[edit](#)]

CSV defined character strengths as satisfying most of the ten following criteria. Character strengths are

1. fulfilling;
2. [intrinsically valuable](#), in an ethical sense ([gifts](#), [skills](#), [aptitudes](#), and [expertise](#) can be squandered, but character strengths and [virtues](#) cannot);
3. non-[rivalrous](#);
4. not the opposite of a desirable trait (a counterexample is steadfast and flexible, which are opposites but are both commonly seen as desirable);
5. [trait-like](#) (habitual patterns that are relatively stable over time);
6. not a combination of the other character strengths in the CSV;
7. personified (at least in the popular imagination) by people made famous through story, song, etc.;
8. observable in [child prodigies](#) (though this criterion is not applicable to all character strengths);
9. absent in some individuals;
10. and nurtured by societal [norms](#) and [institutions](#).

The introduction of CSV suggests that these six virtues are considered good by the vast majority of cultures and throughout history and that these traits lead to increased happiness when practiced. Notwithstanding numerous cautions and caveats, this suggestion of universality hints that in addition to trying to broaden the scope of psychological research to include mental wellness, the leaders of the positive psychology movement are challenging [moral relativism](#) and suggesting that virtue has a biological basis.^[1] These arguments are in line with the [Science of morality](#).



The authors draw from the writings of various [thinkers](#). For example, [Socrates](#)' developing the notion of "bravery" from a virtue during warfare, towards general matters of social conscience.

Each of the twenty-four character traits is defined [behaviorally](#), with [psychometric](#) evidence demonstrating that it can be [reliably](#) measured. The book shows that "empirically minded [humanists](#) can measure character strengths and virtues in a rigorous scientific manner."^[2]

Practical applications of positive psychology include helping individuals and organizations correctly identify their strengths and use them to increase and sustain their respective levels of well-being. Each trait "provides one of many alternative paths to virtue and well-being."^[2] Therapists, counselors, coaches, and various other psychological professionals can use the new methods and techniques to build and broaden the lives of individuals who are not necessarily suffering from [mental illness or disorder](#).

Finally, other researchers have advocated grouping the 24 identified character traits into just four classes of strength (Intellectual, Social, Temperance, Transcendent) or even just three classes (without Transcendence). This, not just because it

is easier to remember, but rather because there is evidence that these do an adequate job of capturing the components of the 24 original traits.^[3]

List from the book[[edit](#)]

The organization of these virtues and strengths in the book is as follows.^[1]

- **Wisdom and Knowledge** (strengths that involve the acquisition and use of knowledge)
 - [creativity](#) (personified for example by [Albert Einstein](#))
 - [curiosity](#) (personified for example by [John C. Lilly](#))
 - open-mindedness (personified for example by [William James](#))
 - [love of learning](#) (personified for example by [Benjamin Franklin](#))
 - perspective and [wisdom](#) (personified for example by [Ann Landers](#)): the coordination of "knowledge and experience" and "its deliberate use to improve wellbeing."^[4] Many, but not all, studies find that adults' self-ratings of perspective/wisdom do not depend on age.^[5] This stands in contrast to the popular notion that wisdom increases with age.^[5]
- **Courage** (strengths that allow one to accomplish goals in the face of opposition)
 - [bravery](#) (personified for example by [Ernest Shackleton](#))
 - persistence (personified for example by [John D. Rockefeller](#))
 - [integrity](#) (personified for example by [Sojourner Truth](#))
 - vitality (personified for example by the [Dalai Lama](#))
- **Humanity** (strengths of tending and befriending others)
 - [love](#) (personified for example by [Romeo and Juliet](#))
 - [kindness](#) (personified for example by [Cicely Saunders](#))
 - [social intelligence](#) (personified for example by [Oprah Winfrey](#))
- **Justice** (strengths that build healthy community)
 - [active citizenship](#) / [social responsibility](#) / [loyalty](#) / [teamwork](#) (personified for example by [Sam Nzima](#))
 - fairness (personified for example by [Mohandas Gandhi](#))
 - [leadership](#)
- **Temperance** (strengths that protect against excess)
 - [forgiveness](#) and [mercy](#) (personified for example by [Pope John Paul II](#))
 - [humility](#) and modesty (personified for example by [Bill W.](#), co-founder of [Alcoholics Anonymous](#))
 - [prudence](#) (personified for example by [Fred Soper](#))
 - self-regulation and [self control](#) (personified for example by [Jerry Rice](#))
- **Transcendence** (strengths that forge connections to the larger universe and provide meaning)
 - [appreciation of beauty](#) and appreciation of excellence (personified for example by [Walt Whitman](#))
 - [gratitude](#) (personified for example by [G. K. Chesterton](#))
 - [hope](#) (personified for example by [Martin Luther King, Jr.](#))
 - humor and playfulness (personified for example by [Mark Twain](#))
 - [spirituality](#), or a sense of purpose and coherence (personified for example by [Albert Schweitzer](#))^[4]

Relation to virtue ethics[[edit](#)]

The virtues presented to some extent mirror the [cardinal virtues](#) and [theological virtues](#) of [Aristotle](#) and [Aquinas](#): hope, faith, [charity](#), [prudence](#), [justice](#), [fortitude](#) and [temperance](#), and their respective parts.

Also June 3, 2013: We went to see *Star Trek: INTO THE DARKNESS*. “Space: the final frontier. These are the voyages of the starship (USS) Enterprise [“enter prize”]. Her five-year [give fear/give ear—I thought it interesting the words you can form by changing the first letters] mission: to explore strange new worlds; to seek out new life and new civilizations; to boldly go where no man has gone before [“space” is the “place” of the “woe man” (Rev. 2:21)].”

June 4, 2013

Today I saw some AsapSCIENCE videos that I believe are worth viewing by all [average running time is 2-minutes each]: *Could We Record Our Dreams*, *The Science of Productivity*, *We Were All Female* [this 1:50 minute video has a lot of imagery of XX and XY, DNA imagery; all babies begin as a “female”—most prefer to call this stage “gender neutral”], *The Science of Superheroes: Spider-Man*, *The Creation of Pearls*, and *The Science of Aging*.

June 5, 2013

After watching the science videos yesterday, I realized “some things” (more than one—Why is the singular case “joined” together, but plural is “separated”?) today—the first being “ratio” [looks like a biblical reference for “chapter” and “verse”]. I saw the following on one of the videos [*The Science of Superheroes: Spider-Man*]:

Luke 12:52, “For from henceforth there shall be five in one house divided, three against two, and two against three.” [Consider the possible connection to Luke 9:13-17/ Mark 6:37-44 / Mark 8:5-21]



This creates a ratio of 2:3, meaning the bigger the organism, the smaller its proportional strength.

It caused me to realize that the “colon” [“no loc(k)"] is not merely a grammatical symbol, but has mathematical and statistical significance. I was reminded of the verse which I quoted in THE CASE FOR GRACE on page 122—Revelation 1:11,

“Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it...”

Perhaps “Alpha and Omega...first and last” represent 1 and 0—the numbers of the binary code—or you could call it “TEN”—the “seam-line” without the appearance of a “joint” [in biblical references it would read the same as: “one beaten work of gold”—like the Roman numeral “X” [one “whole” even though it consists of two lines bisecting each other]]. The “and, What” that was “sent” could be represented by the eight unseen numbers 2 through 9. [“and, What thou seest” → “DNA, what thou seest” → “in” code, what you see → Like a game of “spy”: we are the guarded secret documents, and Father isn’t letting us out of His “site”] Consider the following computer imagery [and “X” (“marks” the “spot”)]:



In the SPY game, the “Ass-set” is “sent” to seek-“out” and eliminate the “Lie-ability”!



I was flipping through the dictionary just now to look up a word and came across this equation for the definition “binomial theorem”—*n* (1870) : a theorem that specifies the **expansion** of a binomial of the form $(x + y)^n$ in *n* + 1 terms of which the general term is of the form

$$\frac{n!}{k!(n-k)!} x^k y^{(n-k)}$$

I have absolutely no clue what it means, but underneath this equation the next word in the dictionary is

“bint” [“bent”]—*n* [Ar, girl, daughter] *Brit* (1855) : GIRL, WOMAN

1bin—*n* [ME, *binn*, fr. OE] (bef. 12c) : a **box, frame, crib, or enclosed place used for storage**

2bin—*vt* **binned; bin-ning** (1841) : to put into a bin [“been”—i.e. a “was” → “saw”]

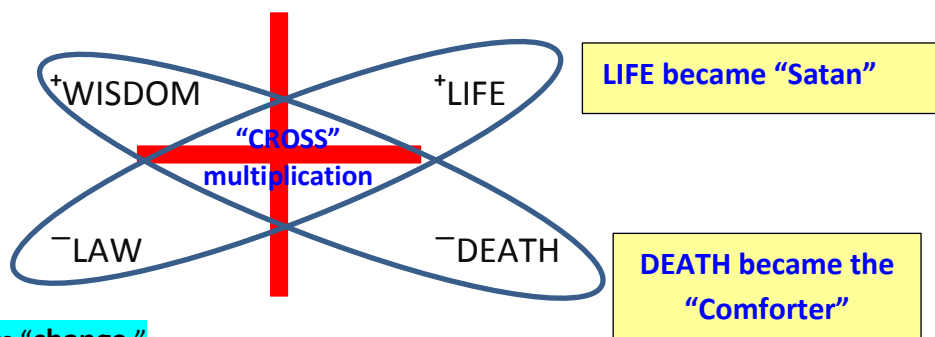
bin-—*prefix* [ME, fr. LL, fr. L *bini* two by two; akin to OE *twīn* twine] : ¹BI- <*binaural*>

There is another tidbit I think might be interesting. The word “puree” [“pure ‘e’” [or “pee” with “you are” in it]] → the sound of the e’s can be the sound of “a” or “e” → 2e can equal 1a.

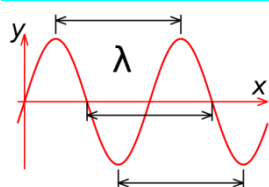
I was looking at an AsapSCIENCE video today, “How to SEE and HEAR the Big Bang.” It made me realize what “pee” represents in science: **p**rotons [LAW who is “mother”] and **e**lectrons [LIFE as Satan, and possibly one electron in the “unseen”—i.e. DEATH—the “dark” one]. The narrator said the $p^+ + e^- = H$ [“H” represents “posts” and “even”-ing [1:1 (one **to** one)]—a variant of “pi” which represents “rulership”] The video showed “H” which is hydrogen, but the first 3 times that I watched it this morning, my ears kept hearing the narrator say, “Helium”—which made no sense that they could make such a flaw. The fourth time I watched it, tonight, I finally heard, “Hydrogen”. I don’t know the significance of that—it makes no sense to me. Similar to my having to cut this section out and retype it on a new page and then re-insert it because an “underline” I placed before “June 4, 2013” to separate parts that contained notes from parts that were finished refused to go away when it was no longer needed. Unlike the others that I placed in my papers, I couldn’t figure out how to get rid of this one. I had to cut and paste an area larger than necessary (above and below) to get rid of it. It kept “growing” (like gangrene) when I typed “above” it [thinking that I could just “push” it down and away from the text I wanted to “keep”]. One line became two, then three—like weeds. So I decided that I had to “outsmart” it. I cut out “paragraphs” that surrounded it and was finally able to overcome that wicked black line. ☺ The folder I placed the “cut-outs” in is named “Nothing”—simply because that was the first word of the document. I laughed when I saw these words on the (task?)bar: “Word is saving **Nothing**”.

Consider this imagery:

p^+ (WISDOM)
 p^- (LAW)
 e^+ (LIFE)
 e^- (DEATH)



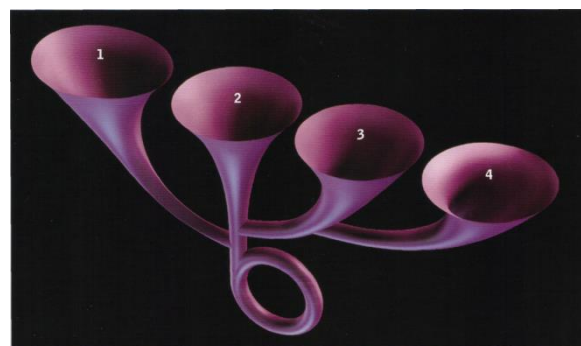
The “center” is where things “change.”



The “ex-why axe is” is represented by the “plus” sign. The center, “0” [the straight lines], is the place of “steel”-ness [non-movement] and the place of “pain.” The peaks and troughs [actually, “any” point beyond “0”] represent movement and are the places of “joy.”

June 13, 2013

This morning I was looking up a verse in my King James Version of the Holy Bible and the first verse I turned to when I opened my Bible was Revelation 4—so I read all 11 verses. This chapter is of the “beginning” of “things.” Revelation 4:1 is where “it” all begins—not Genesis 1 [there are many verses that come “before” Genesis 1]. Revelation 4:1 is where the “action” [“axe shun”] takes place—where Father invented a “spear it” for His “sole”—the trumpet being the same imagery as the Gott-Li model of “creation.”



Revelation 4 (KJV)

¹ After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a **trumpet talking with me** [the introduction of “sound”—cf. 2 Timothy 1:7, “For God hath not given us the spirit of fear; but of power, and of love, and of a **sound mind**.”]; which said, Come up hither, and I will shew thee things which **must be** hereafter.

² And immediately I was in the spirit: and, behold, a throne was **set** in heaven, and **one** sat on the throne.

³ And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

⁴ And round about the throne were four and twenty seats [a distinction is made here—“four” is mentioned **FIRST**]: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

⁵ And **out of the throne** **proceeded lightnings and thunderings and voices**: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

⁶ And before the throne there was a sea of glass like unto crystal [“cry” “stall”]; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

⁷ And the first beast was like a lion [gift to “devour and destroy”—DNA imagery—LOVE (Father)], and the second beast like a calf [though a young, new “thing”, LAW gives milk to her offspring], and the third **beast** had a face as a **man** [LIFE **and** DEATH], and the fourth beast was like a flying eagle [the fourth (generation)—“us”—has the gift of “flight” [cf. Daniel 7:23, “Thus **he** said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”]].

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 [I would have said, “day nor night”—why the use of “and”?], saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

⁹ And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

¹⁰ The four and twenty elders **fall down** before him that sat on the throne, and worship him that liveth for ever and ever, and **cast** their crowns before the throne [like “scattering seed”?—“Perfect love casteth out fear”—“Crown” [a type of “hat/cap/head covering/head**dress**”] = “Fear/Fee Er”), saying,

¹¹ Thou art worthy, O Lord, to receive [“re-sieve”] glory and honour and power [“glory, honour, power” represent the “offspring”—LAW [the “**elected (electron charged)” Lady**] and her “children”]: for thou hast created all things, and for thy pleasure they are and were created.

[cf. verse 10 with **Daniel 8** (KJV)]

¹ In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

² And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam [“male”]; **and I saw in a vision** [Was he not able before? Did he not have “eyes” to “see” with?], and I was by the river of Ulai.

³ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

⁴ I saw the ram pushing westward, and northward, and southward [no mention of “east”]; so that no **beasts** might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

⁵ And as I was considering, behold, an **he** goat [“go at”] came from the west on the face of the **whole** earth, and touched not the ground: and the goat had a **notable** horn between his eyes.

⁶ And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

⁷ And I saw him come close unto the ram, and he was moved with **choler** against him, and **smote** the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and **stamped** upon him: and there was none that could deliver the ram out of his hand.

⁸ Therefore the he goat **waxed** very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

⁹ And out of one of them came forth a little horn, which **waxed** exceeding great, toward the south, and toward the east, and toward the pleasant land [“west” and “north” are not mentioned by name].

¹⁰ And it **waxed** great, even to the host of heaven; and it **cast down** some of the host and of the stars to the ground, and **stamped** upon them.

¹¹ Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was **cast down**.

¹² And an host was given him against the daily sacrifice by reason of transgression, and it **cast down** the truth to the ground; and it **practised, and prospered**.

¹³ Then I heard one saint speaking, and another saint said unto that **certain** saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

“Angels” (1st re-tale)— 1,000

“Humans” (2nd re-tale)—1,000

2 “thou sand” + 3 “honey dreads”

LOVE¹

LAW²

LIFE/DEATH³—twins

¹⁵ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, **then, behold, there** [“THEN,” “BEHOLD,” “THERE” is a person—i.e. GOOD as

the Devil, LAW, and Himself] stood before me as the **appearance of a man** [as “Jesus” → the “GREAT” became “small”].

¹⁶ And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, **make this man** to understand the vision [i.e. “cause this man to ‘BE’ [create him] and the vision rises above where we stand [Father “undergirds” the vision]” —Carl Sagan said that the earth is where we make our “stand.”].

¹⁷ So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, [“Understand” = “understanding” of Proverbs = a “person”] O son of man: for **at the time of the end shall be** the vision.

¹⁸ Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. [As I am reading this chapter, I have the impression that it is somehow describing “how” the Hebrew letter “Samech” became all of the other letters—i.e. its transformation into “MORE”.]

¹⁹ And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed **the end shall be** [not “shall come”].

²⁰ The ram which thou sawest having two horns are the kings of Media and Persia.

²¹ And the **rough goat** [What does this allude to? Why the word “rough”?] is the king of Grecia [“grease” → “oil”—i.e. “anointed”]: and the great horn that is between his eyes is the first king.

²² Now **that being broken**, whereas **four stood up for it** [cf. Genesis 2:10], four kingdoms shall stand up out of the nation, but not in his power.

²³ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

²⁴ And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall **prosper, and practise** [said in reverse of verse 12], and shall destroy the mighty and the holy people.

²⁵ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but **he shall be broken** without hand.

²⁶ And the vision of the evening and the morning which was told is true: wherefore **shut thou up** the vision [Be silent? Don't “prophesy/pray/speak”?]; for it shall be for many days.

²⁷ And I Daniel fainted, and was sick **certain** days; afterward I **rose up**, and did the king's business; and I was astonished at the vision, but none understood it.]

As I am typing, my sister came in and told me something she just learned about “roses.” My sister has somewhat of a “green thumb” and likes to plant flowers and the like. She just discovered that if a rose bush dies, you can't plant another in the same spot or else the “soil” will kill it, too. She had done that in the past and wondered why the second bush died. Now she knows. It seems that the **old soil has to be removed and fresh brought-in** in order for the second bush to live in the same spot as the first.

Revelation 2:24 caught my eye,

“But unto you I say, and unto the rest in Thyatira, as many as have not known the **depths of Satan**, as they speak; I will put upon you none other burden.”

“The depths of Satan.” Could just as easily have said, “the depths of LAW, LIFE and DEATH.” It takes the three to make the “one”—i.e. the depths of “LOVE”.

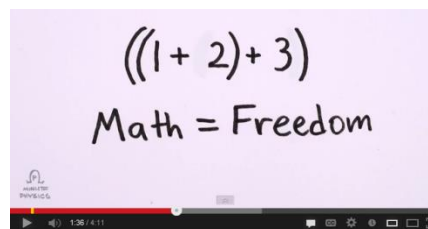
The prelude to Revelation 4 is Revelation 3:20,

“Behold, **I stand** at the door, **and knock** [“Knock, knock...Who’s ‘there’?”]: **if any man hear my voice** [“I am HE”], **and open the door, I will come in to him, and sup(-pose/-port/-prise/etc.) with him, and he with me.** [sub –“more at UP”—i.e. “fly” like the “eagle”]

June 14, 2013

I have a fault to confess [one of many, I assure you]. I don’t correct people when they misunderstand something I’ve said. I find it too much trouble to do so. People tend to believe what they want and take what you say and interpret it however they please. Trying to correct their interpretation of something I’ve said tends to cause more trouble than it’s worth. They tend to be either offended or embarrassed. So I leave it alone. They can think what they will. It’s not as though their misinterpretation is going to change the universe. Their thinking ill of me certainly doesn’t change me. Am I wrong to do so? Probably. But as I stated before, I find it too much trouble to correct them and I’ve created a habit of just “letting it go.” If they didn’t understand it when I said it plainly, I doubt that I could phrase it a “better” way that will give more clarity. I try to say what I mean and mean what I say—most of the time. The problem tends to arise when I speak to people who seldom say what they mean or mean what they say. They assume that I am communicating in the same fashion as they. In such cases, I find it best to leave “well enough” alone. But there does come a time when it is necessary to correct a “miss” interpretation.

Today I watched some *MinutePhysics* and *AsapScience* videos on YouTube [each only about 2± minutes each]. Most were ones I watched a couple of days ago—“*Immovable Object vs. Unstoppable Force*,” “*Common Physics Misconceptions*,” “*How to Turn Sound Into Light: Sonoluminescence*,” “*The Scientific Power of Thought*,” “*Amazing Facts to Blow Your Mind—Pt. 1*,” “*Why is it Dark at Night?*” “*There is no ‘Fourth’ dimension*,” and “*The Order of Operations is Wrong*.” But one was new—“*How to Count Infinity*” [“Some infinities [fractions **between** whole numbers such as 0 and 1] are **BIGGER** than other infinities [the infinities **of** “whole” numbers].”]. I recommend them to all.



“PARENTHESIS”—“two that **stand by**” (cf. Zech. 4:14).

June 15, 2013

Today I watched two *MinutePhysics*' videos—"What is the Wave/Particle Duality?"—Parts 1 & 2. It confirmed some the imagery I see in the Holy Bible and have tried to explain in my papers. If you didn't "get it" the way I tried to convey it, listen to an expert correctly explain it. I think it will all come together for you then.

June 16, 2013

My story is very simple. I am fifth generation "Christian." My paternal great-great-grandfather, Moses, was a Methodist pastor. My father, though not a preacher himself, always had a love for the "things" of "God." That is where my mother comes into the picture. You see, when my father was seventeen, he heard some people passing through his town talking about a young woman who they described as being "on fire for God." My father decided, even without knowing what she looked like, that that was the kind of girl he wanted to marry. So he left Alabama and headed to Kentucky to meet "that" girl. A year later they were married. My mother was a very gentle, kind heart—with fire in her spirit [after all, she was born with sandy-red hair]. She had a very good sense of humor, too. I think her mischievous ways would have been more dominant had she not been always conscious of the feelings of others. She was my best friend and confidant. My life was forever changed when she died.

My parents taught and exemplified a life of love that seems to no longer exist—not just in the world, but in the Christian church. **It's no wonder that the world doesn't know what LOVE is because the "church" has forgotten what LOVE is.** Many of the people of my parents' generation (or before) walked at a level that today's "saints" will preach and talk about, but seldom "live." It's no wonder that there are many who don't want to be like us Christians—I don't want to be like "us" either. "Us" has become "mean", spiteful, "hate"-ful, "critical", greedy (for fame, territory, and "power"), "racist," bigoted and lacking in true compassion.

COMPASSION. Do we really know what that is anymore? All you have to do is listen to people talking—especially in the spiritual arena—and you can understand why it wasn't hard for me to come to the conclusion that LIFE is Satan. Case in point [It's "my" time, so please, let me speak "my" mind]: Most Christians have the attitude, "I've **earned** my salvation with many stripes and bruises. It wouldn't be fair to **me** for those who rejected Christ to receive salvation as a 'free gift' [which is what every Christian preacher will tell you that it is]." "Me" is on my way to heaven and "me" doesn't care that those who don't "know" can't go. I've heard many Christians echo this—from around the globe. Some even sound as though they can't wait for the "sinners" to "get what's coming to them." They prefer that "sinners" endure an **eternity** of horror and pain because they endured "**momentary** suffering" in this **brief** life of "serving" Christ—despite there being many—too many [some mother's child]—who "no" nothing of Christ [daily suffering without a "Comforter"]. As I am typing this, I see the ratio symbol in my mind ("∶"—"let the punishment fit the [time]"). Consider Matthew 20:1-15,

¹ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

² And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

³ And he went out about the third hour, and saw others standing idle in the marketplace,

⁴ And **said** unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

⁵ Again he went out about the sixth and ninth hour, and did likewise.

- ⁶ And about the eleventh hour he went out, and found others standing idle, and **saith** unto them, Why stand ye here all the day idle?
- ⁷ They **say** unto him, Because no man hath hired us. He **saith** unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
- ⁸ So when even was come, the lord of the vineyard **saith** unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.
- ⁹ And when they came that were hired about the eleventh hour, they received every man a penny.
- ¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- ¹¹ And when they had received it, they murmured against the goodman of the house,
- ¹² Saying, These last have wrought but one hour, **and thou hast made them equal unto us, which have borne [the "Bourne Identity"] the burden and heat of the day.**
- ¹³ But he answered one of them, and **said**, Friend, I do thee no wrong: didst not thou agree with me for a penny?
- ¹⁴ Take that thine is, and go thy way: I will give unto this last, **even** as unto thee.
- ¹⁵ Is it not lawful for me to do what I will with mine own? **Is thine eye evil, because I am good?**

All that boils down to say is that no matter what the ratio is—0:10^{99x99}—it is all “even” as though “1:1”. Father has the right to be GOOD at all times. His “goodness” to us is His “goodness” to Himself! No longer “opposing” Himself [Job 30:21, “...with thy strong hand thou opposest thyself against me.”], but in total “agreement.”

I am not advocating disorderly conduct or “sin” in any way. I believe that having some boundaries is a “good” thing. Without them there would be total chaos. But I would ask this question to those of us who call ourselves “Christians”: Why is it okay for us to mistreat one another? “Kill” one another [in attitude and/or words or “thought”]? Criticize one another, even to the point of “abusing” one another? Yet we say we’re being the example of LOVE—“I love you with the love of the Lord” [That phrase is one of my pet peeves. It makes me want to ask, “Exactly which ‘lord’ would that be, Jesus or Satan? Jesus loved me to His death, are you willing to do the same?” I know the answer to that—a very affirmative, “NO!!!!” Most people struggle to love their own household, least of all someone they barely know, but they are quick to say that they love with the love of the Lord. If Satan is their “lord,” then perhaps they do.]. Most people [especially Christians] don’t realize that they are more of a worshipper of Satan than they are of Jesus.

We believe that it is alright for us to behave like the “sinner” and receive “good” but the “sinners” should not behave like “sinners” and receive “good.” If that attitude existed in “politics” or “the law” we would be yelling, “**Corruption!**”

Luke 12:47-48,

“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. 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.”

I am always amazed when I observe in Christian circles people ill-treating someone they believed “slighted” them in some way and those around them acting as though the one “doing” the ill-treatment is supposed to behave that way—as though that kind of behavior was part of the definition of “love,” or fruit of

the Spirit. I was even more amazed when a preacher, preaching to thousands in attendance, threw a tantrum in the pulpit [**“pull pit” → imagery of a black hole**] because eight people got up and left shortly after he began preaching—during an extremely long “international” service! They were sitting against the wall, midway towards the front of the church. They left two at a time—until the third set. One chickened-out leaving one to go alone—and three to leave together [I sat a few rows behind them]. They tried to be as inconspicuous as possible. Most would not have noticed had the preacher not made such a noise about it. The following week he apologized for “their” behavior, not “his.”

When my mother died in 1992, I had a very bad experience involving some fellow Christian “brothers”—that’s male **and** female—but mostly female—and all “ministers of the gospel.” One of the females was organizing a prayer service for adults. I worked in the children’s department of the church and knew most who would attend would be women—women with children. Nothing was being offered to the children, so I asked to organize a prayer service for the children. It was going to be a “fun” time—a very young man [12-years-old] was going to “speak” and my brother was going to also speak dressed as a superhero and teach about “prayer.” After organizing everything—finding the speakers and asking my big brother to wear a costume I was going to make for him, and preparing the order of the service—I didn’t know “where” we would be doing this. That’s one question I should never have asked. I should have simply planned to do it “outside.” The children’s pastor didn’t want to be in anyway involved. She later said that she didn’t see the need for prayer—and, I believe, she tried to sabotage my efforts on her end of things [I witnessed her doing the same to someone else before]. The person organizing the adult prayer service was “something else.” Let’s just say that she behaved as though “God” needed “her” permission before He could use “me [**or anyone else for that matter**]” to do anything. I felt then, and now, that all she had on her mind concerning me was, “Destroy at all costs.” She told me off—up one side, back down the other—chewed me up, spit me out, and then fed me to the dogs! And she still wasn’t through. The next time she saw me was at an afternoon prayer service [one hour long]. I came to the latter half. She was up talking and everyone was seated on the far side of the building from the entrance. I took a seat in the middle section. As she was “teaching” she walked over to where I was and pointed her finger in my face and said, “If you...(blah, blah, blah).....the person never would have died.” She was, of course, referring to my mother. She was trying to hit me where it could hurt the most. She failed. There is nothing anyone could have said to me about my mother and me that could hurt me. She didn’t know either one of us. My mother had taken the time to actually “teach” me some things and instill in me her values to the point that I was mature enough to know that who I was did not cause my mother to live or die. Even though it did hurt me that this woman felt the **need** to “destroy” me, I was more bothered by the thought of what damage she could have done if she had been dealing with someone who was not emotionally stable, and I wondered if she had done it before and how did that person fare? After all, she really didn’t know me, and all that I had done was in following her instructions to me. So why was she so offended that she was so willing to destroy another life?

There was a third player in this scenario I have not mentioned. “He” may be the reason for her being “offended”—though he was wholly unconnected to me. He was the link between the other two women. I think that somehow she felt that destroying me would be doing a “service” to him—go figure! In any case, she later realized her “mistake” and in her own way let me know that all is “right” again—without apologizing or saying the “s” word!

Those were some hard months to live through [when “she” was “angry” [**and one of the three dared to go as far as to very, very, very strongly hint to me that it was time for me to “kill” myself because they were stripping me of my destiny—my thought at that: “Methinks you think too much of yourself!”** It made me

laugh!]). But having worked with children who were “troubled”, I saw their behavior as being the same as those of the children and realized this thing: It isn’t “age” that makes you mature; it’s learning from life and making that knowledge a **part** of “who” you are. That was when I decided that if someone had to play the part of the grown-up [even though two were significantly older than I was—the male and the prayer service organizer], then I would be that one. As long as I saw them as children in dirty diapers, it didn’t matter to me what they said or did. I can always forgive a “child.”

Another point to this case: Most preachers don’t behave like there is a “Hell” that many will go to. Why do I say this? Because from what I see, many are more interested in what they can do for themselves—fame, fortune, and prestige [and I mean no disrespect them, they can’t help it any more than the “sinner” doing drugs—it’s all part of the parable]. If they truly believed in an eternal, torturously burning Hell, I believe that they wouldn’t be so self-absorbed [this reminds me of what I read about “sperm” that never leaves a man’s body—it is “re-absorbed” by his body]. They seem to feel very little responsibility in this. The thought of a soul burning in an eternal “Hell” in the “hereafter” compares very little to the “present” thought of “wealth” in their pockets.

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” O, graph “y”] 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.

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.”

June 19, 2013

I have another confession to make—actually, two. I avoid making friends with people who like to spend a lot of time talking about other people’s business (especially when they talk as though they were privy to every intimate detail). I don’t trust people like that. There’s one thing I feel sure that can be trusted about people like that: when they are not talking to you about someone else, they are probably talking to someone else about you. Therefore, I avoid such people. I keep them at arm’s length. And if they happen to speak to me, I let them do all the talking and keep my business [and anyone else’s] to myself. If they ever have anything to say about my business, you can rest assured it is pure conjecture. [My friend, Doris Petty, was known for saying, “But you don’t know the whole story!”—whenever she heard someone making a judgment based upon “partial” truth [“How come” (“why”), in a courtroom, they make the witness swear to tell the “whole” truth, yet they only allow the witness to tell the parts they “want” to hear?]. The same can be said of us regarding Father. Even though He has told us the “whole” story, “**narrow-mindedness**” has caused us to ignore the parts we didn’t like, didn’t believe, and/or didn’t agree with—thus, declaring those “uncomely”

parts to be “nothing.” Ignoring those parts, most people believe that they know all there is to know about Father—they have Father “pegged”!

My other confession—I tend to ignore the subtle hints from people who want something from me or (better said) desire me to “do” something for them without their having to actually ask me. They want me to read their minds and figure out what it is I could do for them that’ll make their lives easier. I find that to be quite annoying. Why must I read their minds (or body language) when they have a mouth and the intellectual ability to “say” what it is they want? And just in case your mind is straying in that direction, I’m not talking about romance. I’m talking about average, everyday “stuff.” But you can include romance, too, if it suits your fancy. I believe I deserve to be asked a question rather than endure their attempts to pathetically coax me into volunteering by their huffing and puffing and complaining about their situation. And once you give in to it, they seem to think that is the only way to communicate their “wants.” My mother would say, “Don’t start something you don’t intend to keep up.” And that type of communication gets really old, really fast with me. So, even though I know what they’re asking without really asking me, I pretend not to notice and respond only after a question is asked of me. As my father is known for saying, “If you don’t ask questions, you don’t get answers.”

June 20, 2013

Yesterday, I saw an article on Yahoo about a little boy and I want to place a quote here because of something I saw.

Yahoo article: “Second grader in wheelchair set apart from classmates in school photo”

“Be sensitive to our differences, but don’t highlight those differences, accommodate them.”—Don Ambridge, father of Miles Ambridge [Oh, the imagery in his name!], a child with Spinal Muscular Atrophy [a Red Badge of Courage]

I believe you know by now that the “maimed,” the “lame,” the “deaf,” and the “blind” all represent Father. That is how Father sees Himself before the beginning of “things”—i.e. the beginning of His fragmented-selves. The little boy was “set apart”—another way to say that he was “sanctified” for the Father’s use. And in the child’s innocence, he never realized that the “offense” was “there” [And, perhaps, another way to see it is to say that the other children weren’t good enough to be in the same picture with “hymn”!]. I read that many thought that the parents over-reacted to how their son was treated. The thought came to me of how many people I’ve overheard in conversations I was forced to be a part of because of my proximity to the speakers in which I heard “grown” men and women complaining because “they” were excluded or overlooked and yet possibly some of those same people think that it was OK for this child to be treated this way. What if it had been a photo in which all the subjects were adults and all but one—“the” one—were heterosexuals and set the “gay” person apart from the group? Or the person set apart was of a noticeable religious group because of his garb? Place yourself in that situation being excluded from a group you desperately want to be a part of. How would you see it then? People tend to not mind someone else’s offense until they get a taste of it themselves. And even then, they only notice “when” it is happening to “them.” They are blind to the pain of others. Like zombies, they go about life blind and unfeeling until something or someone imposes upon them, then they come to life wanting revenge for having been forced into actually participating in something other than the normal ebb and flow of a static existence [like the bombing of Pearl Harbor jolted the U.S. out of

passivity into action—waking the “sleeping giant”). They would probably argue that their lives consist of more than that—but I wonder. Are they simply doing what everyone else they know is doing? Or are they making every moment count for something more than mere existence? I’m tired of merely existing. Even writing this paper is becoming mundane to me—after all, this isn’t what I “do,” it’s what I’ve “done.” I’m getting quite bored with it now. I don’t want to do this anymore. I only continue because there is so much more that I continue to see and would like to aid those who are willing to search it out. But today, I am coming quite close to quitting—let someone else do it from here. Must my life continue to be this parable? I feel as though it has all been for nought [Is anyone even reading this? It feels like a labor in futility.]. I desire more—much more.

June 21, 2013

LIFE as SATAN

My eyes became “opened” during the time of the Ken Starr report. I saw how the so-called “spiritual elite” were treating their Baptist “brother”—then, President Bill Clinton. To my eyes, “they” were more guilty than “he.” They were the “ministers of the gospel (i.e. LOVE)” who had more of a responsibility to not just “teach” LOVE, but to lead by example by walking it out. But during that time, they were the main ones that I observed being the “accuser” of their “brother.” Some “ministers” seemed overjoyed because they finally had something they could hold against him and, therefore, his “party.” I waited to see if any would speak out and **fight** to stop the broadcasting of the “report.” The “church” was “silent.” The message that they sent was that the secular **arena** of our lives [politics] “dominates” the spiritual arena. Most that I saw on television showed no interest in doing as the Apostle Paul admonished us to do in Galatians 6:1,

Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

The Christian “right” seemed only interested in seeing him “destroyed,” along with his family and political party. It all made me re-think some things. I began to look at “them” through “new” eyes. What price were they willing to pay for the sake of politics? They didn’t consider the effects on our children of allowing such a report to be broadcast across the airways. Therefore, the children were a sacrifice they were willing to make. They didn’t consider the effects on the world who see us all as Christians devouring one another. Therefore, the world was a sacrifice they were willing to make. But what was to be gained? Actually, in the long run, **NOTHING!!!!** That’s the lure of COMPROMISE. It promises a lot but delivers very little. In the end, you are left with “nothing”—an empty box of promises. You compromise all that you are, becoming less; and for what? Your actions, or in this case, inaction may have caused more damage than simply allowing yourself to momentarily endure the “things” that are so opposed to you and allowing “time” to work them all out—to “right” the “wrong.” I believe that is what former Pres. Bill Clinton has done—and he is all the better for it. But we who call ourselves “Christians”, what has that done to us? As for me, I listen more closely and carefully to what I “hear.” I don’t receive it simply because it is coming from those who consider themselves to be among the “spiritual elite.” **I weigh everything against the LOVE “walk” [by our “love” will we be known—not our politics!].**

John 13:34-35,

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

If hatred and politics is the only thing I hear—I let it “go.”

“For what shall it profit a man, to gain the whole world, and lose his own [sole]?”

—Mark 8:36 (cf. Matthew 16:26)

“Much every way.”—Romans 3:2

June 25, 2013

This thought came to me just now (see text box above). The word “profit” stuck out. Every time I hear the word “profit,” I think of the Ferengi on Star Trek.



Quark



The Grand Nagus

“Ferengi culture was centralized around the concept of greed and profit earning. As Quark once put it, ‘there is nothing beyond greed. Greed is the purest, most noble of emotions.’ Finally, the 10th Rule of Acquisition states that ‘greed is eternal.’ (DS9: *Profit Motive*)”—<http://en.memory-alpha.org/wiki/Ferengi>

The following I placed here so that you can read it for yourself.

The **Ferengi Alliance** was the main political body of the Ferengi. It was dedicated to the promotion of profit and commerce and was overseen by a Grand Nagus, who acted as both head of state and principal business leader. The Nagus' power was supported by both the **Ferengi Bill of Opportunities** as well as the Rules of Acquisition. (DS9: "Profit and Lace")

The **Ferengi Commerce Authority**, or **FCA**, was an agency of the Alliance concerned with business practices and the enforcement of trade under the **Ferengi Trade By-Laws** and **Ferengi Code**. Agents of the FCA were known as **Liquidators** and were governed by the **Board of Liquidators**. The FCA tightly regulated Ferengi business affairs in all industries and throughout the quadrant.

Additional government institutions included the **Ferengi Gaming Commission**, **Ferengi Health Commission**, and the

Follow Wikia on Twitter for ALL your E3 NEWS

ferengi government. (DS9: "Ferengi Love Songs"; VOY: "Infinite Regress"; TNG: "The Perfect Mate")

Generally, the Ferengi Alliance stayed neutral in the politics of the galaxy, since the Ferengi were solely interested in profit and making enemies would diminish business opportunities. In the spirit of free enterprise, most Ferengi business ventures were made without the knowledge of the government. As a result, while a number of hostile conflicts occurred between the [Federation](#) and the Ferengi in the [2360s](#), the Ferengi Alliance itself was not held responsible.

The importance of business was felt even in Ferengi government, as powerful businessmen could easily become powerful political figures representing their companies the way states or worlds are represented in most other cultures.

The neutral tendencies of the Ferengi and their government were evident in the 34th and 35th Rules of Acquisition: "War is good for business" and "Peace is good for business". Counter-intuitively, this neutral status often enhanced the influence of the Ferengi Alliance in the galaxy. By positioning themselves as interested only in commerce, not only did Ferengi manage to avoid being embroiled in larger conflicts such as the [Dominion War](#), they also made themselves available as intermediaries. Ferengi trade representatives often accompanied other governments on diplomatic missions where trade negotiations might serve to open the door to more extensive relations between trade partners who might otherwise have difficulty doing business because of the political climate. (DS9: "[Starship Down](#)")

In keeping with their neutral tradition, the Ferengi did not maintain a standing military force and were generally considered ineffectual in most military matters. However, the role of [DaiMon](#) in Ferengi commerce was a quasi-military rank and the Alliance did provide the use of [starships](#), notably the [D'Kora-class](#) marauders, for the purpose of mercantile exploration and, in some cases, defense of business interests. (TNG: "[Ménage à Troi](#)")

Education Edit

Ferengi Education employs a work study approach with apprenticeships in a wide range of business and economic fields, throwing students into the cutthroat competition of Ferengi commerce, and anyone who survives, graduates. (DS9: "[A Man Alone](#)")

Mirror universe Edit

The Ferengi of the [mirror universe](#) were, for the most part, seen as far more compassionate and less greedy than their counterparts in the "prime" universe, often paying for this compassion with their lives. They were oppressed by the [Klingon-Cardassian Alliance](#) during the [2370s](#) and many Ferengi are aligned with the [Terran Rebellion](#). (DS9: "[Crossover](#)")

Philosophy Edit

In Ferengi philosophy, the pursuit of profit at any cost was the guiding principle for all traditional Ferengi. With the invention of currency and the concept of profit approximately [10,000 years ago](#) Ferengi philosophy began to evolve toward the pursuit of material wealth. This guiding principle became so basic to Ferengi that it was eventually codified in the Rules of Acquisition.

Ethics Edit

Greed, deceit, distrust, and opportunism were highly prized values among Ferengi and all were represented within the Rules. The Ferengi belief in conducting all business dealings under the advisory *caveat-emptor*, or "buyer beware", further reflected the pursuit of profit at all costs. (TNG: "The Last Outpost")

Exploitation was a rule in Ferengi society. The formation of [labor unions](#) was forbidden, and indeed most Ferengi did not wish to eradicate exploitation but to become the exploiters. (DS9: "Bar Association")

If profit represented the ultimate goal to Ferengi, the loss of profit opportunity represented the ultimate punishment. Ferengi who broke the law could be punished with the loss of all property and assets. If the crime was deemed severe enough the offending Ferengi's family could also suffer loss of profit opportunity, and could even be sold into indentured servitude to repay their debts - both literal and philosophical. The binding nature of [contracts](#) was considered a supreme law in Ferengi society and breaking a contract with a fellow Ferengi was a severe crime. (DS9: "Family Business", "Body Parts")

Capital punishment was not unknown among Ferengi but perhaps even more feared was revocation of a Ferengi's business license. Such an action prohibited other Ferengi from conducting business with the offender and virtually ostracized a Ferengi from his own society, leaving him with so few opportunities for true profit that death might be preferable. (DS9: "Body Parts") Should capital punishment become necessary (such as for going on [strike](#)), the preferred method is defenestration from the top of the [Tower of Commerce](#). Not only is the forty-story descent effective, but it allows those in the [Sacred Marketplace](#) below opportunities to place wagers on where the condemned will land. (DS9: "Bar Association")

Regard for profit above all else, including life, was also evident in the Ferengi attitude toward dealing in [weapons](#) and other military technology. Though the [galaxy](#) abounded in weapons dealers, the Ferengi had an approving attitude toward the profession. (TNG: "The Perfect Mate"; DS9: "Business as Usual") Similarly, the Ferengi attitude toward personal liberty was superseded by desire for profit. Despite, or perhaps because of, never having endured slavery themselves Ferengi showed themselves willing to engage in slave-trading and the capturing of aliens for slave labor if profitable. (ENT: "Acquisition", TNG: "Rascals")

Religion Edit

The Ferengi cultural emphases upon profit and wealth extended to spirituality, leading to a fairly robust and detailed religious life, even if the central philosophy behind the religion was relatively simple. Like everything else in their society, Ferengi religion revolved around the central concepts of profit and the accumulation of wealth.

Ferengi spirituality flowed largely from their belief in the universe was bound together in the [Great Material Continuum](#). A Ferengi who lived a good life (one who makes a profit and accumulates wealth) was said to navigate the *Great River* of the Continuum. Such Ferengi were rewarded for their success in interpreting the wants and needs of this life by positioning themselves for success in the next life. (DS9: "Treachery, Faith and the Great River")

The Ferengi seemed to draw a distinction between selfishness and greed, indicating that the accumulation of wealth serves a greater good and is therefore not selfish. This is likely the role of the Great Material Continuum and may explain why such accumulation is rewarded in the afterlife. However, it may also be the case that selfishness itself is considered a moral virtue and for that reason the accumulation of wealth is rewarded in the

The Ferengi seemed to draw a distinction between selfishness and greed, indicating that the accumulation of wealth serves a greater good and is therefore not selfish. This is likely the role of the Great Material Continuum and may explain why such accumulation is rewarded in the afterlife. However, it may also be the case that selfishness itself is considered a moral virtue and for that reason the accumulation of wealth is rewarded in the afterlife.

In the case of Ferengi, the mercantile belief in the finite but eternal nature of material accumulation meant that you could take it with you. Upon death a Ferengi found himself before the [Blessed Exchequer](#), to whom Ferengi prayed in life, and was evaluated on the basis of the profit earned while alive. A successful Ferengi was allowed to bribe their way into the [Divine Treasury](#) where the wealth he had accumulated could be used to bid on his next life under the supervision of the [Celestial Auctioneers](#). An unsuccessful Ferengi might find himself cast into the [Vault of Eternal Destitution](#), never to return. (DS9: "[Little Green Men](#)", "[Body Parts](#)" "[The Emperor's New Cloak](#)")



The Antechamber of the Divine Treasury

The Vault of Eternal Destitution = Hell

the [Vault of Eternal Destitution](#), never to return. (DS9: "[Little Green Men](#)", "[Body Parts](#)", "[The Emperor's New Cloak](#)")

The Antechamber of the Divine Treasury

By the end of the [Dominion War](#), in 2375, over 40% of the population on Ferenginar no longer believed they had to buy their way into the Divine Treasury. (DS9: "[The Dogs of War](#)")

The [Ferengi death ritual](#) prohibited an [autopsy](#) from being performed on a deceased Ferengi. However, it was accepted practice for a Ferengi to auction off his vacuum-desiccated remains after death, providing the opportunity for their loved ones or enemies to own a piece of the Ferengi after his passing and as a final opportunity to raise capital for the soon to be deceased. (TNG: "[Suspicious](#)"; DS9: "[The Nagus](#)", "[Body Parts](#)")

GENERAL public

MAJOR business

CORPORAL punishment

PRIVATE sector

[sergeant, lieutenant]

Eye wheel BE leave it, when eye sí it. Isle BE leave it, when eye sí it.

Ferocity, veracity

bad, dab ["A little dab will do you!"]

"Blink and you'll miss it!" —therefore He "winked"

"wink" can also mean "to turn a blind eye towards"

[Also related to imagery of being "slugged" by a blow he didn't see coming because it was on His "blind" side.]

See also—**MinutePhysics: "Is Racewalking a Sport?"** Gives a "good" definition of "the GAME."

The following is an excerpt.



means to catch "ungrounded" racewalkers. It seems clear that the technophobia in racewalking

ANALYTIC THINKING

Anthony



stems from the fact that if racewalkers started using high speed cameras, they might no longer



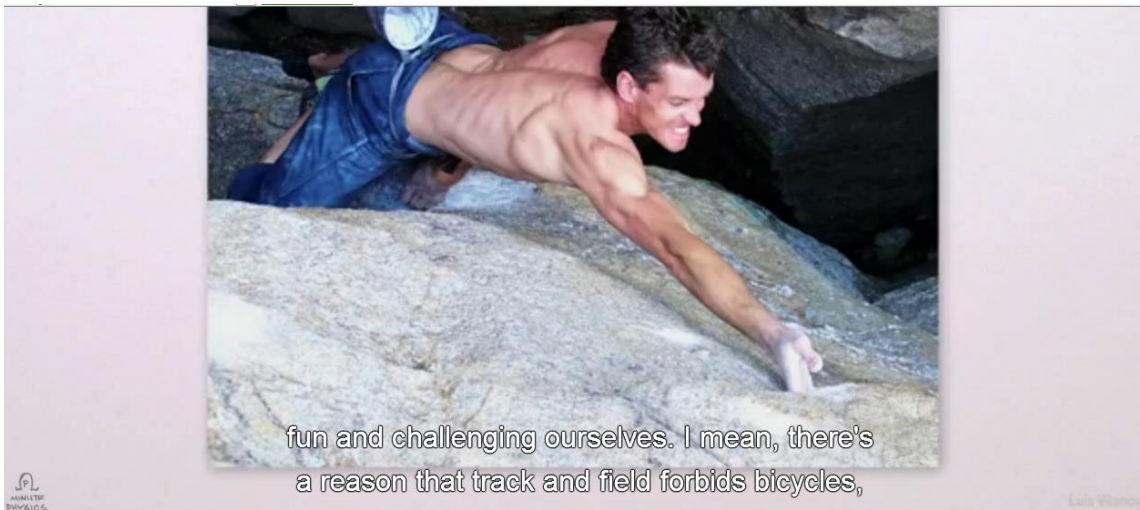
have a sport.

What is a sport?

And that brings into question the very essence of sport - because all games, really, are



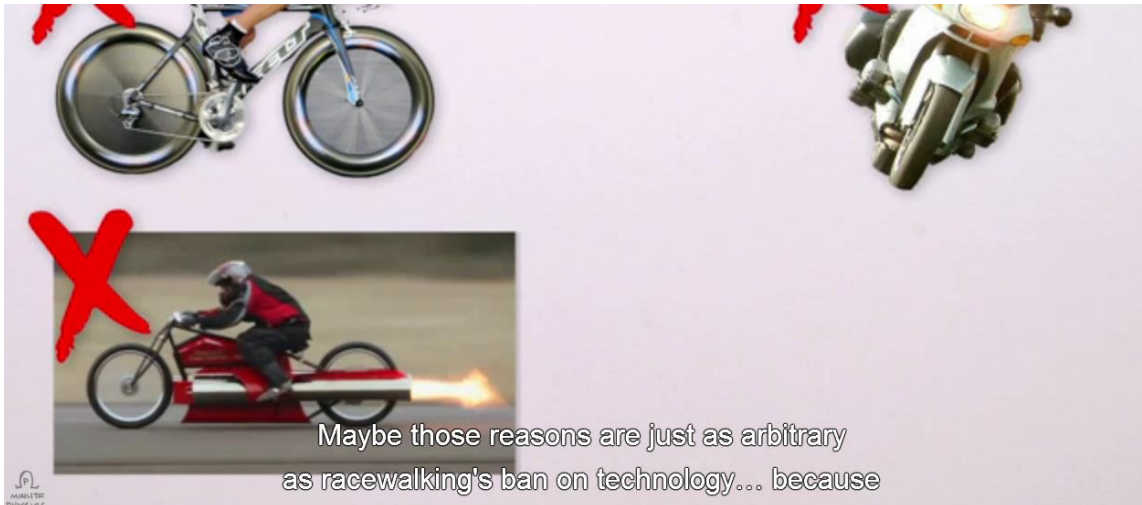
...just an arbitrary set of rules and limitations that we submit to for the purpose of having...



...fun and challenging ourselves. I mean, there's a reason that track and field forbids bicycles,...

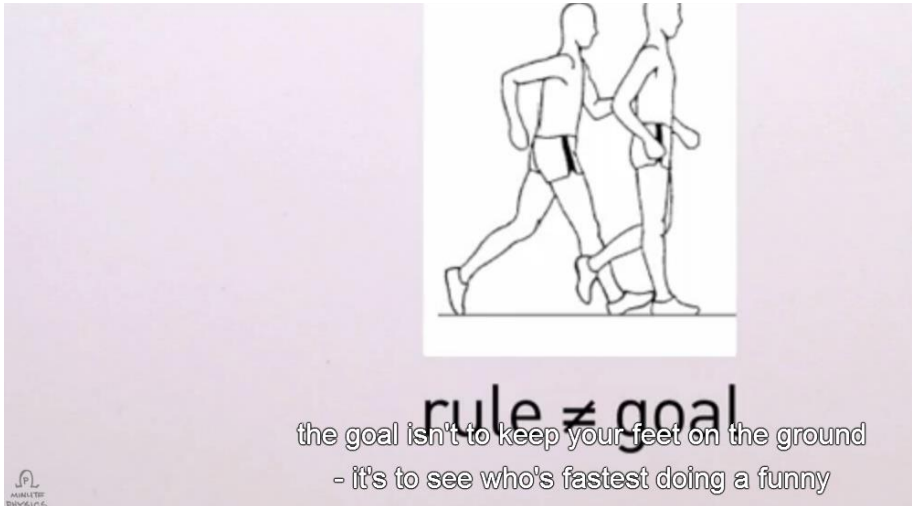


...cycling forbids motorcycles, and motorcycle racing forbids rockets...



Maybe those reasons are just as arbitrary as racewalking's ban on technology... because

Maybe those reasons are just as arbitrary as racewalking's ban on technology...because



rule \neq goal

the goal isn't to keep your feet on the ground
- it's to see who's fastest doing a funny

...the goal isn't to keep your feet on the ground—it's to see who's fastest doing a funny...



walk, just like triple jump is to see who
can go the farthest doing a funny jump, hurdles

...walk, just like triple jump is to see who can go the farthest doing a funny jump, hurdles...



are to see who can run the fastest with plastic barriers in the way, and tennis is to see



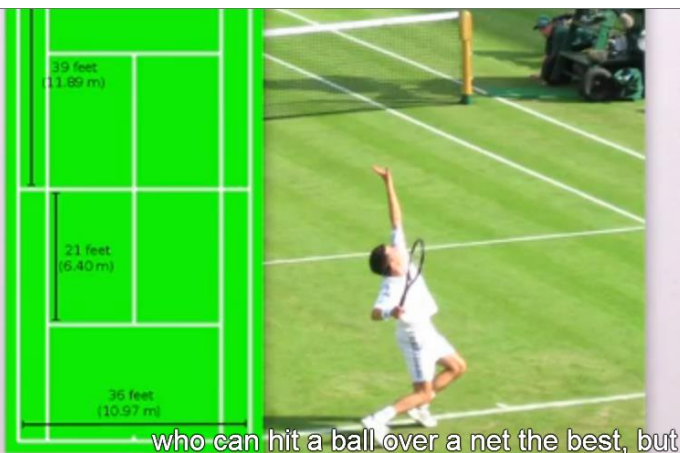
...are to see who can run the fastest with plastic barriers in the way, and tennis is to see...



who can hit a ball over a net the best, but only within certain carefully drawn lines



...who can hit a ball over a net the best,...



who can hit a ball over a net the best, but only within certain carefully drawn lines

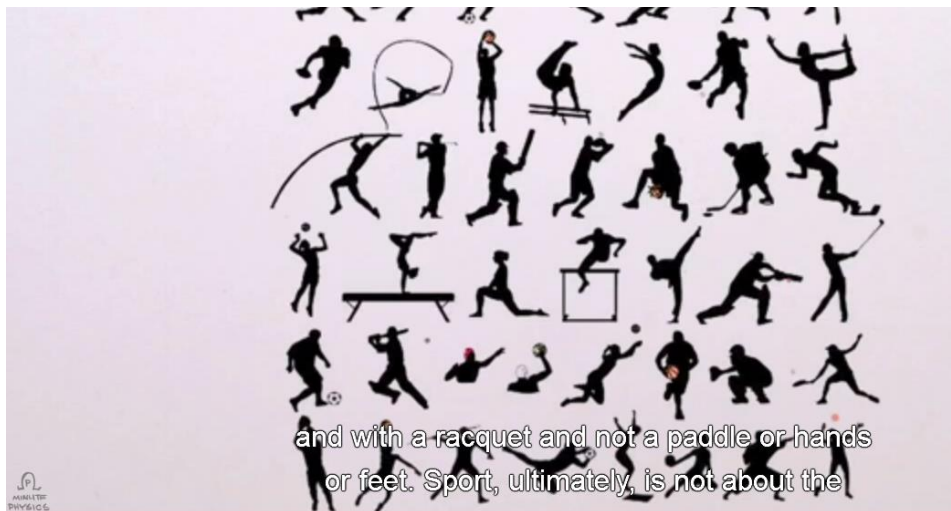


...but only within certain carefully drawn lines...

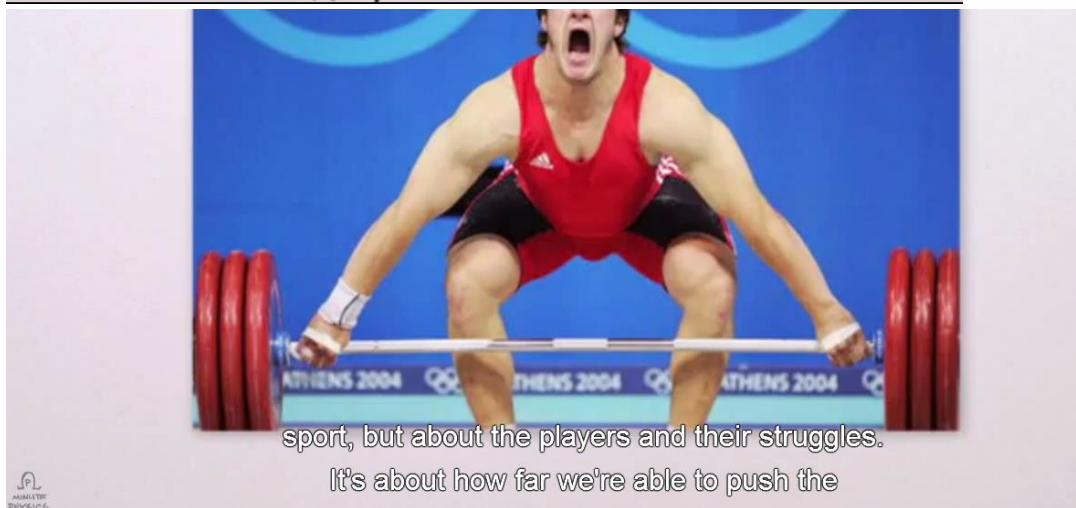


and with a racquet and not a paddle or hands or feet. Sport, ultimately, is not about the

...and with a racquet and not a paddle or hands or feet. Sport, ultimately, is not about the...



and with a racquet and not a paddle or hands or feet. Sport, ultimately, is not about the



sport, but about the players and their struggles. It's about how far we're able to push the

... sport, but about the athletes, their struggles, triumphs and defeats [Narrator changed the words from what was shown on the screen]. It's about how far we're able to push the...



boundaries of human ability... within the boundaries set by the rules.

...boundaries of human ability...

...followed unless otherwise provided in this Section V. In the rules of those articles and sections, all forms of the word "run" shall be construed to apply to the corresponding form of "walk."

2. Definition of Race Walking. Race Walking is a progression of steps so taken that the walker makes contact with the ground so that no visible (to the human eye) loss of contact occurs. The advancing leg must be straightened (i.e., not bent at the knee) from the moment of first contact with the ground until the leg is in the vertical upright position.

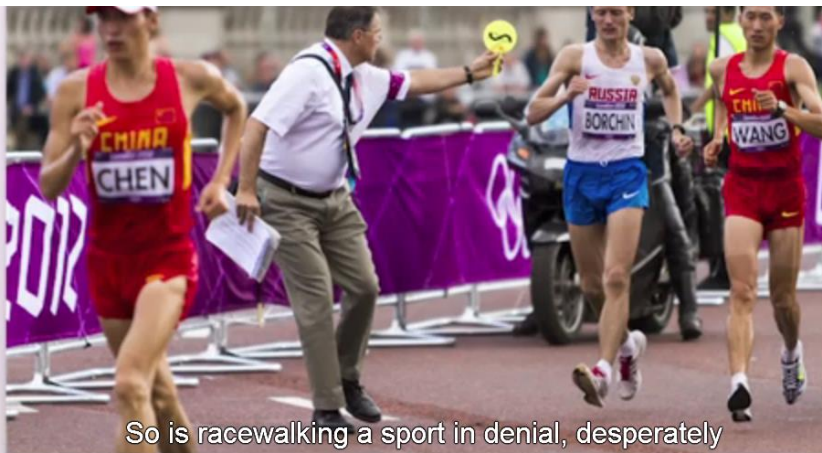
Disqualification for failure to adhere to the above definition is governed by Rule

230.3.

boundaries of human ability... within the boundaries set by the rules.

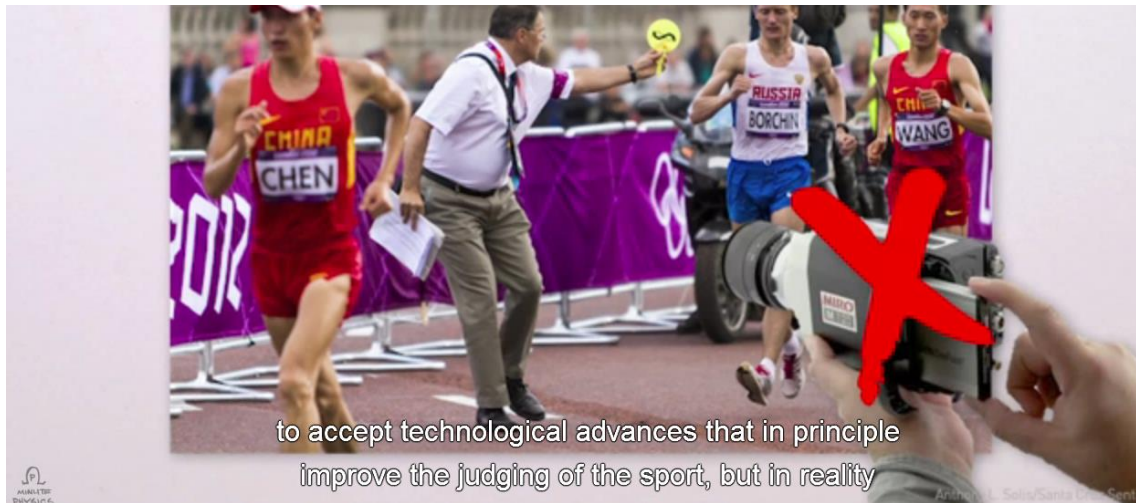
I don't know why, but the disqualification rule stands out to me whenever I read it.

...within the boundaries set by the rules.

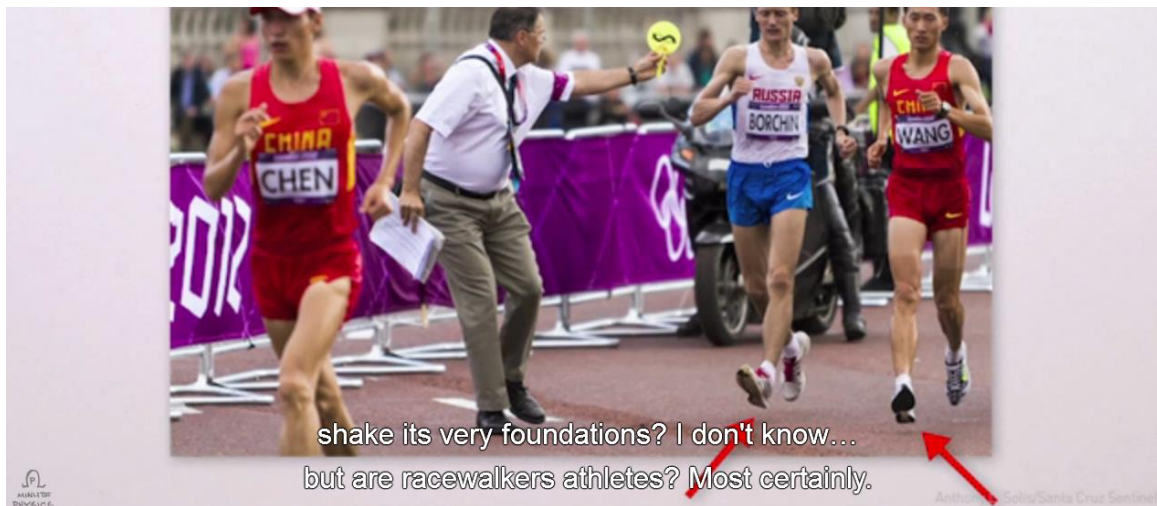


So is racewalking a sport in denial, desperately holding on to its past and blatantly refusing

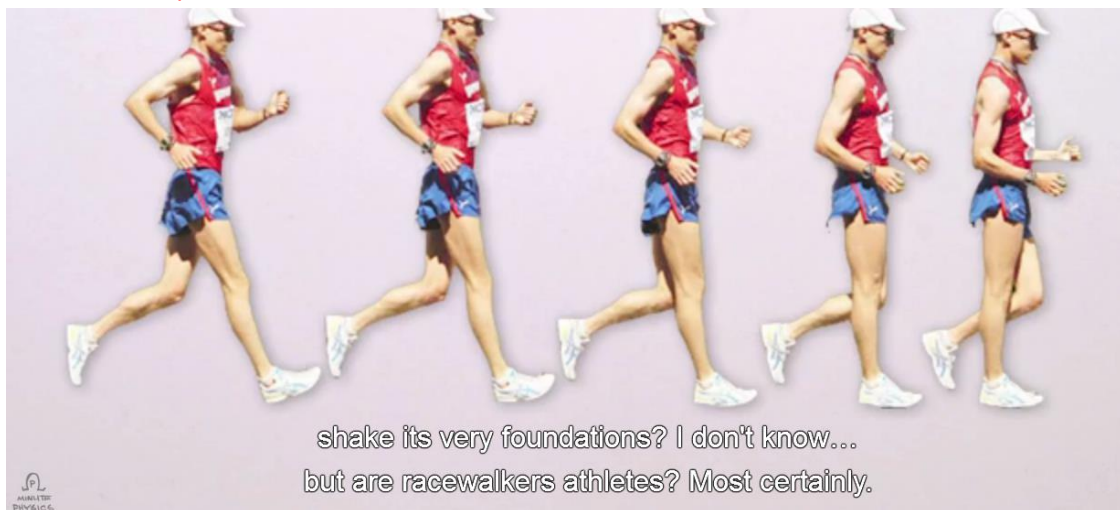
So is racewalking a sport in denial, desperately holding on to its past and blatantly refusing...



...to accept technological advances that in principle improve the judging of the sport, but in reality...



...shake its very foundations?...



...I don't know...



...but are racewalkers athletes? Most certainly.

Samsung commercial: **“Motion is Power”**

June 27, 2013

I woke up this morning with this on my mind:

- If the “righteous” are bold as a lion, why are “Christians” so “fearful” and “sinners” so fearless?
- If the FEAR of the Lord is the beginning of wisdom, then why is fear cast out by “perfect” love [making LOVE the “fool”] the way Satan was cast out of heaven [Rev. 12]?

Here are some verses to consider:

1. Matthew 16:24

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

2. Mark 8:34

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself [“disavow” himself—become “NOTHING”], and take up his cross, and follow me.

3. Luke 9:23

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

4. 2 Timothy 2:13

If we believe not, yet he abideth faithful: he cannot deny himself.

1. Mark 2:9

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

2. John 5:8

Jesus saith unto him, Rise, take up thy bed, and walk.

3. John 5:11

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

4. John 5:12

Then asked they him, What man is that which said unto thee, **Take up thy bed**, and **walk**?

Does that make “**bed**” and “**cross**” equivalent? Are “**we**” equivalent to “bed”/ “cross”?

My thoughts often come faster than I can write them down. Many were going through my mind just now. I have just returned from a Thursday night service at church. As my pastor is speaking, I gather little gems of “words” that begin fitting together like pieces of a puzzle. I never get bored with that. In fact, the emotion I always feel is “excitement”—and “regret.” I know that most will never find its way into my paper—but shall remain in the recesses of my mind [the “unseen”—like a baby that was never born]. Too much information is just that—too much. There are some things that I must leave for others to discover for themselves; because the things you discover on your own are the things that never leave you. You carry it with you—always. It’s not enough to have someone always “tell” you. “Self” discovery is the best type of discovery. No one can take what you learn that way away from you. I think that is the difference between how we educate in the U.S. and how they educate on the Eastern side of the globe. Over there, for the most part, they have to “want” to learn—and at the higher levels are given the opportunity to discover things on their own. Over here, we are “told” everything and mandated to learn—the “how” is legislated. Only at the **very** highest levels are we given the opportunity of “self” discovery. That is why I am closing this paper at this point. I could continue further, but that would make me a teacher in a classroom of people who know far more than I ever could. Besides, if the scientists and mathematicians ever read this paper they will probably already be a thousand steps ahead of me by now. I feel that I have fulfilled my purpose for being on this planet. I will “re-frain” from writing any MORE [Besides, my computer is acting up. Securing my data is becoming a chore. My computer keeps closing out my program before I can save it. But it especially happens whenever the “Autosave” function kicks in. If I am typing—even if it is just one key stroke—or adding something to a page, I have to “paws” and allow it to finish or else it will erase the work that I have done. I keep having to save my changes to the document every few minutes (or after every new entry) [in three different places] or else I will lose a lot of “work.”]. Your actions are the “sequel” to this paper. When you ask Father to help you get to the answer you seek, remember that the “HOW” of your arrival to the answer is a part of the process. That is to say: Father may lead you down a path that seemingly leads to “nowhere”—a rabbit trail. But follow it anyway, and it will eventually explode into a “cave” that leads you to revelation you never even considered before. You may find yourself “waking up” beside a sleeping bear!

“The farther back you go, the farther further you will see.”

—*Criminal Minds*

As your fellow student, I will give this one last word of advice to us all:

GET OUT OF “YOUR” BOX!!!!

EX (“it”) - CELL

July 6, 2013

So much for “refraining” from writing! Well, anyway, I had this thought and decided it needed to be included. The thought? Actually, it was more than one. There were many going through my mind while I was at work, today. One has to do with perspective. You may remember my saying that I don’t correct people when they misunderstand something I’ve said. Today I said something that, though not correct, was also not incorrect. Why? Because of the perspective of my “thing king.” While at work, I stated that I would like to leave “early.” I realized as I said it, my co-worker was probably thinking I meant earlier than the time “scheduled.” However, I meant earlier than I normally leave—which is 30-minutes later than my scheduled time. So, in other words, what I was “wheelie” saying was that I would like to leave “on” time. I failed to clarify that point. I ended up leaving at “my normal” time.

Another reason for misunderstanding has to do with “hearing.” Most of the times when I have misunderstood someone it is because I simply didn’t hear them correctly. Having partial hearing loss is only a small part of the problem. Shyness is another. But, the major part is “noise.” When I am at work, people are always coming into the kitchen and speaking to me. Most of the time, I can only tell that they are saying, “Hello.” Beyond that, all I hear is the sound of the “machine” washing the dishes. And yet, the person continues to speak in their “normal voice.” Most of the time, instead of asking them to repeat themselves or speak louder, I simply smile at them, if they are speaking with a laugh or a smile.

Another thought was of my parents. I told you a little bit about them. I have a picture of them—my



favorite picture of them—when they were fairly young—with eight kids! They are standing in front of the church that, you could say, “I grew up in.” Our pastor, Charles W. Webb, built it with his own hands [with the aid of the congregation]. My mother told me that she was 6-8 months pregnant [I can’t remember the exact number of months—but, she was “well” with child] when she helped nail down the floorboards of the church.

The third, but not final, thought was of a verse in Matthew the 24th chapter and the 35th verse:

“Heaven and earth **shall pass** [“This [two] shall pass”] away, but my words shall not pass away.”

When I read that again, it reminded me of the “passing” of a kidney or gall stone—or a bowel movement. Something exiting the “body” by a “natural” process—i.e. “it” left the “building.”

I also thought about momentum. When I am at work, no matter how tired I am, I keep going. The work is fast paced and, though not physically demanding, it requires stamina. I’m scheduled for a 10-hour day. If I or the cook slows down, we throw everyone else off of their schedules. The same can be said for the staff of aides. If they fail to keep up with the feeding schedules of the residents—by not having them ready to eat on time—then the kitchen staff schedule gets off and we have to “rush” to get the next meal ready on time. Unfortunately, no one outside of the kitchen staff really understands that fact. They seem to think that just

because it's no big deal for them, we should just as easily be able to readjust our schedule to make up the lost time. But cooking requires time—"s-pacific" time. And the next meal can't be "fully" prepared until the first meal is over. To get back to "momentum"—I find it easier to keep going. If I stop, I have a hard time getting started again and my body starts feeling the pain that it ignored when I was in full swing.

I have to add that my favorite part of my job is getting to serve the residents during meal time. It is the highlight of my job for me—I would do it without being paid. I get to interact one on one with each one of them. It is pure joy to me. They are each so precious—even though I still haven't learned most of their names.

July 7, 2013

"Ayin"—"A" is "yin"? When that thought came to me this morning, I checked to see if I had mentioned it before and spelled "yin" as "ying"—for some reason I wanted to place a "g" at the end. So I used the "Find" function of Microsoft Word to locate all the "ying" in my document. I realized that many words contain "ying" [102 in this document]—saying, playing, dying, etc.—and that "y" is SOMETIMES a vowel. Like GRAVITY, "y" has the prerogative to change its "mine(d)".

I went to church today. As I heard the Scriptures that were read I gathered some of the sweetest gems of "words." The Scriptures were in Psalms 51, 81, 86, 87, 90, 92, and the book of Titus [a very "short" book that packs a "punch"—Chapter 2 speaks of being "sob Er"]. The passage in Titus was the one that was read. Pastor Cox mentioned a passage in Psalms that sent me "looking" and I came across the others.

Psalms 81:3 [It's all good, but you can read the rest on your own. Pay attention to "should(er)"],

"**Blow up** the trumpet **in** the new moon, **in** the time appointed, **on** our solemn [[not "joyous"]] there is a lot of imagery in "solemn"—letters that are "missing," "cut"-out, or "blown-away" or "displaced"] feast day." [Imagery of a "bubble"/"balloon"/"BIG BANG"]

Psalms 87: 1,

"**His foundation** is **in** the holy mountains." [cf. Ps. 86:13, "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell."]

I can't remember exactly how my thoughts got to this. It began with something my pastor said today about jails. He asked if any of us had ever visited one and he began describing the "scene." He said that there were a lot of "young men" who were "lined up like it's a hotel....You might get it ["money"/"gain"] quick, but you'll lose it quick...Locked-up because you got it too fast." Somehow, I began "thing king" about how statistics can be twisted [manipulated] to create an illusion. For example, when I was in college, my economics text book talked about "poverty." It stated that the majority of the poor were "white." I recall many of my fellow students [the "white" ones] being offended by that fact. I recall the same reaction to that fact when in a sociology class at another college that I attended for a summer. I had also taken an economics course at that particular "summer" school. The text book for that class stated that the "poor" in America were mainly minorities but gave no "real" numbers for coming to this conclusion. It showed only "statistical" data and only that of the "minorities." It never showed where "white" people fitted "in." "They" were totally excluded as though "they" didn't exist [white light exists in another "form" [is "disguised"] in the prism—being "transformed" into MORE]. The writer of that book had made "white" people into "nothing" [I believe this speaks of the "gaps" in the DNA strand. Our "perception" is that there is "nothing" there—like our existence in this hole. I believe the "gaps" are the parts that have been "transformed" into "something" MORE—existing in the "unseen." **Equally as real** as the "seen"].

**At some point I have to just simply stop. Now is just as good as any.
It's your turn to gather your own gems.**

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

[Matthew 16:25 KJV](#)

1. [Deuteronomy 16:3](#)

Thou shalt eat no leavened **bread** with it; seven days shalt thou eat unleavened **bread** therewith, even the **bread** of affliction; for thou camest forth out **of** the land **of** Egypt in haste: that thou mayest remember the day when thou camest forth out **of** the land **of** Egypt all the days **of** thy **life**.

2. [2 Kings 25:29](#)

And changed his prison garments: and he did eat **bread** continually before him all the days **of** his **life**.

3. [Proverbs 6:26](#)

For by means **of** a whorish woman a man is brought to a piece **of bread**: and the adulteress will hunt for the precious **life**.

4. [Jeremiah 52:33](#)

And changed his prison garments: and he did continually eat **bread** before him all the days **of** his **life**.

5. [John 6:33](#)

For the **bread** of God is he which cometh down from heaven, and giveth **life** unto the world.

6. [John 6:35](#)

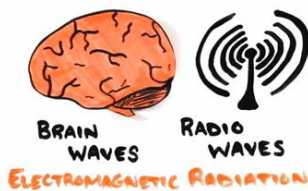
And Jesus said unto them, I am the **bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

7. [John 6:48](#)

I am that **bread of life**.

8. [John 6:51](#)

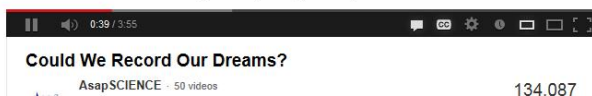
I am the living **bread** which came down from heaven: if any man eat **of** this **bread**, he shall live for ever: and the **bread** that I will give is my flesh, which I will give for the **life** of the world.



radiation – waves that travel at the speed of light. Every time you think, thousands



to see which parts of the brain are active for different activities, and similarly which



I placed this here because of the imagery it conveys—i.e. a “divided” MIND!

The following is from the AsapSCIENCE film: “The Science of Aging”



The Science of Aging

Why do we age in the first place? What is it about our bodies or cells...



The Science of Aging

...biologically that causes us to grow old? There is a variety of internal and...



The Science of Aging

...external factors such as diet, exercise or environmental stress which all...



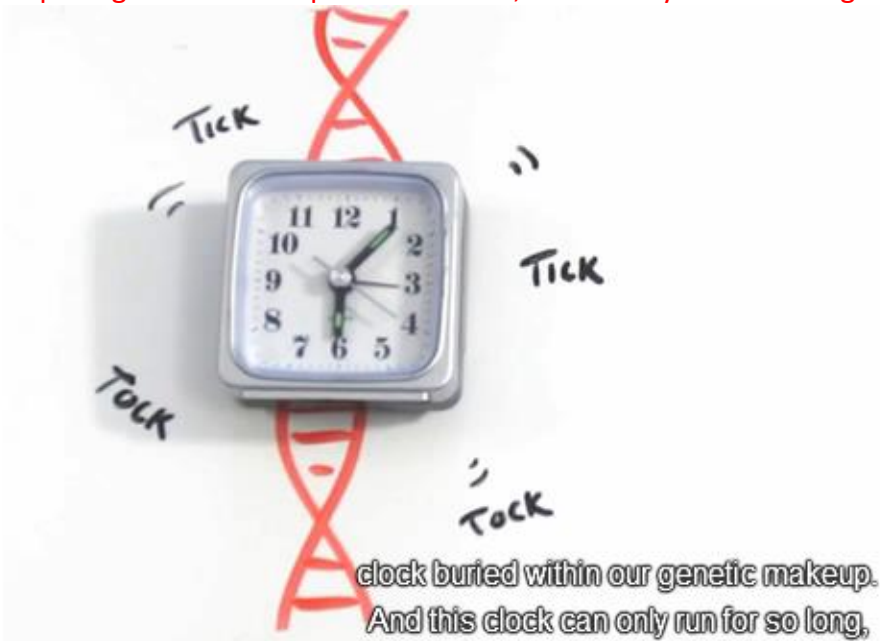
The Science of Aging

...contribute to cell damage and repair and effect the rate of aging. But the...



The Science of Aging

...surprising truth is that apart from these, we actually have a biological...



...clock buried within our genetic makeup. And this clock can only run for so long,...

CONSIDER the RELATIONSHIP between the statement above and the one below:

Michio Kaku (Author, "Parallel Worlds")—"The night sky is a clock. It's a gigantic clock staring you in the face. And it allowed the ancients to calculate when to plant, when to harvest. In other words, their very livelihood depended upon their understanding the motion of the sun and the heavens."

LUNAR CALENDAR—moon living// Muslim flags have crescent MOONS on them and the Jewish calendar is a lunar calendar [the first time I typed the word "calendar," it came out as "claenday" → "cleanday"—i.e. SABBATH → "base bath" day].



...in other words we are programmed to die. Your body is made up of trillions of cells...



which are constantly going through cell division and every time they divide they

...which are constantly going through cell division and every time they divide they...



...make a copy of their DNA as well. This DNA is tightly packed into structures...

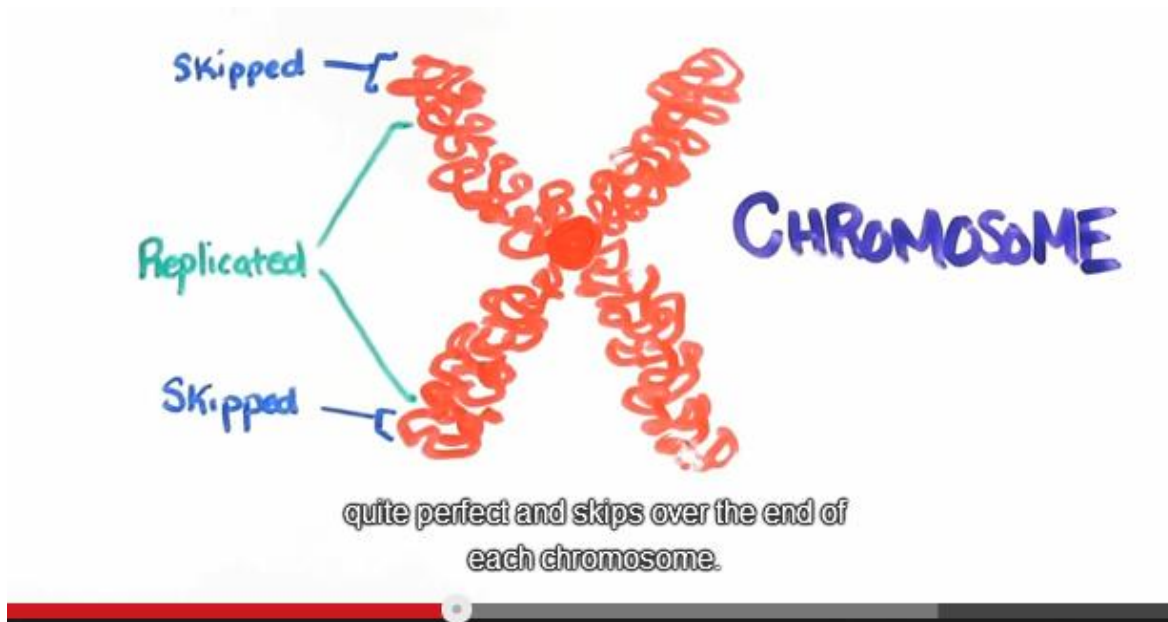


...called chromosomes...



The Science of Aging

...of which humans have twenty-three pairs. The problems is, DNA replication isn't...



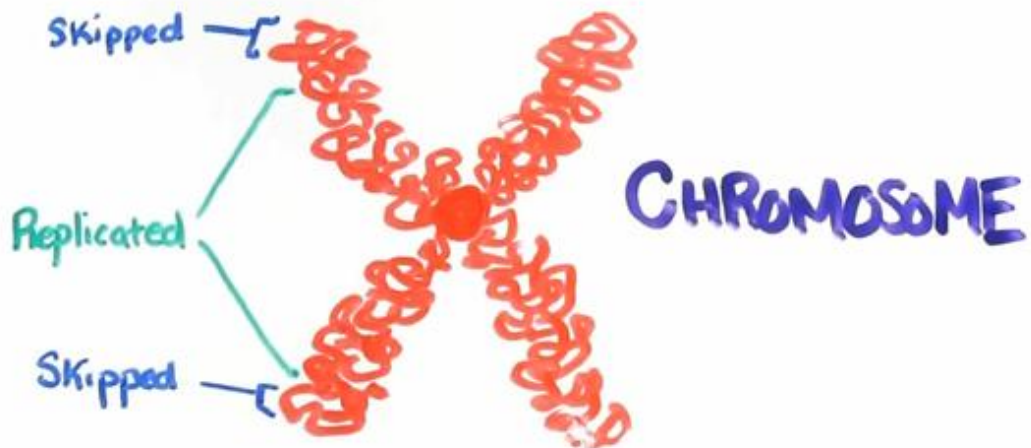
...quite perfect and skips over the end of each chromosome.

["Skip, skip, skip to my [loo]" — "Skip" verses in Psalms 29 & Psalm 114—see the end of the film clips for Scriptures]



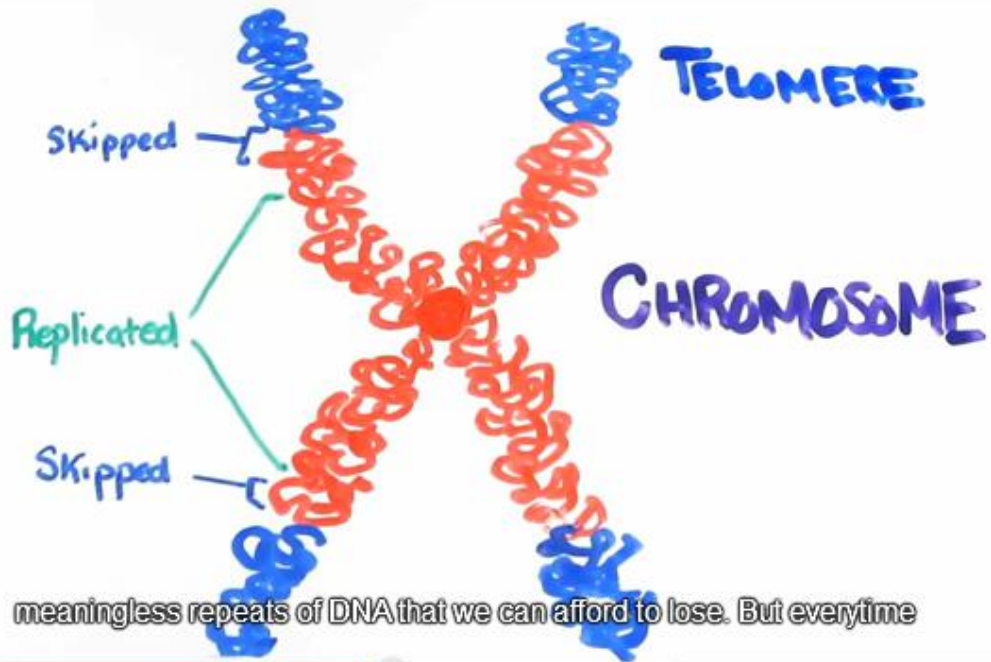
To protect against important DNA information being cut out we have

To protect against important DNA information being cut out we have...



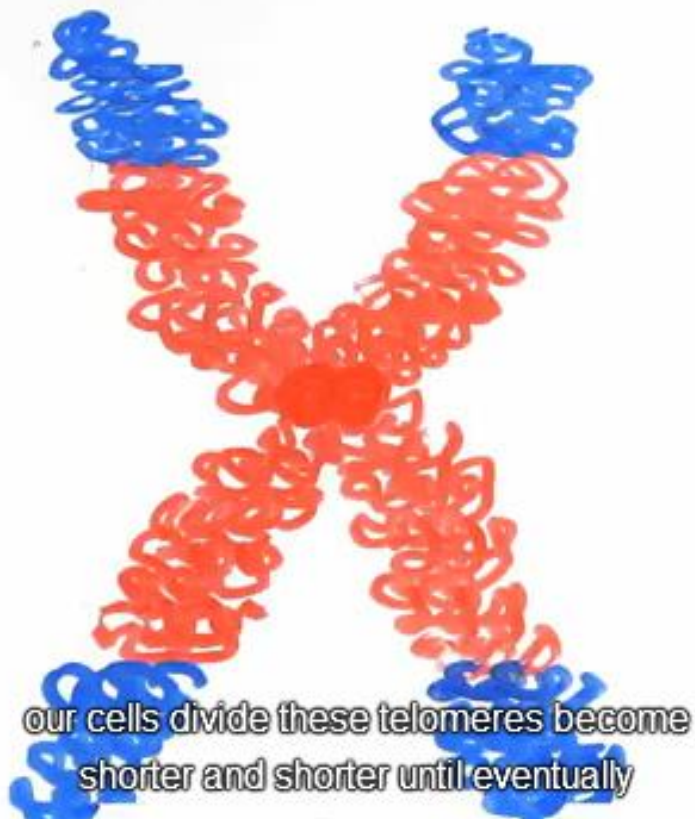
something called telomeres on the end of chromosomes which are essentially

...something called telomeres on the end of chromosomes which are essentially...

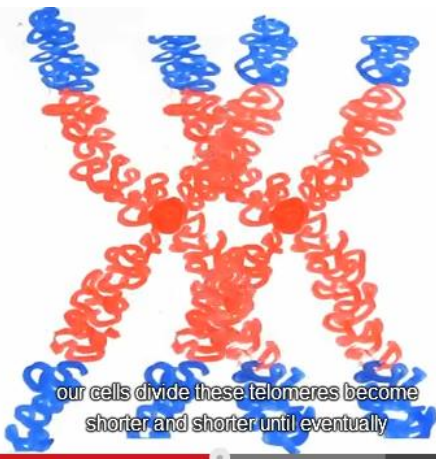


meaningless repeats of DNA that we can afford to lose. But everytime

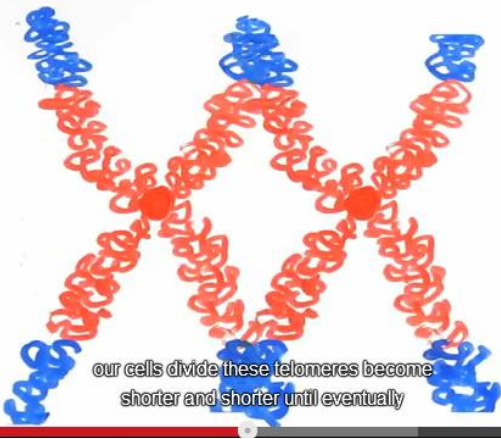
...meaningless repeats of DNA that we can afford to lose. But everytime...



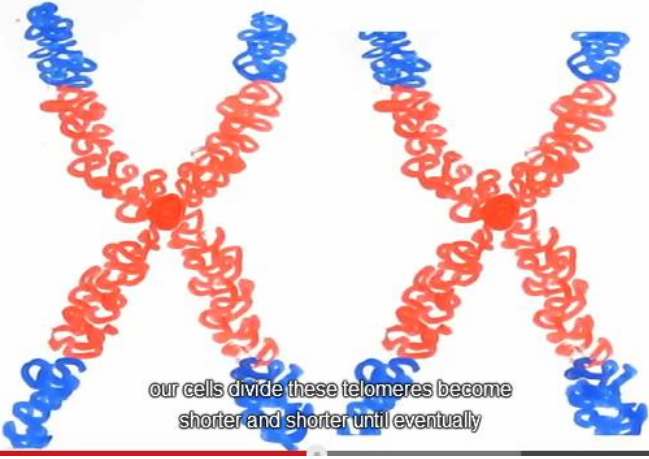
our cells divide these telomeres become shorter and shorter until eventually



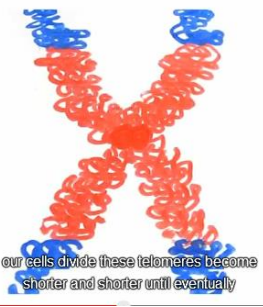
our cells divide these telomeres become shorter and shorter until eventually



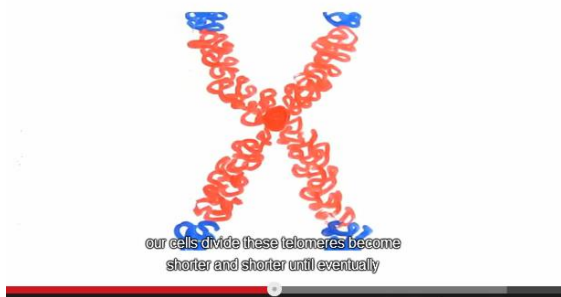
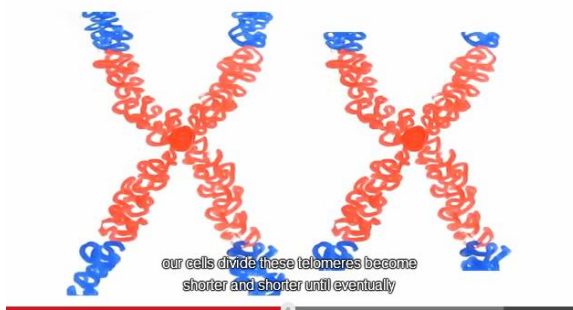
our cells divide these telomeres become shorter and shorter until eventually



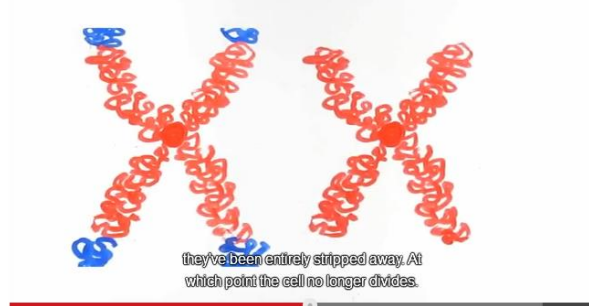
our cells divide these telomeres become shorter and shorter until eventually



our cells divide these telomeres become shorter and shorter until eventually



Our cells divide these telomeres become shorter and shorter until eventually



They've been entirely stripped away. At which point the cell no longer divides.

All done!



**NO
LONGER
DIVIDES**

Some flat worms are able to endlessly regenerate their telomeres making them



Some flat worms are able to endlessly regenerate their telomeres making them

Some flat worms are able to endlessly regenerate their telomeres making them...



BIOLOGICALLY IMMORTAL

effectively biologically immortal, but their lifespans do vary and they're

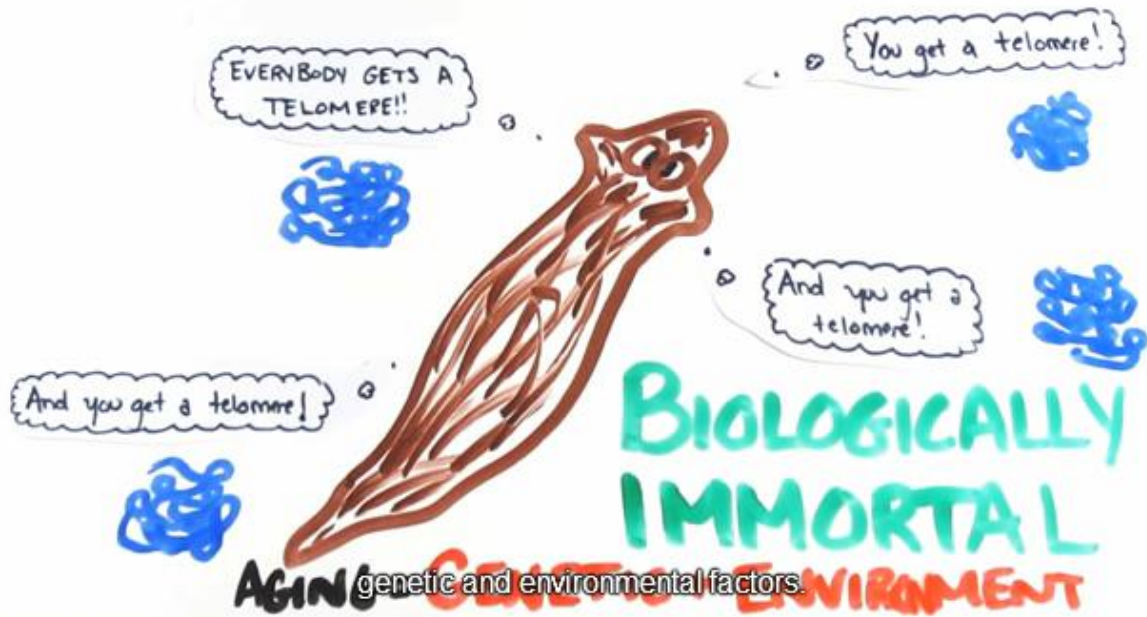
...effectively biologically immortal, but their lifespans do vary and they're...



BIOLOGICALLY IMMORTAL

still susceptible to disease further suggesting that aging is a mix of

...still susceptible to disease further suggesting that aging is a mix of...



...genetic and environmental factors.



But why don't our cells do this?
Ultimately this replication limit

But why don't our cells do this? Ultimately this replication limit...



actually helps to prevent cancer which
is the uncontrollable growth of cells

...actually helps to prevent cancer which is the uncontrollable growth of cells...



and evasion of cell death. The point at
which a cell stops replicating is

...and evasion of cell death. The point at which a cell stops replication is...



CELLULAR SENESCENCE

known as cellular senescence.

...known as cellular senescence.



CELLULAR SENESCENCE

HUMANS ≈ 50

In humans this replication limit is around
fifty times. Once it is reached the cell

In humans this replication limit is around fifty times. Once it is reached, the cell...

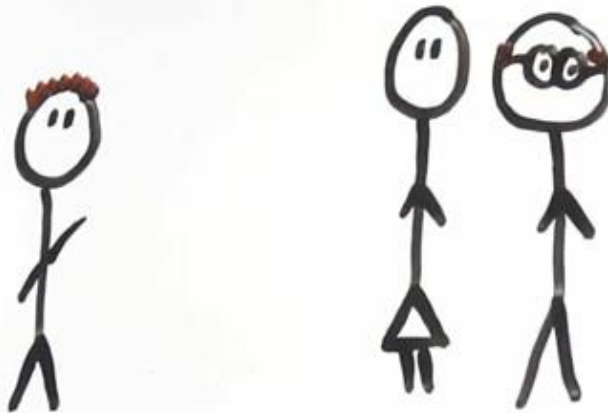


CELLULAR SENESCENCE

HUMANS
≈ 50

gradually begins to lose its function
and die causing age-related

...gradually begins to lose its function and die causing age-related...



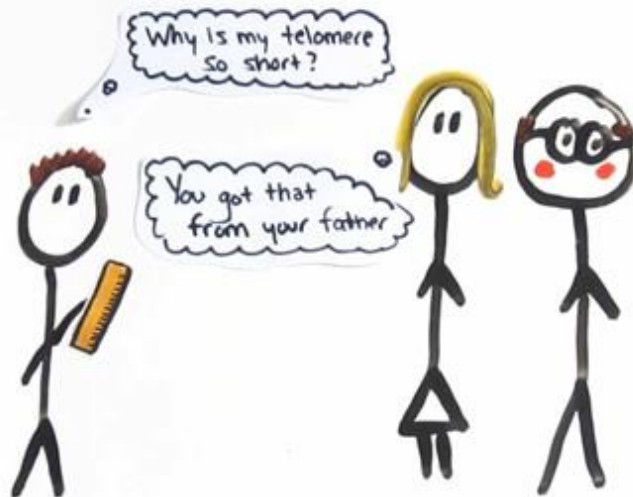
characteristics. This also helps to
explain why life expectancy is a

...characteristics. This also helps to explain why life expectancy is a...



strongly heritable trait from your parents, because you got your initial

...strongly heritable trait from your parents, because you get your initial...



telomere length from them.



The Science of Aging

...telomere length from them.

This is another wicked black line. But I won't bother forcing it out—it can serve a purpose.

"SKIP" verses

Psalm 29

- ¹ Give unto the Lord, O ye mighty, give unto the Lord glory and strength.
- ² Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.
- ³ The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.
- ⁴ The voice of the Lord is powerful; the voice of the Lord is full of majesty.
- ⁵ The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.
- ⁶ He maketh them also to **skip like a calf**; Lebanon and Sirion [**"Sir, iron" is a variant of "Orion" → "O, iron"**] like a young **unicorn** [**a "crop" consisting of only ONE "head"**].
- ⁷ The voice of the Lord divideth the flames of fire.
- ⁸ The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.
- ⁹ The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.
- ¹⁰ The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.
- ¹¹ The Lord will give strength unto his people; the Lord will bless his people with peace.

Psalm 114

- ¹ When Israel went out of Egypt, the house of Jacob from a people of strange language;
- ² Judah was his sanctuary, and Israel his dominion.
- ³ The sea saw it, and fled: Jordan was driven back.
- ⁴ **The** mountains **skipped like rams**, and **the** little hills **like lambs**.
- ⁵ What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
- ⁶ **Ye** mountains, that ye **skipped like rams**; and **ye** little hills, **like lambs**?
- ⁷ Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- ⁸ Which turned the rock into **a** standing water, the flint into a fountain of waters.

Jeremiah 17:9-10 [This was the "Thought for the Day" on Biblegateway.com (7-2-2013)]

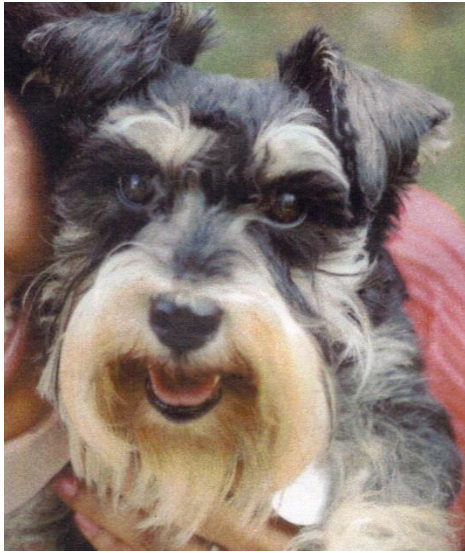
The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I **try the reins**, even **to give every man** according to his ways, and according to the fruit of his doings. [**"Deceive" is to "un" sieve—therefore, this speaks of LIFE.**]

July 11, 2013 [This is my final entry. I promise!]

Today our family celebrates two birthdays—my second oldest niece's (Nikisha), and Raleigh's. My niece turns 33 today. Raleigh turns 6. My niece lives out-of-town so we won't be participating in her festivities. Knowing her, she will probably work the entire day! She stays so busy that her soon-to-be fiancé can't find the appropriate opportunity to pop the "BIG" question [**I know because we secretly drove to their town to help him pick out the ring—so "mum's" the word!**]. She's [**and "he's"**] a workaholic like my sister, Lee.

But today is also Raleigh's birthday, and you know how she plans to spend it? You probably guessed it—SLEEPING! She seems to require many hours of "it." Everyone has been wishing her a "Happy Birthday", but she has seemed uninterested as those greetings are disturbing her sleep. She'll perk-up though, once I put the chicken in the oven. She lo-o-o-oves chicken! She'll find a perch that allows her to see directly into the

kitchen so that she'll be ready to beg for some when she sees me taking it out of the oven; also, from there she can see if anything falls to the floor—that would be “sweet” to her.



My father greeted her this morning. He normally refers to her as “the BOY.” He has difficulty seeing her as a “girl” because of her “grooming.” She has the traditional Schnauzer’s “cut”—with beard and mustache. Right now it’s getting pretty long but next week she’ll be going to the groomers to get her “do” spruced-up. We take her to her veterinarian’s office. The people at the place that her former owner had been taking her “plucked” her whiskers [unknown to the former owner]. My sister thought that to be inhumane. So when she discovered that that was happening, she decided that the vet’s office was the safest place for her. Besides, she can get her “shots” (☹) and grooming done at the **same** time.

This dog has a totally different attitude when she comes from the groomers wearing a bandana around her neck—the ones given to the “good” dogs [“good” is a “relative” term]. For a long time, my sister didn’t know that there was such rewards because Raleigh had never earned one before. Then one day things changed. She came home with a bandana and she had to “strut her stuff”—so to speak. We all raved about her having earned it. Several groom appointments later when she didn’t earn one, she came home behaving as though she was “ashamed”—I didn’t know that dogs could act that way until I actually saw it with my own eyes. She clearly had a different attitude. Perhaps our asking if she had gotten [“earned”] a bandana had some effect upon her that we were not aware was possible.

Raleigh [I normally spell it as “Riley” since that is the way everyone pronounces it] is a “DIVA” [a variant of “dive”]—in the sense of the intrinsic meaning of the word. She is a “goddess” and knows it. As I have said before, she demands “worship” the moment “family” walks through the door of our home. She also likes “dressing-up” and getting her picture “taken.”

Raleigh has something that even I don’t have—a personal Facebook page! She has had it for a few years now and has many “Friends” who send her greetings regularly—or, better said, “seasonally.” Her “Friends” often respond whenever “she” posts an update. I believe she forgets she’s not “human.” I forget she’s not human, sometimes. She is seen as the “baby” of the family. My father calls her his “Buddy.” I believe that dog gets more “loving-on” [XXOO→hugs and kisses] than the rest of us “humans.”

This year with Riley has been “unique” to say the least. For the first time in my life (of having dogs), we have had to fight the Battle of the Fleas. I am still trying to figure out: Why are fleas called “fleas” if they are more interested in “staying”? They should have named them something that sounds like “dwellers”. Well anyway, we had to fight the good fight with pesticides, powders, medicine and the like. I think that today we may have won—at least it looks like it for now. The summer is just getting into full swing. Hopefully, our efforts will keep them at bay for the remainder of this heat spell. But I don’t think it is just the heat that has caused them to “attack” with such ferocity. There is an energy company drilling for natural gas in our area. We’ve noticed some subtle changes in the ecology since they’ve begun. They are removing the gas and replacing it with salt water. “They say” it is all harmless. “I say” that they are only using the water because it causes the gas to rise to the top. I doubt if they really care if what they are doing is harmless or not—it’s money in their pockets. But we have all noticed in my neighbourhood that there are “holes” appearing that resemble anthills but **without the ants**. I’m inclined to believe it is the result of the drilling.

After typing the previous paragraphs, I went to church as this is Thursday night. I have just returned home. It is still quite early—the service was only an hour long. Pastor Cox mentioned a verse in John 6. As I was looking for that verse, I came upon these:

John 6:35-40,

³⁵And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth **on** me shall never thirst. ³⁶But I said unto you, That ye also have seen me, and believe not. ³⁷**All that the Father giveth me shall come to me**; and **him** that **cometh** to me I will in no wise cast out [does “no wise” refer to “lacking wisdom” → the FOOL—i.e. LOVE?]. ³⁸For I came down from heaven, not to do mine [“mine” instead of “my” relates to the “hole” down under] own will, but the will of him that sent me. ³⁹And this is the Father’s will which hath sent me, that **of all which he hath given me I should lose nothing** [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”; “Behold I make all things new”], but should raise it up again at the last day. ⁴⁰And 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.

[Below are some of the search results from biblegateway.com for “all things”]

1. [Revelation 21:5](#)

And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful.

51. [Luke 10:22](#)

All things are delivered to me of my Father: and no man knoweth **who the Son is**, **but the Father** [Son is but the Father → Son = Father]; and who the Father is, but the Son [Father is but the Son → Father = Son], and **he** to whom the Son will reveal him. [“Behold the man!” (John 19:5)]

76. [John 3:35](#)

The Father loveth the Son, and hath given **all things** into his hand.

76. [John 13:3](#)

Jesus knowing that the **Father had given all things into his hands**, and that he was come from God, and went to God;

76. [John 16:15](#)

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

101. [Acts 17:25](#)

Neither is worshipped with men's hands, as though he needed any thing [there's that wicked “gap”], seeing **he giveth to all life, and breath, and all things**;

Also today, I was flipping through the dictionary and saw the following definitions from Webster’s Ninth New Collegiate Dictionary [the words before and after them are also significant]:

1distress [a variant of “mistress”]—

2distress—

divergence—

end—

July 14, 2013

Alright. So that wasn't my last entry. But, it is a woman's prerogative to change her mind. I have to make mention of this because so many people are talking about it—the Zimmerman verdict. Having served on a jury and been called in to participate in the selection process numerous times [about 9-11 and most within the past few years] I can somewhat understand the “thinking” of the jurors. There are a very small few who long to be on a jury. The majority see it as a “necessary evil.” Being “passed-over” is a delight and a longing. Only the “few” want to play “God” with someone else's life. But once placed in that role—whether by “choice” or by “force”—most feel obligated to do their best and render a “fair” decision. But there can be those that no matter what, have already made their decision and will stick to it regardless of the “evidence.” I am not saying that that is what happened in the Zimmerman case. I don't know the intimate details. I haven't read anything other than the caption of a news article. I am not emotionally connected to this case—but not without “feeling.” All I see when I hear or watch the news is “imagery”—none of it meaningless. All is significant—in some way telling “our” story. And I know that “good” **will** “come.” It's programmed into the equation of our existence—“subtraction → addition → division → multiplication!” I believe that you could replace the name “Zimmerman” with Hitler, Bin Laden, Idi Amin, and so on, because in Father's “whorled” they all play a part in the telling of the story—“His-story” [Father is the “Villain” of the TALE]—just as in the “pillars of creation” [the DNA strand], there are “elements” needed to “tear-down” the strand so it can be rebuilt. The “victims” of such cases [“crime”] are not “erased” but “translated” into the “ultimate” dimension. Death is simply the “doorway” that, until we all come into the understanding of who we really are, is the “means” of our “graduation” out of this sphere in which we currently dwell. Death is not an “enemy” but the mere “process” of the “rite of passage.” **All** of those who have gone before us are waiting with longing and anticipation for the time of the “realization” of Father's “expectation.” The “time” when we, on this “earth,” come into the “knowing.” When we know who we are and where we have come “from,” then we can get to where we are supposed to “HE.” And I believe that that is as easily as “stepping-out” of the “present” into the “gift.” Concerning our “lost” loved ones [it is like a scene from the stage play, “Our Town” by Thornton Wilder—the heroine, Emily, is “dead” to her family and friends but she is very much alive and is trying to communicate with them but they are not able to “hear” [This is the imagery of Father trying to communicate with His children and they are hard of “hearing”—which also produces the imagery of séances and spiritists]]: No, we didn't lose them; they lost us. “They” are the ones who are truly “alive.” “We” are the “dead.”

July 15, 2013

I woke up this morning thinking about several things—but mainly about “anger.” One of the aides at the resident center where I work said that she felt as though someone was about to do something that was going to make her angry and asked me if I knew what that meant. I informed her that I had never had that feeling before and asked her if she was “expecting” IT. After she left I thought about it a while. “Offense” is a “choice.” We “choose” whether or not we will be “off-ended” by something totally “outside” of ourselves. I went through a time of anger when I was in my twenties. It taught me one thing that I never forget—“anger” is a “waste” of precious “inner G”! I don't allow it any longer. I set my mind to “forgive” whatever the offence may be—and I keep it set. I see so many people these days walking around with pent up anger—the young husband and father next door, the older driver on the road, the male nurse at the hospital, the young divorcée at the office. Most appear to me to be like “time-bombs” waiting to explode. That was how I felt in my twenties. I spent a lot of time in prayer—to little avail. Prayer eased it a little, but did not rid me of it. I

finally, “removed” myself from the “place” of my anger. I had almost instantaneous “relief” from the anger but I began to feel “depressed” because I knew that I was not “where” I should have “bin.” It took the love of my mother to pull me out of that “hole” that I felt that I had sank into. When Father led me to go back “there” to that “place,” I felt like a different person, able to take on the “whorled.” The anger was gone and peace had taken its place. And I was determined to keep it that way. At fifty years of age, I can testify that “that” is the way it has “remained.” When something upsets me, or makes me angry, I don’t allow it to linger. I rid myself of those feelings as quickly as possible. A moment is “enough.” One day of anger is “more” than enough. A week is too long. A month is an extreme—it is “exceeding” [1 Samuel 20:41, 26:21, 2 Samuel 8:8, 1 Chron. 20:2, 22:5, 2 Chron. 1:1]. [By the way, as far as the “environment” at works goes, things “reset” themselves. All is “well.”]

I may have mentioned this before, but as I was growing up [early adolescence], I often felt as though there was a “game” being “played” [variant of “plaid”—i.e. a “net”] and everyone knew the rules—everyone except “me.” I finally gave up trying to figure “it” out. I gave up on trying to “fit-in.” My mother encouraged me to blaze my own trail and discouraged me from merely “following” other people. She always taught me to be the unique individual that I “am”—not the “copy” others wanted me to be. She said, “It doesn’t require courage to follow everyone else. Anyone can do that.” She encouraged me to discover my purpose for being on this planet and pursue it with all of my heart—to “chase” after it until I have not only “caught it,” but “fulfilled” it to the point that when I leave this world, I leave it “emptied” of all that was “in” me to give it—receiving the satisfaction, or better said, the “joy” of knowing that I lived my life to the full. That is what this paper is about, for me. That is why I keep making additions when I could easily have stopped a long time ago. But as long as I keep seeing something “new,” I feel I have to “share” it.

My mother wasn’t an engineer [she never went to college], but she thought like one—and did her best to teach me to “think.” As a result, when I hear that something “fell,” I don’t envision an “object” falling. I see “lines” and “angles”—as in a geometry book. Not that any of what I see in my mind is correct or not, but that is “how” I see. That (and being an amateur artist) is probably why I see “patterns”—a cocktail party scene in the designs of the carpet, or the face of a dragon; clouds that look like a battle scene, or long-eared puppies at play. It doesn’t take much to get my mind going [I initially typed “my” as “mi=y”]. I wish that I could show you all that I see. But I don’t believe that that is possible, because once I’ve come to what I think is the “end,” there are MORE. I believe that if everyone knew what I believe I know, then there just might be a little more peace to go around [“the whorled”].

Early this morning, I thought about the following imagery:



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” 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.”]

July 18, 2013

You know...I love to play solitaire on my computer—actually, “two” computers—mine and my sisters old one. I’m not referring to the original game, but one called “FreeCell.” I play it, practically, every day. FreeCell is a game consisting of a single deck of cards (52) dealt face-up into eight columns. The object of the game is to get four suits of 13 cards to their “home” cells, stacked from the lowest (ace) to the highest (king). You have to rearrange the cards in the eight columns (with the aid of only four free cells that hold only one card each; and the four home cells) so that you are able to build the four stacks of 13 cards. The cards in the **eight** columns can only be arranged in alternating colors (with the highest against the “board”)—i.e. red cannot touch red and black cannot touch black; red must touch black and black must touch red. I love the way I have to set the cards up so that I get to that one pivotal card that causes all of the remaining cards to go up “at once” [I prefer that over seeing them go a few-at-a-time]. I used to be very meticulous about “how” I set it up, though. I favored the neat stacking of the cards in the columns **before** the computer “released” them all to “go up” to their “home” cell. They had to all be in perfect order (King to the lowest card available). I would get upset with the computer if I failed to notice that the card I was moving was “the” one that caused all of the others to “move.” I wanted to see them perfectly arranged in their “columns” first. Now, however, I just play to get to that moment when they all go up, whether each column consists of a perfect stack (from the King downward), or simply one card [though a part of me still prefers the “orderly” manner]. I play to see them all go “home” (and maintain my 100% average—on the second computer, anyway).

Tonight, I went to rehearsal for the “Praise Team.” I used to be able to sing, but I stopped for a long while. My mother always would say that if you don’t use “it” you’ll lose “it.” I believe I’ve lost it, but it doesn’t stop me from trying again. My voice cracks now. No one seems to mind, though. It bothers me. I need to get it back into shape. I may be too old and my voice too far gone. For a long time I didn’t do that much talking, least of all, singing. Actually, I didn’t realize that I had “stopped,” until one day, I heard Father say, “Sing to Me.” You see, for years, I would sing this little medley of songs to Him every night before going to bed—“My Soul Loves Jesus,” “Yes, Jesus Loves Me [and He died to let me know],” “I Love Him (Because He First Loved Me)”—it was my way of saying, “I love you,” to Jesus. Sometime after my Mom died, I “stopped” without being aware that I had. I had become busy working on “Father’s” dream, and that didn’t require me to talk—or sing. We had all become busy with “life”—and I had “forgotten” about the “little” things of my relationship with Him.

I thoroughly enjoyed the “work” that I was doing. I’m not much of a talker anyway, so I didn’t miss doing it. My verbal communication skills did suffer some, however. At least so I’m told. My sister tells me that I need to learn “how” to talk to people. I like having an opinion of my own and not simply going along with “everyone else’s.” Apparently, that is a “No-no”—especially in “church.” You see, one night during Bible Study I asked a question because of something I heard someone say and I wanted to make them “think.” We Christians have so much “tradition” when it comes to certain things and we tend to “ignore” parts of the Bible that might “contradict” those traditional “thoughts” (I’ve heard the same complaint from people of all religions about how people of “like mind” seem to lean more towards “tradition”—perhaps the same can be said for the “secular” areas of “life.”). So I kept asking questions based upon the Scriptures in the Holy Bible. The answers I received were based upon the interpretation of Scripture as understood in our American English interpretation of the “surface” meaning of the words. I wanted to challenge them to dig deeper and explore what those words they were reading meant from the perspective of the “men” Father used to “pen” them—none of them American (the Holy Bible is not an American, nor English, “book”—it was written in the

Aramaic, Hebrew and Greek languages). As we were leaving church, my pastor's wife laughingly said to me, "You really stirred them up," to which I replied, "Isn't that what Bible Study is for?"

I was just thinking how much of a joy it is to go to a church I enjoy being in (and it's not that they are "perfect" in any way—but, they are "genuine" in love and "sincere" in faith). There was a time that I belonged to a church that I grew to "hate." I don't say that "lightly." Growing up in my parents' home, the word "hate" was never allowed. I've never even heard my parents say that word. I was grown before I used it myself—and when I did it was like a...I don't know what word to use to describe it. The truth is, every time I "thought" about the church I belonged to, the words, "God, I hate that church," came out of my mouth **without** the "thought" of those words ever entering my conscious mind. And yes, I stayed there because I knew that there was a purpose for my being there—Father's purpose. When that purpose no longer existed, I left—having "gained" some very important understanding that helped me discover the things that I have been writing about. No matter how difficult the situation, I believe that it was all "necessary" for me to understand what I know today. So it wasn't wasted time—just difficult. As David said in Psalm 119:71, "It is good for me that I have been afflicted; that I might learn thy statutes." Even a bed of roses has "thorns."

July 19, 2013

My thoughts are still on "having an opinion of my own." Perhaps I should join the "TEXT" generation—I converse more easily with a writing instrument than with my "voice." Maybe then, I would be more "silent" about "voicing" my own opinion—as I should be. But then, people shouldn't ask me for my opinion if they didn't really want it. I refuse to lie to them, especially when I can see them heading towards "trouble." Some people prefer that you lie to them and then give them a shoulder to cry on after they have learned the hard way. Personally, if I were them, I would prefer to do what my mother advised me as I was growing up—learn from "other people's" mistakes. Why go out there and do what they did and get the same disastrous results? A lot can be learned from "observation." Unfortunately, most people prefer to "copy" what someone else did, all the while hoping for a different result—that is the definition of "insanity." Which proves: we all have "issues."

I used the "Find" function to find the part where I talked about "ratio" and discovered that many words (58 in this document at the time I am typing this) have those combined letters **in** them—they caused me to see this:

**Ratio "in" → ration = share, portion, allotment,
allowance, quota, helping, measure, allocation
(These synonyms are terminology found in the Holy Bible)**

July 20, 2013

Towards the end of the workday today, David (the cook) asked another fellow employee if she was ready to "go home." She replied, "I was born ready." My thought, "You don't know how true you are."

July 21, 2013

The following math imagery came to me today:

Judges and Layers (lawyers) = "thieves"—i.e. (sub) "tractors" = the "plowmen"

Pre-Acres (preachers) = 0 ("zero")—i.e. the "center" point of the graph

There is a lot of imagery in the lettering of the word "preachers":

“pre Arches”

“(pre) ache Ers” [“akers/ake”—bakers, cake, Dake (bible), fake, Jake, lake, make, naked]

[Why is “naked” always in the form of “past” tense?], quake, rake, sake, takers, wake]

“akers”→“rakes”—i.e. (debt/tax) “collectors”

“foreigner” → “Foe [Greek—“phōs”] Reign Er” // “Four Ain Er” [“Ain us”]

Psalms 150:1, 6, “Praise God in his sanctuary....Let everything that hath [breadth] praise the Lord.”

My word for today is “**MOMENTUM**”!

July 22, 2013

This morning I woke up with the following questions on my mind:

- What good is knowledge if it changes nothing?
- When does “change” come?
- How long must I continue to wait?

The following question may seem trivial but it is just as important as the first:

- With all the “good” acting and superior graphics of Hollywood, “how come” none of them know how to “fake” a **KISS**? Enquiring minds want to know.

July 24, 2013

Riley’s favorite thing is “walking.” She doesn’t “love” walking, she “lo-o-o-o-oves” walking. She never misses an opportunity to “go out.” She has a totally different attitude when she is “walking.” She “behaves” in a totally different “manner” when she is “on the trail”—we call it trail “etiquette.” There is a favorite “place” where she loves to go. While there, she adopts this “as-long-as-you-are-‘with’-me-you-are-my-‘friend’-attitude.” She normally growls at strangers, but not while she is “on the trail.” She is “polite” **while on the trail**. She may be inclined to bark “before” and “after” her walk, but not “while” she is walking. It could be simply that she is “conserving” her energy for the walk—but, nonetheless, she is a different “person” and will allow people to greet her and tell her how cute she looks—she loves flattery!

I forgot to tell you how “vain” she is. Whenever she hears the words “cute, precious, pretty, beautiful, etc.” she assumes that the speaker is referring to “her.” She tends to show “jealousy” (by growling and snapping at her “sister”) when those words are aimed at her “sister” [my niece] rather than “her.” I call her a “drama queen”—she’s full of it. She knows how to work on your sympathy to get something from you that she wants—chiefly, your “food.” To get “pampered,” she will feign “feeling” ill, or “depressed.”

Riley is someone you don’t want to have sleeping in bed with you. One of the first times I babysat her (before we shared the same home), I woke up in the middle of the night because I was hearing a “sound” that I wasn’t used to hearing—and it was coming from my bed! It was Riley—snoring—really loud. I couldn’t believe my ears—a small dog sounding like “Otis” [character on *The Andy Griffith Show*—Mayberry’s town drunk]. I hoped she wouldn’t be doing this every night. Suddenly, I was wishing for my sisters and niece to return—quickly!!!!

I was just thinking about “TRUST.” There are many people that I love—and some of those, I have no trust in. There are many that I trust—but feel no love for. I trust that, if given the opportunity, they would rather do me “harm” than “good”—or better said for most, I trust them not to “care” if harm came to me. And I wonder: What does that say about “me”? I mean, what does it “say” when I “feel” NOTHING—neither love, nor hate—an absolute “void” of emotion where “they” are concerned as if “they” didn’t exist? It’s not like

the trust I have in a soldier—a “stranger” I’ve never met—fighting to protect me. I “feel” something for “him”—be it admiration for his answering the “call,” or something “more.” I have absolute trust in “him” [or, “her”], whatever the case may “be.” But what is it when you feel nothing for someone you have known, loved, and fellowshipped with in the past, and yet, now, you feel **absolutely** “nothing” as though they never existed—like a stranger you’ve never met? Is there **truly** a “void” of emotion—or is the void in my mind?

The idea of “trust,” led me to the thought of “Lucifer.” He was “trusted” by Father. Was Father’s “trust” misplaced? He knows all things, wouldn’t He have known that Lucifer would “be tray” Him? Sometimes we don’t take the time to stop and ask such questions and “think” about the answer.

Jude 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” kingdom? Compare to Romans 14:11.].”

Father “created” (the “roll” of) Lucifer for a “sole [soul]” purpose. Father’s trust is never “misplaced.” As an “individual” with “knowledge of “that” trust, Lucifer may have found it to be like an “afro”-disiac [perhaps this is where the story of Gilgamesh and Enkidu [“in KID, you”—i.e. “in (billy)/(e)scape) GOAT, you”] is derived [my computer wants to revise the “word” ENKIDU with another—one of the suggestions is the word “inked”]]. The thought came to me this morning that “power to choose” can be an aphrodisiac to “some.” Perhaps that is why there is so much imagery of “sex”—illicit sex [reverse it→ “xes”→“zes(t)”]. Father “took” what He wanted in that He “caused” us to “BE.” And, for a moment—only a moment—He wrestled with Himself over the ethics of such a choice [Romans 7:15-25 is one of the passages showing this conflict // Jacob wrestling with a “man” is another (Gen. 32:24—note verses 30 and 31→ “Peniel” and “Penuel”—clues!)]. And as “whole” fragments of Father—His “offspring”—we “bask” in the “glory” of that “choice.”

July 25, 2013

are→were

I think about “angry” people. They’re not fun to be around. There is a young man (not really someone I know) who seems “fine” on the surface. But I’ve seen a side of him that sends “warning” signals of impending “danger.” The few times that our paths have crossed, he seemed fine as long as things were going his way. But I witnessed his reaction to someone speaking to him and saying nothing that, for a “normal” person, would cause “any” reaction to it, let alone “anger” [they told him that there was a “game” console in the “back” of the “building”]. He had a tantrum. I am concerned because those that I know who are somewhat “close” to him are totally oblivious to his little “fits.” It is obvious that they have never said anything that “crossed” him.

I wonder about people who don’t take the time to get to know someone—especially how that someone acts when they are “angry”—but will invest time in a relationship that is purely superficial. I think before you decide if you want to spend time in a relationship, you need to know some “vital” things about the “other” person [and I am not referring to height, build, weight, etc.]. You need to know:

- What angers them?
- Do they merely emotionally react to the situation or, do they intelligibly respond to it?
- In what “form” does their reaction or response come [i.e. “How” do they react or respond]?
- Do they tend to lash-out at everyone or focus solely on the “problem COS-Er”?
- How do they react when “you” make them angry?

- How do “you” feel when they get angry?
- Etc.

I have seen people that, after seeing them angry, I was very glad that I didn’t have a relationship with them. I have had two occasions that I can specifically recall in which a person I didn’t know has gotten angry with me for reasons unknown to me. They never approached me, nor asked anything of me. But I feel, each was offended because they probably thought I “should” have been able to “read” their minds and figure out what it was that they “needed.” Unfortunately, in either case, I had no clue as to what they were “expecting” of me—and still don’t. They are long gone, so it isn’t something that concerns me now [and no more than then]. “Ye have not because ye ask not.” With that said, I am glad that I didn’t have a relationship of any kind with either one of them. I don’t like being around angry people. I don’t want to waste any minute of my life “tip-toeing” around someone for fear of making them angry. That’s a “drag” [this is Father’s word choice, not mine—I never use it as a “descriptive” word]. I grew up in a “happy house” (as my niece, Nikki, used to call it). I live in a “happy house.” My family believes in “laughter.” I refuse to live in anyway less than that. Angry people should marry other angry people and that way they can all be angry together—and leave us “happy” people alone [i.e. this is “narrow-mindedness”—everyone “after his own kind” (cf. Gen. 1)].

I went to college (a Christian university) with a young man who became a very angry young man—over something that I consider rather trivial. You see, he “worked” with someone who he referred to as “lazy.” “He claimed” that he had to do all of the work that they had to do. “He said” that he figured out why happy people were so happy—because they were getting away with doing “nothing.” This young man began wearing a constant scowl on his face, refusing to smile and “glared” at anyone who did. A single summer of working with someone who “left” him to do the “work,” changed this young man in such a negative way. I know many people who have suffered far worse, and they have not “changed” because of it—many in my own family. My father could teach him a thing or two about unfairness. My father was a “black” man growing-up in a country that “abused” an entire ethnicity simply because they were “different.” My father is one of the happiest people I know. He loves to laugh. Nothing seems to affect him in a negative way—and I mean, “nothing.” He has learned how to take life in stride. As I am typing right now, I can’t recall ever seeing my father get angry. If he ever does, it is a very “rare” thing. I know he gets “bothered” (irritated) by “things”—but I can’t recall seeing him angry. I do recall him advising one of my brothers, a very long time ago, that when things bother him, he just “let it go.” I guess that’s why he rarely gets angry. That’s, also, probably why our home was a “happy house”—my parents knew how to “let things go” and not “harbor” the bad things. [UPDATE 7-26-13: When I typed this part about my father never getting angry, I couldn’t remember a single instance of his being angry. I can remember now. I can even remember the times that I have said something that made him none too pleased with “me.” Why [and “when”] Father chose to “block” those memories may be significant.]

Last evening, I attended Vacation Bible School at my church. The theme is “Bounce Back.” We have a very small congregation so the adults participate in the “children” activities. We were having a very grown-up discussion about the verse, Job 13:15,

“Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.”

I had two thoughts about that verse—one that I spoke and one that I only “thought.” I remembered the time when my mother was ill and speaking of “going.” She was ready to go. She wanted to go. I remember when

I realized that she “would” go—the hard feelings of “letting go.” This verse meant a great deal to me then because I realized then as now, that in order for me to let her go, a part of “me” was going to have to “die.” That is a lot easier to “talk” about now, than it was to “do” then. You don’t grow up with the idea that one day the person that has been with you since conception would ever leave you. I could never fathom the idea, even though my mother kept us mindful of that fact. Having lost her mother as a toddler, she wanted to make sure her own children were prepared for that day when she would no longer be around. And yet, none of us believed it would ever happen. But for me, it happened a lot earlier than at the “point” of her death. My sisters and I were her caregivers. I was with her 24/7 for practically six to nine months of that last year of her life. I didn’t leave the house unless she was leaving with me [except for three times when I went to the neighborhood store to buy something I needed to finish cooking dinner]. Somewhere during that time, I felt that I had become the parent, and she, the child. When she died, I didn’t feel that I had lost a parent—that had already happened for me—I felt that I had lost a “child.” It was a difficult time for all of us—but it was also a “joy” being there with her. I will never regret the time I spent with her. Even then, she still had a lot to teach me.

The “thought” that I had about that verse (Job 13:15) has to do with the latter end of it—“...but I will maintain mine own ways before him.” I don’t know what that says to you, but when I hear it, it says, “You can kill me, I will trust you, BUT “know” this: I ain’t changing for you! **I WILL BE WHO I AM!**”



[commons.wikimedia.org/www.istockphoto.com/commons.wikimedia.org/wiki.albany.edu/softsea.com]

I’ve just returned from night two of Vacation Bible School. It was so much fun! We played a Biblical learning version of *Let’s Make A Deal* [a popular television game show]. I won “food” prizes. I love winning “food” prizes—especially when I’m hungry! Before the game, though, we had a discussion of “Bounce Back” imagery and how it related to our lives. Those who wanted, used the imagery of the various “balls”—football, soccer ball, basketball, golf ball, and volleyball—and told how they each related to situations in their lives—past, present, or future. When I think of “bounce” I think of a trampoline. My niece, Yazpan, had a trampoline when she was a child. I remember on one of her birthdays, we were all gathered at her home for her party. At the end, when some began to leave, a group of us went outside to bounce on the trampoline—

mainly the kids in my niece's age group. I just wanted to see what it felt like to hop on it. My very young niece, Allie, was too little to play on it by herself, but wanted to anyway. The "tween"-agers were wanting to have it all to themselves. To kill three birds with one stone, I suggested that the older kids bounce a few times while I sat (Indian style) on the trampoline with Allie in my lap, then they could have it all to themselves. They loved the idea. So we "all" got to "bounce." Without my having to put forth any effort, Allie and I soared into the air about 12 inches (or more) on every bounce for about five minutes while the older kids jumped up and down. I can't recall anything being so much fun before. I laughed uncontrollably on every bounce—so did Allie. I believe we enjoyed it far more than those putting forth the effort to "bounce." Perhaps this is imagery of what Joyce Meyer means when she says, "Enjoy the journey." Pastor Cox alluded to it tonight. He was talking about people being so serious and "spiritual" that they don't know "how" to have "fun." He said that he has known some people who can't have a normal conversation about regular, average, everyday stuff because they believe that every sentence has to be about "God." He said that it is a "good thing" to be "yourself" and that "being yourself" doesn't mean doing "wrong" things—it simply means enjoy being who you "are"—our Father doesn't want us being "uptight" or "anxious". We can each be ourselves and have good, clean FUN—we can do it everyday!

"You must 'willingly' re[sieve] Him."

—Joseph Prince

July 26, 2013 [A Mixture of Thoughts]

John 6:16-21,

¹⁶ And when even was now come, his disciples went down unto the sea,

¹⁷ And entered into a ship [i.e. sperm cell/whale], and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

¹⁸ And the sea arose by reason of a great wind that blew.

¹⁹ So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. [changes in verb "tension"—imagery of the "coiling"]

²⁰ But he saith unto them, It is I; be not afraid.

²¹ **Then they willingly received him** into the ship [the "egg"]: and **immediately** the ship was at the land whither they went.

Father will not "take." Only thieves "TAKE"!

I watched Joseph Prince today. I didn't get to hear all that he said, but I heard the end of it—the verse (21) and quote above. He spoke on something else earlier this week (7-24-2013) that I cannot think of now but I wrote down the sermon number (#316). There was imagery there that I remember thinking was significant.

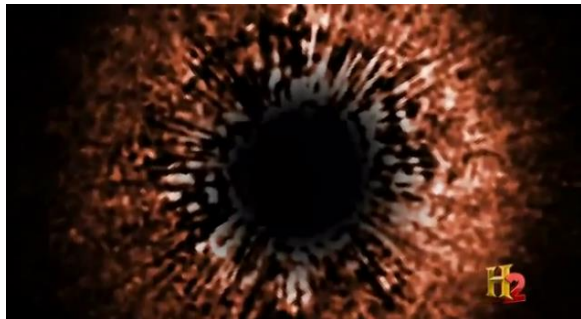
This evening my sister was watching the television drama, "Blue Bloods." I heard it mention something that I hadn't considered before—"intrusive thoughts"—the imagery of "porn." I looked it up on the internet:

Intrusive thoughts are unwelcome involuntary thoughts, images, or unpleasant ideas that may become **obsessions**, are upsetting or distressing, and can be **difficult to manage or eliminate**.^[1] When they are associated with **obsessive-compulsive disorder** (OCD), **depression**, **body dysmorphic disorder** (BDD), and sometimes **attention-deficit hyperactivity disorder** (ADHD), the thoughts may become **paralyzing**, **anxiety**-provoking, or **persistent**. Intrusive thoughts may also be associated with **episodic memory**, unwanted worries or memories from OCD,^[2] **posttraumatic stress disorder**, other **anxiety disorders**, **eating disorders**, or **psychosis**.^[3] Intrusive thoughts, urges, and images are of **inappropriate** things at inappropriate times, and they can be divided into three categories: "inappropriate **aggressive** thoughts, inappropriate **sexual** thoughts, or blasphemous religious thoughts".^[4]
—*Wikipedia.org*

When I read this, I thought about the 1952 (partly fictional) film about the painter, Henri Toulouse-Lautrec [*"Moulin Rouge"*], in which he plans to kill himself by turning on the gas, but he begins working on a painting he had begun and decides that he has "too much to live for to die" **[as the saying goes]**. I believe that that is the imagery that Father is painting for us. He can "co-exist" with His "intrusive thoughts"—i.e. "us". He can remain every "bit" all that He is and remain all that He desires "to HE."

Today I added a word to my document, GRACE—the GAME. Just a single word—"waste"—to page 238. In order for it to show up on my website, I deleted the file that was there and added the updated version. That is the only way I know how to do it. If there is a better way to make that change, I don't know what it is.

COMPARE the three images below with the image of the iris of an eye:



"We see this process happening in other solar systems being formed as well. We're finally at the point where we can image other disks around stars and the gaps that are being created by the large planets that are orbiting them."—The Universe (season 6, episode 3—"How the Solar System was Made")



"...disk with zones cleared out by orbiting planets."



IRIS of an EYE



The "thought" came to me, "We be all dead men here." I know that I have heard that from a movie, so I went to Google to see if I could find it. I found a similar line in the film "Gladiator" but not the exact one that I was looking for [I have never seen the movie "Gladiator"]. As I told that first preacher that I originally submitted my paper to, when I look at my family sleeping at night, I realize that we all "die daily" [1 Corinthians 15:30-32, "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."]. After I read the words in Wikiquote.org for "Gladiator," I decided to include them here.

Gladiator (2000 film)

From Wikiquote



I will win the crowd. I will give them something they have never seen before.

[Gladiator](#) is a [2000 film](#) about a Roman general who became a slave and then rose to challenge an emperor. Directed by [Ridley Scott](#). Written by [David Franzoni](#), [John Logan](#) and [William Nicholson](#). What We Do In Life Echoes In Eternity. [taglines](#)

Maximus[[edit](#)]



Are you not entertained?

- Fratres! Three weeks from now I will be harvesting my crops. Imagine where you will be, and it will be so. *Hold the line. Stay with me.* If you find yourself alone, riding in green fields with the sun on your face, do not be troubled; for you are in Elysium, and you're already dead! *[The soldiers laugh]* **Brothers, what we do in life, echoes in eternity.**

- At my signal, unleash hell.
- **My name is Maximus Decimus Meridius. Commander of the Armies of the North. General of the Felix Legions.** Loyal servant to the true Emperor, [Marcus Aurelius](#). Father to a murdered son, husband to a murdered wife – and I will have my vengeance, in this life or the next.
- *[addressing crowd after killing gladiator in solo fight]* Are you not entertained? ARE YOU NOT POSSESSED?!?! Is this not why you're here?!

Proximo[\[edit\]](#)



Some of you are thinking you won't fight. Others, that you can't fight. They all say that until they're out there.

- I am Proximo! I will be closer to you in these next few days, which will be the last days of your miserable lives, than that bitch of a mother who first brought you screaming into this world! **I did not pay good money for your company, I paid it so I could profit from your deaths!** And just as your mother was there at your beginning, so I shall be there at your end. And when you die — and die you shall — your transition will be to the sound of ... *[claps his hands]* Gladiators, I salute you.

Dialogue[\[edit\]](#)



I knew a man who once said, "Death smiles at us all. All a man can do is smile back."

Maximus: You sent for me, Caesar?

Marcus Aurelius: Tell me again, Maximus, why are we here?

Maximus: For the glory of the empire, sire.

Marcus Aurelius: Ah, yes. Ah, yes, I remember. Do you see that map, Maximus? That is the world which I created. For 25 years, I have conquered, spilt blood, expanded the empire. Since I became Caesar, I have known four years without war, four years of peace in twenty. And for what? I brought the sword. Nothing more.

Maximus: Caesar, your life...

Marcus Aurelius: Please. Please, don't call me that. Please, come sit. Let us talk together now, very simply, as men. Well, Maximus, talk.

Maximus: Five thousand of my men are out there in the freezing mud. Three thousand of them are bloodied and cleaved. Two thousand will never leave this place. I will not believe that they fought and died for nothing.

Marcus Aurelius: And what would you believe?

Maximus: They fought for you and for Rome.

Marcus Aurelius: And what is Rome, Maximus?

Maximus: I've seen much of the rest of the world. It is brutal and cruel and dark, Rome is the light.

Marcus Aurelius: Yet you have never been there. You have not seen what it has become. I am dying, Maximus. When a man sees his end... he wants to know there was some purpose to his life. How will the world speak my name in years to come? Will I be known as the philosopher? The warrior? The tyrant...? Or will I be the emperor who gave Rome back her true self? There was once a dream that was Rome. You could only whisper it. Anything more than a whisper and it would vanish... it was so fragile. And I fear that it will not survive the winter. Maximus, **let us whisper now**, together, you and I. You have a son. Tell me about your home.

Maximus: My house is in the hills above Tiujillo. A very simple place. Pinkstones that warm in the sun. A kitchen garden that smells of herbs in the day, jasmine in the evening. Through the gate is a giant poplar. Figs, apples, pears. The soil, Marcus- black. Black like my wife's hair. Grapes on the south slopes, olives on the north. Wild ponies play near my house. They tease my son. He wants to be one of them.

Marcus Aurelius: Remember the last time you were home?

Maximus: Two years, 264 days, and this morning.

Marcus Aurelius: I envy you, Maximus. It's a good home. Worth fighting for. There is one more duty that I ask of you before you go home.

Maximus: What would you have me do, Caesar?

Marcus Aurelius: I want you to become the protector of Rome after I die. I will empower you to one end alone: To give power back to the people of Rome, and end the corruption that has crippled it. Will you accept this great honor I have offered you?

Maximus: With all my heart, no.

Marcus Aurelius: Maximus, that is why it must be you.

Maximus: But surely a prefect, a Senator, somebody who knows the city, who understands her politics?

Marcus Aurelius: But you have not been corrupted by her politics.

Maximus: And Commodus?

Marcus Aurelius: Commodus is not a moral man. You have known that since you were young. Commodus cannot rule. He must not rule. You are the son that I should have had. Commodus will accept my decision. He knows that you command the loyalty of the army.

Maximus: I need some time, sire.

Marcus Aurelius: Yes. By sunset, I hope you will have agreed. Now embrace me as my son, and bring an old man another blanket.

Commodus: You wrote to me once, listing the four chief virtues: wisdom, justice, fortitude and temperance. As I read the list, I knew I had none of them. But I have other virtues, father. Ambition. That can be a virtue when it drives us to excel. Resourcefulness. Courage. Perhaps not on the battlefield, but ... there are many forms of courage. Devotion, to my family and to you. But none of my virtues were on your list. *[choking up]* Even then it was as if you didn't want me for your son.

Marcus Aurelius: Oh, Commodus. You go too far.

Commodus: I search the faces of the gods ... for ways to please you, to make you proud. One kind word, one full hug ... where you pressed me to your chest and held me tight ... would have been like the sun on my heart for a thousand years. What is it in me that you hate so much?

Marcus Aurelius: Shh, Commodus.

Commodus: All I've ever wanted was to live up to you, Caesar, father.

Marcus Aurelius: *[gets down on his knees]* Commodus, your faults as a son is my failure as a father. Come.

[They hug]

Commodus: *[crying]* Father. I would have butchered the whole world ... if you would only love me! *[presses Marcus against his breast and asphyxiates him]*

Gracchus: For your guidance, Caesar, the Senate has prepared a series of protocols, to begin addressing the many problems in the city, beginning with basic sanitation for the Greek quarter, to combat the plague which is already springing up there. So, if Caesar...

Commodus: Sshh. Don't you see, Gracchus? That's the very problem, isn't it? My father spent all his time at study, at books and learning and philosophy. He spent his twilight hours reading scrolls from the Senate. And all the while, the people were forgotten.

Gracchus: But the Senate *is* the people, sire. Chosen from *among* the people, to speak *for* the people.

Commodus: I doubt if any of the people eat so well as you do, Gracchus. Or have such splendid mistresses, Gaius. I think I understand my own people.

Gracchus: Then perhaps Caesar will be so good as to teach us ... out of his own, *extensive* experience.

[The Senate laughs]

Commodus: I call it love. I am their father, the people are my children. I shall hold them to my bosom and embrace them tightly –

Gracchus: Have you ever embraced someone dying of plague, sire?

Commodus: No. But if you interrupt me again, I assure you that you shall.

Gracchus: Fear and wonder, a powerful combination.

Falco: You really think people are going to be seduced by that?

Gracchus: *[about Commodus]* I think he knows what Rome is. Rome is the mob. Conjure magic for them and they'll be distracted. **Take away their freedom and still they'll roar.** The beating heart of Rome is not the marble of the senate, it's the sand of the coliseum. **He'll bring them death - and they will love him for it.**

Maximus: You ask me what I want. I, too, want to stand before the Emperor as you did.

Proximo: Then listen to me. Learn from me. I wasn't the best because I killed quickly. I was the best because the crowd loved me. Win the crowd, and you will win your freedom.

Maximus: I will win the crowd. I will give them something they have never seen before.

Juba: It's somewhere out there. My country. My home. My wife is preparing food. My daughters carry water from the river. Will I ever see them again? I think not.

Maximus: Do you believe you'll see them again when you die?

Juba: I think so. But then, I will die soon. They will not die for many years. I'll have to wait.

Maximus: But you would ... wait?

Juba: Of course.

Maximus: You see, my wife and my son are already waiting for me.

Juba: You'll meet them again. But not yet. Not yet.

[They shake hands]

Maximus: Not yet. ... Not yet.

Juba: Can they hear you?

Maximus: Who?

Juba: Your family, in the afterlife.

Maximus: Oh yes.

Juba: What do you say to them?

Maximus: To my son, I tell him I will see him again soon. To keep his heels down while riding his horse. To my wife – that is not your business.

[They laugh]

Commodus: The general who became a slave. The slave who became a gladiator. The gladiator who defied an emperor. Striking story! But now, the people want to know how the story ends. Only a famous death will do. And what could be more glorious than to challenge the Emperor himself in the great arena?

Maximus: You would fight me?

Commodus: Why not? Do you think I am afraid?

Maximus: I think you've been afraid all your life.

Commodus: Unlike Maximus the invincible, who knows no fear?

Maximus: I knew a man who once said, "Death smiles at us all. All a man can do is smile back."

Commodus: I wonder, did your friend smile at his own death?

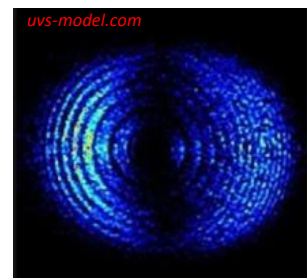
Maximus: You must know. He was your father.

Commodus: You loved my father, I know. But so did I. That makes us brothers, doesn't it?

[stabs Maximus in the side] Smile for me now, brother!

Taglines[[edit](#)]

- What We Do In Life Echoes In Eternity.
[Imagery of parentheses / electron motion (with its head and feet "missing") → (((((()))))]



I turned this image [on its side](#) because it better depicts the imagery of the parentheses that way!

- A Hero Will Rise.
1. The Gladiator Who Defied An Empire.
 - The general who became a slave. The slave who became a gladiator. The gladiator who defied an emperor.
 - Strength and Honor.
 - Shadow and Dust.

Below I include some quotes of the character, "Proximo," from IMDb.com:

The content of this page was created by users. It has not been screened or verified by IMDb staff.

[Looking at some slaves]

Proximo: Can any of them fight? I've got a match coming up.

Slave Trader: Some are good for fighting, others for dying. You need both, I think.

Proximo: *[holding up a sword]* Thrust this into another man's flesh, and they will applaud and love you for that. You may even begin to love them

[thrusts]

Proximo: for that.

Proximo: Some of you are thinking that you won't fight. Others, that you can't fight. They all say that, until they're out there

Proximo: Ultimately, we're all dead men. Sadly, we cannot choose how but, what we can decide is how we meet that end, in order that we are remembered, as men.

Proximo: He knows too well how to manipulate the mob.

Maximus: Marcus Aurelius had a dream that was Rome, Proximo. That is not it. That is not it!

Proximo: Marcus Aurelius is dead, Maximus. **We mortals are but shadows and dust. Shadows and dust, Maximus!**

[just before he is stabbed by the guards]

Proximo: Shadows and dust.

Proximo: So Spaniard, we shall go to Rome together and have bloody adventures. And the great whore will suckle us until we are fat and happy and can suckle no more. And then, when enough men have died, perhaps you will have your freedom.

Proximo: I know that you are a man of your word, General. I know that you would die for honor, for Rome, for the memory of your ancestors. But as for me? I'm an entertainer.

Maximus: Do you remember what it was to have trust, Proximo?

Proximo: *[unfamiliarily]* Trust?

Maximus: *[laughing]* You knew Marcus Aurelius?

Proximo: *[very quickly and defensively]* I didn't say I knew him, I said he touched me on the shoulder once!

July 28, 2013

Yesterday, as I was on my way to work, it occurred to me that, perhaps, the “pearly gates” in “heaven” is a reference to Father’s “mouth”—i.e. “teeth” can be synonymous with “pearls.” Creflo Dollar always refers to the “mouth” as a type of “gate.” The gates of heaven “faced” four different directions—as in Numbers 35:5, “And ye shall measure from without the city on the **east** side two thousand cubits, and on the **south** side two thousand cubits, and on the **west** side two thousand cubits, and on the **north** side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities” [Biblegateway.com had 14 references in the King James Version for “north south east west”. I chose the first one that spoke in “direction”—Note the “**direction**” of the “**windrose**”/ “**compass rose**”. “Directions” are somewhat gibberish in my mind, unless I can actually “see” it on a map, so you’ll have to figure it out for yourselves.

1. [Genesis 13:14](#)

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art **northward**, and **southward**, and **eastward**, and **westward**: [cross-ing]

[Genesis 13:13-15](#) (in Context) [Genesis 13](#) (Whole Chapter) [Other Translations](#)

2. [Genesis 28:14](#)

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the **west**, and to the **east**, and to the **north**, and to the **south**: and in thee and in thy seed shall all the families of the earth be blessed. [cross-ing]

[Genesis 28:13-15](#) (in Context) [Genesis 28](#) (Whole Chapter) [Other Translations](#)

3. [Numbers 35:5](#)

And ye shall measure from without the city on the **east** side two thousand cubits, and on the **south** side two thousand cubits, and on the **west** side two thousand cubits, and on the **north** side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. [wedged circle (with “northern” exit)—imagery of pendulum, plumbline & “swing”]

[Numbers 35:4-6](#) (in Context) [Numbers 35](#) (Whole Chapter) [Other Translations](#)

4. [Deuteronomy 3:27](#)

Get thee up into the top of Pisgah, and lift up thine eyes **westward**, and **northward**, and **southward**, and **eastward**, and behold it with thine eyes: for thou shalt not go over this Jordan. [diagonal lines going away from each other?—parting company]

[Deuteronomy 3:26-28](#) (in Context) [Deuteronomy 3](#) (Whole Chapter) [Other Translations](#)

5. [1 Kings 7:25](#)

It stood upon twelve oxen, three looking toward the **north**, and three looking toward the **west**, and three looking toward the **south**, and three looking toward the **east**: and the sea was set above upon them, and all their hinder parts were inward. [wedge]

[1 Kings 7:24-26](#) (in Context) [1 Kings 7](#) (Whole Chapter) [Other Translations](#)

6. [1 Chronicles 9:24](#)

In four quarters were the porters, toward the **east**, **west**, **north**, and **south**. [cross-ing]

[1 Chronicles 9:23-25](#) (in Context) [1 Chronicles 9](#) (Whole Chapter) [Other Translations](#)

7. [2 Chronicles 4:4](#)

It stood upon twelve oxen, three looking toward the **north**, and three looking toward the **west**, and three looking toward the **south**, and three looking toward the **east**: and the sea was set above upon them, and all their hinder parts were inward. [wedge]

[2 Chronicles 4:3-5](#) (in Context) [2 Chronicles 4](#) (Whole Chapter) [Other Translations](#)

8. [Psalm 107:3](#)
And gathered them out of the lands, from the **east**, and from the **west**, from the **north**, and from the **south**. [\[cross-ing\]](#)
[Psalm 107:2-4](#) (in Context) [Psalm 107](#) (Whole Chapter) [Other Translations](#)
9. [Ezekiel 48:10](#)
And for them, even for the priests, shall be this holy oblation; toward the **north** five and twenty thousand in length, and toward the **west** ten thousand in breadth, and toward the **east** ten thousand in breadth, and toward the **south** five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. [\[diagonal lines parting company?\]](#)
[Ezekiel 48:9-11](#) (in Context) [Ezekiel 48](#) (Whole Chapter) [Other Translations](#)
10. [Ezekiel 48:16](#)
And these shall be the measures thereof; the **north** side four thousand and five hundred, and the **south** side four thousand and five hundred, and on the **east** side four thousand and five hundred, and the **west** side four thousand and five hundred. [\[cross-ing\]](#)
[Ezekiel 48:15-17](#) (in Context) [Ezekiel 48](#) (Whole Chapter) [Other Translations](#)
11. [Ezekiel 48:17](#)
And the suburbs of the city shall be toward the **north** two hundred and fifty, and toward the **south** two hundred and fifty, and toward the **east** two hundred and fifty, and toward the **west** two hundred and fifty. [\[cross-ing\]](#)
[Ezekiel 48:16-18](#) (in Context) [Ezekiel 48](#) (Whole Chapter) [Other Translations](#)
12. [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**. [\[a divided kingdom—could this be imagery of a molecule?\]](#)
[Zechariah 14:3-5](#) (in Context) [Zechariah 14](#) (Whole Chapter) [Other Translations](#)
13. [Luke 13:29](#)
And they shall come from the **east**, and from the **west**, and from the **north**, and from the **south**, and shall sit down in the kingdom of God. [\[cross-ing\]](#)
[Luke 13:28-30](#) (in Context) [Luke 13](#) (Whole Chapter) [Other Translations](#)
14. [Revelation 21:13](#)
On the **east** three gates; on the **north** three gates; on the **south** three gates; and on the **west** three gates. [\[a “corner”/ “quadrant” of a graph?\]](#)
[Revelation 21:12-14](#) (in Context) [Revelation 21](#) (Whole Chapter) [Other Translations](#)

Teeth can also be synonymous with “links” in a “chain” [\[and “chain” is synonymous with “THE Name”\]](#). Father spoke (or “made mention of”) the Name—which is, in essence, the DNA strand—something that is “compressed” by the effects of the “coiling.”

“Death Becomes Her.” This title is imagery of LAW being “broken” into “MANY”—no longer being LAW but the new “found” **PIECE!** That is one way to see it. Another could be the perspective of DEATH being the “garment” worn by LAW—i.e. like the compliment often “paid” to a woman wearing a “new” garment. And yet another could be the perspective of the “exchange” [\[of roles\]](#)—DEATH becomes the “fee male.”

“Fear...You simply face it straight on.”—War of the Arrows

Before Riley, my niece had a dog named “Brooklyn” that she “raised” from a puppy. Brooklyn was a (Red) Labrador Retriever. My ex-brother-in-law didn’t like Brooklyn because she refused to “bark.” Brooklyn was a “party girl.” That’s how we described her. She loved everybody. She met no strangers. She is the only dog that I had ever known that would chase people “down” just to lick their face and “show the love.” She literally chased a young boy down the street. He didn’t know her so, at first, he ran. Then he suddenly stopped and turned and faced her. When she caught up to him, she placed her paws on his shoulders and licked his face as though he was a long lost family member returning home. He thought it was so funny. They parted as “friends.” So much for being a fearless “watch” dog!

As I watched a Praise and Worship service streaming live this morning over the internet it occurred to me that “covenant” people “**play it SAFE!**” The service I watched was the church “attended” by the preacher that I originally submitted my paper to a couple of years ago. When I saw his face in the audience, I felt “**pity**” for him. Covenant people rarely “take” chances—always “afraid.” Of “retribution”?

SAFE! A baseball player understands the importance of that word. It’s the difference between success and failure. This word sent me to the dictionary to discover what its “analemmic” meaning could be. As I was looking up the word “efface” [“**efas**”], some other words caught my attention:

efface—\i-ˈfās, e- vt **ef-faced; ef-fac-ing** [ME, fr. MF *effacer*, fr. OF *esfacier*, fr. *e-* + *face* face] (15c) **1** : to eliminate or make indistinct bny or as if by wearing away a surface <coins with dates *effaced* by wear> <regrowth has *effaced* the worst scars from the fire> **2** : to make (oneself) modestly or shyly inconspicuous — **ef-face-able** *adj* — **ef-face-ment** *n* — **ef-fac-er** *n*

The next two words are sandwiched between “**eddy current**” and “**Eden**”:

edelweiss—\ˈäd-^ol-, wīs, -, vīs\ *n* [G, fr. *edel* noble (fr. OHG *adal*) + **159etri** white—more at ATHELING] (1862) : a small perennial composite herb (*Leontopodium alpinum*) having a dense woolly white pubescence and growing high in the Alps [159 keeps popping-up in my definitions—WHY????? The “etri” is from the definition below—“retribution”—I don’t know how it or the “159” ended up here! They replaced the word “weiss”.]

atheling—*n* [ME, fr. OE *ætheling*, fr. *æthelu* nobility, akin to OHG *adal* nobility] (bef. 12c) : an Anglo-Saxon prince or nobleman; *esp* : the heir apparent or a prince of the royal family

edema [“a Mede”]—*n* [NL, fr. Gk *oidema* swelling, fr. *oidein* to swell; akin to OE *ātor* poison, venom] (15c) **1** : an abnormal excess accumulation of serous fluid in **connective** tissue or in a serous cavity—called also dropsy **2 a** : watery swelling of plant organs or parts **b** : any of various plant diseases characterized by such swellings—**edem-a-tous** *adj*

The following was preceded by the word “**retrial**” and is normally associated with negative connotations, but it can be positive as well:

retribution—*n* [ME *retribucioun*, fr. MF *retribution*, fr. LL *retribution-*, *retributio*, fr. L *retributus*, pp. of *retribuere* to pay back, fr. *re-* + *tribuere* to pay—more at **TRIBUTE** [esp. definition **2 a, b**]] (14c) **1** : **RECOMPENSE, REWARD** **2** : the dispensing or receiving of reward or punishment esp. in the hereafter **3** : something given or exacted in recompense; *esp* : PUNISHMENT

Last night I kept thinking about what Joseph Prince said, “You must willingly receive Him” [that means that you “give” Father your permission to cause you to “exist”—because He will not “force” you to “exist”]. I started to play my playlist in my iTunes library and the song, “Completely,” began to play. And I heard Father singing those words to “us,” the fragments of Himself, and those words began to mean something different for me. Below are the words. “Completely” is Father’s Promise and confession of love for “us” [“Su€”→ Sul—I have to type “l” backwards to keep it from making the “Euro” money symbol.]. [I don’t know why this changed, but “Sul” and “l” are not what I typed. For each “l”, I had typed “e” sandwiched between “parentheses”, not an “l” standing alone—I never typed the “e”. I was viewing it online when I saw that it had “changed”! This document seems to have a mind of its own! I’m tired of correcting things I didn’t type.]

“COMPLETELY”

[Lyrics from *elyrics.net*]

[Performer: Ana Laura]

(Verse 1)

The secret of life is letting go
The secret of love is letting it show
In all that I do, in all that I say
Right here in this moment
The power of prayer is in a humble cry
The power of change is in giving my life
And laying it down, down at your feet
Right here in this moment

(Chorus)

Take my heart
Take my soul
I surrender everything to your control
And let all that is within me lift up to you and say
I am yours and yours alone
Completely

(Verse 2)

This journey of life is a search for truth
This journey of faith is following you
Every step of the way
Through the joy and the pain
Right here in this moment

(chorus)

Right here right now
And for the rest of my life
here me say

(Chorus)

I am yours and yours alone completely

Songwriter(s): Sam Mizell

Copyright: Universal Music – Brentwood Benson Publ., Word Music LLC

Official lyrics powered by **MIXMATCH**

The following is a song of Father's "freedom" (found in His fragmented-self), and His "gratitude":

I Will Sing, I Will Dance

[Song writers: David Wray ["way/ray"], Holger Fath ["Hold your faith"]]

[Performer: Marcos Witt]

Where could I go without You, Lord?
You and You alone have given me life
If I climbed the highest mountain
Or searched through the valley below
Where could I find
Who could show me
That kind of love?

(Chorus)

I will sing

I will dance

I will pour out my heart before You Lord
In the river of Your love (2x)

How did I live without You, Lord?
My heart and soul
Were lost in the darkness
You reached down from heaven
And touched me
Your love has captured my heart
Where could I find, who could show me
That kind of love?

(chorus)

(Bridge)

Wasted years away from You
Looking for love that I could not see
Until I found the love
The love of God here in the river

(chorus)

“We serve notice on you Satan. We will no longer be captive to your imaginations.”—part of a prayer prayed by Serita Jakes

August 20, 2013

Yesterday it came to me. I had a sudden realization of what my sister meant when she told me that I needed to learn “how” to talk to people. It took two conversations with two of my sisters and a conversation with someone else to help me realize it. I have a tendency to say what I am “thinking.” The problem arises not from my “saying” but from my “thinking.” My “thinking” is the “invisible” cousin of an “abstract” painting—like a Picasso. When I speak my “thoughts” they may seem to someone else as though I am speaking of “different” things—sometimes, seemingly, changing the subject. But in my mind, they are all part of the “same” thought—not disjointed pieces of many thoughts—just one that is many faceted. When I “speak” they tend to spill-out, and not necessarily in any specific order—just in the order of my thinking “process.” I don’t remember my thoughts being always like that, just since I’ve “grown” up.

My tendency, also, is to make light of my (or my family’s) misfortunes—even joke about them. Seeing them through a comical eye makes them a lot easier to cope with. Being too serious about everything can be depressing. Serious people are more likely to get angry or enraged—and over “little” things. We should all learn to laugh more—the way children do.

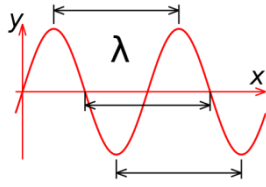
This journal has been undergoing a transformation. I feel like it is becoming less and less of me—as though the thoughts aren’t mine anymore. Were they ever? The more I write, the less of me I see reflected in the pages. And yet, it is “my” life of which I write. How can “that” be?

August 21, 2013

My writing of this paper, at times, reminded me more of the “fool” than of an “intellect.” At such times, I was always reminded of the verses about the “child”—“Become as a child”...“A child shall lead them”...etc. I realize now that in order to truly understand the parable, one must be willing to “think” like a child—that is, basically, all that those verses were saying. The “adult” [i.e. “adulterated”] mind is incapable of understanding it. And the true “fool” is more the “adult” than the “child.” Only the eyes of a “child” can truly **see the invisible**.

When I was about 4-6 years-old, I can remember being afraid of Dracula and the Werewolf. Every Friday my family would come home from church and have ice cream and cookies or some other treat and watch *Nightmare Theater* with Sammy Terry. We little ones were not allowed to watch the scary movies, but we would sneak a peek. One peek was all it took. I was convinced that Dracula (or the Werewolf) was standing in the doorway of the bathroom blocking my way—I could “see” him—his dark frame contrasted against the light of the bathroom doorway. I would wake my mother to take me. I was less afraid of entering a “dark room” where my parents were sleeping than I was a lit room that I believed held “menacing” evil.

For the past two weeks I have not used my computer due to its having caught a “cold”—i.e. a computer virus. That little bug has not been totally eradicated from my systems, but I have it under control. It’s even rather polite. Every time I turn on my computer it asks for permission to be turned back on—like that’ll



The “ex-why axe is” is represented by the “plus” sign. The center, “0” [the straight lines], is the place of “steel”-ness [non-movement] and the place of “pain.” The peaks and troughs [actually, “any” point beyond “0”] represent movement and are the places of “joy.”

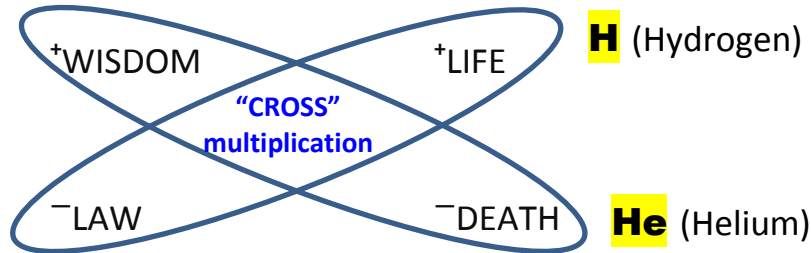
(Update)

p⁺ (WISDOM)

p⁻ (LAW)

e⁺ (LIFE)

e⁻ (DEATH)



The “wave” is imagery of a “colt tied to its mother” (Matt. 21/Mrk. 11/Lk 19). He is not allowed to “stray.”

August 5, 2013

WISDOM **ad**ministrates LIFE

LAW “ministrates” DEATH

WISDOM & LAW are opposites of the “same”

LIFE & DEATH are opposites of the “same”

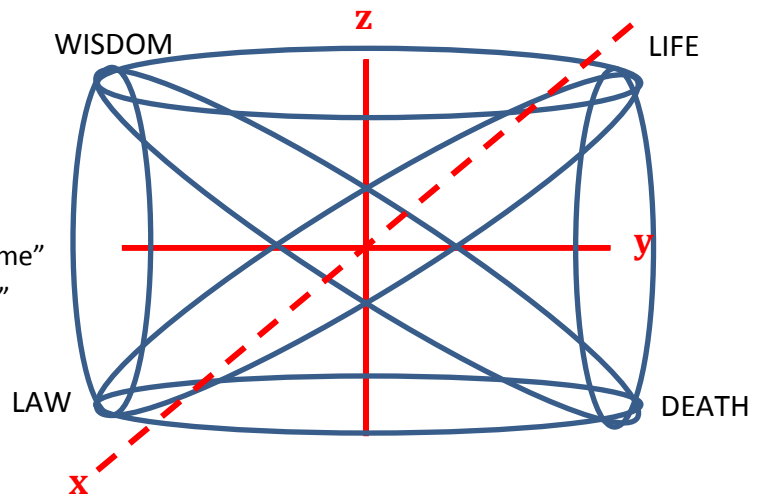
“Ministrates,” minstrel,
Menstruate, menstrual

Endometriosis

End-O-Me-Tri-O-Sis

Try LaWisdom

(try → tyr)



Proverbs 19:2, 8,

“Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth...He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.”

August 21 (continued)

Tonight I was going through the Netflix library of films and saw a “name”—an Asian name—that surprised me. It was the name “Porn.” I don’t know what that name means in that particular Asian language, but I’m sure it is another clue to understanding the mystery of why porn exists.

August 22, 2013

As I was preparing to go into the kitchen to fry some fish, it came to me: **“Verge-in berth”**

¹verge—*n* [ME, fr. MF, fr. L *virga* rod, stripe—more at WHISK] (15c) **1 a** (1) : a rod or staff carried as an emblem of authority or symbol of office (2) *obs* : a stick or wand held by a person being admitted to tenancy while he swears fealty **b** : the spindle of a watch balance; *esp* : a spindle with pallets in an old vertical escapement **c** : the male intromittent organ of any of various invertebrates **2 a** : something that borders, limits, or bounds: as (1) : an outer margin of an object or structural part (2) : the edge of roof covering (as tiling) projecting over the gable of a roof (3) Brit : the shoulder of a road **b** : BRINK, THRESHOLD <a country on the ~ of destruction—Archibald MacLeish>

²verge—*vi* **verged; verg-ing** (1787) **1** : to be contiguous **2** : to be on the verge or border

³verge—*vi* **verged; verg-ing** [L *vergere* to bend, incline—more at WRENCH] (1610) **1 a** of the *sun* : to incline toward the horizon : **SINK** **b** : to move or extend in some direction or toward some condition **2** : to be in transition or change

verger—*n* (15c) **1** chiefly Brit : an attendant that carries a verge (as before a **bishop** or **justice**) **2** : a church official who keeps order during services or serves as an usher or a **sacristan** [**“sack certain”**]

¹berth—*n* [prob. fr. ²*bear* + *-th*] (15c) **1 a** : sufficient distance for **maneuvering** a ship **b** : safe distance—used esp. with *wide* **2 a** : the place where a ship **lies** when at anchor or at a wharf **b** : a space for an automotive vehicle at rest <a truck-loading ~> **3** : a place to sit or sleep esp. on a ship or vehicle : ACCOMODATION **4 a** : a **bill**et on a ship **b** : JOB, POSITION, PLACE <won a starting ~ on the varsity basketball team—*Current Blog*.>

²berth—*vt* (1667) **1** : to bring into a berth **2** : to allot a berth to ~*vi* : to come into a berth

I include the following because they follow the definitions of “berth” and lend better meaning to the imagery.

bertha—*n* [F *berthe*, fr. *Berthe* (Bertha) †783 queen of the Franks] (1842) : a wide round collar covering the shoulders [there’s lots of biblical imagery about “should Ers”]

Bertillon system—*n* [Alphonse *Bertillon* †1914 Fr. criminologist] (1896) : a system of identification of persons by a description based on anthropometric measurements, standardized photographs, notation of markings, color, thumb line impressions [**“thumb line”**→ variant of “plumb line” // “em-press-ions” → “in dent”], and other data

I came across the following symbols when I was looking for the cross-looking symbol above. Since they caught my eye, I decided to include them:

∞ (succeeds under relation), **∩** (precedes under relation), **♈** (Aries)

Tonight, I went to Thursday night church service. Something that Pastor Cox said made me think about what I said about those we deem “dead” as actually being the truly alive and we, the so-called “living,” are actually the “dead.” Pastor Cox mentioned the “Rapture”—an “event” where some are “taken” and others are “left behind”—like the DNA replication process. Those we deem “dead” are the “taken.” We, the “living,” are “left [as opposed to “right”] behind.”

He also read Ephesians 4:1-6, but it is Ephesians 4:7 that really caught my interest:

“But unto every one of us is given grace according to the measure of the gift of Christ.”

There are other verses that caught my attention that I will simply put here [verses actually added 8/30/13]:

2 Timothy 1:7-9 (esp. 10 [11 added for a clean “finish”]),

⁷For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ⁸Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; ⁹Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, ¹⁰But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: ¹¹Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Titus 2:(7,)9 [8, 10 added for completion],

⁷In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, **gravity**, sincerity, ⁸ **Sound** speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. ⁹ Exhort servants to be obedient unto their own masters, and to please them **well** in all things; not answering **again**; ¹⁰ Not purloining, but shewing all good fidelity; that they may **adorn** the doctrine of God our Saviour in all things.

(2 Timothy 2—I saw this as I was searching for the other),

¹ Thou therefore, my son, be strong in the grace that is in Christ Jesus. ² And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ³ Thou therefore endure hardness, as a good soldier of Jesus Christ. ⁴ No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. ⁵ And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. ⁶ The husbandman that laboureth must be first partaker of the fruits. ⁷ Consider what I say; and the Lord give thee understanding in all things. ⁸ Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: ⁹ Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. ¹⁰ Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. ¹¹ It is a faithful saying: For if we be dead with him, we shall also live with him: ¹² If we suffer, we shall also reign with him: if we deny him, he also will deny us: ¹³ If we believe not, yet he abideth faithful: he cannot deny himself. ¹⁴ Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. ¹⁵ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ¹⁶ But shun profane and vain babblings: for they will increase unto more ungodliness. ¹⁷ And their word will eat as doth a canker: of whom is Hymenaeus [“hymen [LAW]/highmen nay us”] and Philetus [“lover Prince, cross us”]; ¹⁸ Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. ¹⁹ 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. ²⁰ But **in a great house** there are not only vessels of gold and of silver, but also of wood and of earth; and **some to honour, and some to dishonour**. ²¹ If a man therefore purge himself from these [no distinction made of the vessels (i.e. honourable and dishonourable)—therefore, it can be concluded that “both” are meant], he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. ²² Flee also youthful lusts: but

follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. ²³ But foolish and unlearned questions avoid, knowing that they do gender strifes. ²⁴ And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵ In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶ And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

August 23, 2013

We have new neighbors next door. They moved in a few months ago. I think that they are kind of strange—with a capital “S.” They sort of creep me out. All they ever do is “stare.” They either “sit” and “stair” or “stand” and “stair.” And, they only speak when spoken to—if they bother even then. I’ve never seen any of them smile, and if they ever laugh, I would consider it a *bona fide* “miracle.” They all seem “angry” all the time—and, perhaps, with good reason. I don’t understand angry people. I don’t know “how” to “approach” them. I prefer to “avoid” them. The “couple” was friendlier before the elderly female moved in with them. I don’t know if she is either one’s mother or not. They don’t speak beyond the “Hello” you can manage to get out of them. I wish that they would simply “smile” once in a while. That would be a “great” start.

Verse of the Day (biblegateway.com):

“When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me thy comforts delight my soul.”—Psalm 94:18-19 KJV

I found some more notes that should have been placed before the others:

August 2, 2013

Today I met a very nice man who just happens to work for Homeland Security—helping to keep federal buildings secure. He has a son in a seminary located in another state. We talked for a brief moment. I (very badly) explained my paper to him [I think better with my mouth “shut” rather than “open”]. He seemed, to me, to be a “non-believer” even though his son may be [or maybe he was merely giving me a “run for my money” so to speak]. As we talked, I realized something—that is, no matter how much “evidence” is “presented,” it is a person’s “opinion” that seems to reign supreme.

[“Opinion”—O pin ion / Open ion / Open eye on→“I see you”]

This evening I was listening to a song by Byron Cage, “Still Say Yes,” and I remembered something that I wrote in college (in a “religious” class). I had written a research paper on “The Atonement.” In the section where I am to say what I gained from my studies and how I would apply it to my life, I wrote about what I had learned about the love of God and how I came to realize that my loving “God” meant to me that I would “live” the best life and, if need be, “die” with worst death. As I was studying the imagery of being “buried alive,” and remembering images I saw on “Secrets of the Dead”—images of a female that had been buried alive and how agonized and contorted her remains appeared—even to the astonishment of the archaeologists who believed that she must have been buried that way as a type of punishment—I realized the horror of that “existence” even if for a brief moment. Then I had to be very honest with Father. I told Him, “No thank You,” to being buried alive [like living sperm in the womb of LAW—“confined”/ “imprisoned” in her “little chamber”]. I told Him, “No thank You,” to “unending” humiliation.” And, I told Him, “No thank You,” to “staying” in this hole!!!!

I wrote the following after hearing a song by Carman, "Serve the Lord," but failed to date it:

The line drawn in the sand is on neither "side"—it is a "void," it is "nothing"—neither up nor down, neither here nor "there," neither "in" nor "out," neither "good" nor "bad"—but it **is** of "**great**" **value!!!**

Undated quotes:

"If we don't deal with the root of the problem, it will build up into something unrecognizable."
—Gregory Dickow

"Someone who really loves you sees what a mess you can be, how moody you can get, and how hard you are to handle, but still wants you in their life."—BAKEDOODZTUMBLR.COM (#1265)

"If we could look into each other's hearts and understand the unique challenges each of us faces, I think we would treat each other much more gently, with more love, patience, tolerance, and care."
—Marvin J. Ashton

"A lion's work hours are only when he's hungry, once he's satisfied the predator and prey live peacefully together [I say, the trick is **knowing** what "time" he "turns"]."—Chuck Jones

August 23, 2013 (cont'd)

"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."—Ezek. 18:4

We are triune beings. I've heard preachers say that since I was born. We are part "visible" and part "in" visible. The visible part being our bodies; the "in" visible part is our mind, our will, our "e" motions, our personalities, our "character" [the role we each play]—that which truly makes us "individuals" and not mere "machines" coming off of an assembly line. It is our "unseen" parts (or "qualities") that make us "who" we truly "are."

Last night I heard the following quotes:

"Possession is nine tenths of the LAW [the son's reply to Father's, "All souls are mine," speech]." [The other one tenth (the *tithe*) is HOPE.]

"The wind is **not to be calculated** but to be overcome."

—*War of the Arrows* (a Korean film)

["overcome" → Over, come / O ver(y)—come / O var(y)—come]

["Korean" → core æ "in"]

August 25, 2013

My computer is acting weird. I had to take the battery out and put it back in to get it to turn on properly. At first it just came on as though it had already been on and I had just closed it and was simply needing only to "unlock" it. Only thing is that it has been "off" for two days! I'm wondering if that virus is still having some effect on it. The McAfee scan that I ran on it the other day detected the virus and "dealt" with it. But, perhaps, like the request that pops-up on the screen after Windows has opened and my computer is ready for use, there is a remnant that wants to "dial" HOME so it can come back to life.

“You never had an original thought in your life.”

—Bill Winston

My thoughts are “traveling” right now—from one subject to another. I’ve been asked to give an 11-minute lesson on “The Rewards of Righteousness.” I think about what my sister said about my needing to learn how to talk to people. I feel a little apprehension about giving the lesson, but that is a “safe” topic for me. I believe that I can stick to traditional “thought” and hopefully infuse some thought-provoking words at the same time—or not [I feel a little weary. I find that few are truly willing to “dig” for knowledge. They seem content to scavenge what they can find only on the “surface” of things. But there must be more or Father would not have told us to “search the scriptures” for it (John 5:39 [cf. Acts 17:11])].

Another thought is along this line. I know that, when “dealing” with people, one must be willing to, sometimes, explain one’s actions. But, I have to admit, “explaining my actions” is something that I somewhat “de-test.” I hate having to waste my time and breath “ex”-plaining [variant of “planning”] myself. I see it as a “waste” of my time and, therefore, of my life. Besides, most people believe what they want to believe anyway—and I’m not one to try and stop them.

I think about how, **lately** (especially since my brother’s “death”), I sometimes feel like I am not living “my” life, I’m living the life others “think” I should be living. I really want to “write” (to “tell” what I “see”), but everyone (actually, “many”) thinks that that is a “waste” of time—since they have no clue what I’m writing. So I find myself doing a lot of other things that “others” have, somehow, gotten me “tangled” into—and it happened in a way that I felt “obligated” to accept it. I had successfully managed to “a void” that in the “past.” And, I wonder how can I untangle myself now without leaving a void for someone else? The entanglement originally arose from someone’s desire to “help.” The “problem” is a result of my not being “asked” HOW to be helped. Someone saw what they believed to be a “need” and believed that they had the answer to “meet” that need and began “executing” a plan that I felt obliged to receive—I didn’t want to appear “un-grate-full.” Now I am left feeling as though my life has been “hi-jacked” in a “non”-hostile “take over” or a gentle coup of my life—and moving in “reverse.” I want to go “forward” not “back.” I would quickly extract myself from this “sit, you wait—shun,” but for the fact that many have come to **rely** on my “playing out” that “role” [the role of a “peg” that’s too big for the hole they’re trying to put me in—i.e. I don’t fit “in”—and I want “out”]. And, in that way, I am loath to disappoint them. But I want “my” life back. And I have decided to get it back.

“You have a great name. You must kill your name before he kills you.”

As I am sitting here, I have just begun to watch “GLADIATOR” for the first time (I like the “words”—but my eyes are “shut” for the most part during the “fighting”). It causes me to wonder about those men throughout the centuries who have battled in hand-to-hand combat for a “cause.” Whenever I think of “war” of any kind, I think of DNA replication. Yesterday, I thought about the DNA replication process but in a totally different way. I thought of it as an equation. You see, someone I know is “adopting” a child—yet to be born. They are doing so because they (he and his partner) are incapable of having one on their own—both being “mail.” I began to think about “**magnets**”—how “oppo-**sites**” attract, how “sameness” repels, and what role might these play in the DNA replication process? I began to think about how “math” would equate all of these factors using a gay couple [GOOD & LOVE] trying to “produce” (without the aid of “another” [LAW]) as the foundation of the equation; and how does that equation “change” when the “another” [LOVE→WISDOM→LAW] is introduced? How is all of this “told” in the imagery of DNA replication? I believe that is what the “tearing” down of the strand tells—the strand [or you could imagine the single atom [“**Adam**”] that became a molecule that birth the universe—the imagery of ONE—Father and

Son not yet “distinct”] could not become “more” [lacked the “a-bill-i-t-y”] until “something”—whether “reel” or “em a gened” (imagined)—was introduced.

These are just “thoughts.”

[The oddest thing is occurring right now as I am reading this again on 8/30/2013 at 6:18 AM. I am seeing two of the “line” that begins with “Son” and ends with “reel”—one “above” the page break and one “below.” I tested to see if both were actually “there” by placing the cursor in the word “more” that is “above” but it “appeared” in the one “below.” I must conclude that the one that is above is merely a “mirage” created by my computer. It will probably “disappear” seeing it is not really “there.” 6:26 AM my computer just “autosaved” and the mirage is now “gone.” Only the “below” line is remaining.]

Now it is 8:53 p.m. and I am watching Creflo Dollar. I heard him say the following which supports what I wrote in the preface:

“The Law was not designed to be kept.”
“Jesus is the key to unlocking the (Old Testament/Law?):”

TBN is bringing on a movie, “Barabbas.” I thought about the name, Barabbas. I was told, some time ago, that the letters, “bar,” meant “son of”—similar to “ben.” I don’t know the difference between them. But “bar” is imagery of a “rod” and “ben” is imagery of “having lived” [“been”]—past tense—and of a “box” [i.e. “bin”].

The dictionary has “bar” raised to the 4th power (i.e. **1bar, 2bar, 3bar, 4bar**) plus “**bar-** or **baro-** [borrow]” as a pre-“fix.” You can look them up on your own—the first requires more typing than I want to “do.”

As I am waiting for my sister to arrive home tonight, I watched an episode of LEVERAGE. One of the characters said something that made me think about repetitively doing something so often that you can do it without looking or blindfolded. Then I think of Debbie, one of my best friends, who is blind. She says that she can barely tell if the sun is shining—her blindness having gotten worse over the years [I find it interesting that the only color that she can remember seeing as a child is the color RED]. She does everything in near total darkness—and yet she lives alone, goes to work in an office (where she is required to type), and manages to do her own shopping [handling paper money without confusing the bills]—and at one point, did it all with a broken ankle, having been hit by a car. She is more “able” than most able-bodied people I know.

August 27, 2013

I want to add something to something I said earlier [July 28, 2013]:

July 28, 2013 (revisited)

Yesterday, as I was on my way to work, it occurred to me that, perhaps, the “pearly gates” in “heaven” is a reference to Father’s “mouth”—i.e. “teeth” can be synonymous with “pearls.” Creflo Dollar always refers to the “mouth” as a type of “gate.” The gates of heaven “faced” four different directions—as in Numbers 35:5, “And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.”

In the book of Ezekiel there is a description of a “living creature” with four faces. I place the entire chapters [1 and 10] here for someone who might get more out of this than I [note the change in “number”—i.e. plural (“living creatures”) to singular (“living creature”)]—i.e. “they” became “he”—i.e. “out of many, one”]:

Ezekiel 1,

¹ Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

² In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

³ The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

⁴ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

⁵ Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

⁶ And every one had four faces, and every one had four wings.

⁷ And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

⁸ And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

⁹ Their wings were joined one to another; they turned not when they went; they went every one straight forward.

¹⁰ As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

¹¹ Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

¹² And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

¹³ As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

¹⁴ And the living creatures ran and returned as the appearance of a flash of lightning.

¹⁵ Now as I beheld the living creatures, behold **one wheel** upon the earth by the living creatures, with **his** four faces.

¹⁶ The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

¹⁷ When they went, they went upon their four sides: and they turned not when they went.

¹⁸ As for their **rings**, they were so high that they were dreadful; and their **rings** were full of eyes round about them four.

¹⁹ And when the living creatures went, the wheels went by them: and when the living creatures [plural] were lifted up from the earth, the wheels were lifted up.

²⁰ Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature [singular] was in the wheels.

²¹ When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

²² And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

²³ And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

²⁴ And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

²⁵ And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

²⁶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

²⁷ And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

²⁸ As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one [cf. Rev. 19:1] that spake.

Ezekiel 10,

¹ Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

² And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

³ Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

⁴ Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

⁵ And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

⁶ And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

⁷ And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

⁸ And there appeared in the cherubims the form of a man's hand under their wings.

⁹ And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

¹⁰ And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

¹¹ When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

¹² And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

¹³ As for the wheels, it was cried unto them in my hearing, O wheel.

¹⁴ And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

¹⁵ And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

¹⁶ And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

¹⁷ When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

¹⁸ Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

¹⁹ And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

²⁰ This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

²¹ Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

²² And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Also for those who are interested, I place below all 68 references for "**faces**" found at biblegateway.com:

1. [Genesis 9:23](#)

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their **faces** were backward, and they saw not their father's nakedness. ["Shem" as in "He/She → Hymn/Shem"]

[Genesis 9:22-24](#) (in Context) [Genesis 9](#) (Whole Chapter) [Other Translations](#)

2. [Genesis 18:22](#)

And the men turned their **faces** from thence, and went toward Sodom: but Abraham stood yet before the Lord.

[Genesis 18:21-23](#) (in Context) [Genesis 18](#) (Whole Chapter) [Other Translations](#)

3. [Genesis 30:40](#)

And Jacob did separate the lambs, and set the **faces** of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

[Genesis 30:39-41](#) (in Context) [Genesis 30](#) (Whole Chapter) [Other Translations](#)

4. [Genesis 42:6](#)

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their **faces** to the earth.

[Genesis 42:5-7](#) (in Context) [Genesis 42](#) (Whole Chapter) [Other Translations](#)

5. [Exodus 19:7](#)

And Moses came and called for the elders of the people, and laid before their **faces** all these words which the Lord commanded him.

[Exodus 19:6-8](#) (in Context) [Exodus 19](#) (Whole Chapter) [Other Translations](#)

6. [Exodus 20:20](#)

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your **faces**, that ye sin not.

[Exodus 20:19-21](#) (in Context) [Exodus 20](#) (Whole Chapter) [Other Translations](#)

7. [Exodus 25:20](#)

And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their **faces** shall look one to another; toward the mercy seat shall the **faces** of the cherubims be.

[Exodus 25:19-21](#) (in Context) [Exodus 25](#) (Whole Chapter) [Other Translations](#)

8. [Exodus 37:9](#)

And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their **faces** one to another; even to the mercy seatward were the **faces** of the cherubims.

[Exodus 37:8-10](#) (in Context) [Exodus 37](#) (Whole Chapter) [Other Translations](#)

9. [Leviticus 9:24](#)

And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their **faces**.

[Leviticus 9:23-24](#) (in Context) [Leviticus 9](#) (Whole Chapter) [Other Translations](#)

10. [Numbers 14:5](#)

Then Moses and Aaron fell on their **faces** before all the assembly of the congregation of the children of Israel.

[Numbers 14:4-6](#) (in Context) [Numbers 14](#) (Whole Chapter) [Other Translations](#)

11. [Numbers 16:22](#)

And they fell upon their **faces**, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

[Numbers 16:21-23](#) (in Context) [Numbers 16](#) (Whole Chapter) [Other Translations](#)

12. [Numbers 16:45](#)

Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their **faces**.

[Numbers 16:44-46](#) (in Context) [Numbers 16](#) (Whole Chapter) [Other Translations](#)

13. [Numbers 20:6](#)

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their **faces**: and the glory of the Lord appeared unto them.

[Numbers 20:5-7](#) (in Context) [Numbers 20](#) (Whole Chapter) [Other Translations](#)

14. [Judges 13:20](#)

For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their **faces** to the ground.

[Judges 13:19-21](#) (in Context) [Judges 13](#) (Whole Chapter) [Other Translations](#)

15. [Judges 18:23](#)

And they cried unto the children of Dan. And they turned their **faces**, and said unto Micah, What aileth thee, that thou comest with such a company?

[Judges 18:22-24](#) (in Context) [Judges 18](#) (Whole Chapter) [Other Translations](#)

16. [2 Samuel 19:5](#)

And Joab came into the house to the king, and said, Thou hast shamed this day the **faces** of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

[2 Samuel 19:4-6](#) (in Context) [2 Samuel 19](#) (Whole Chapter) [Other Translations](#)

17. [1 Kings 2:15](#)

And he said, Thou knowest that the kingdom was mine, and that all Israel set their **faces** on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord.

[1 Kings 2:14-16](#) (in Context) [1 Kings 2](#) (Whole Chapter) [Other Translations](#)

18. [1 Kings 18:39](#)

And when all the people saw it, they fell on their **faces**: and they said, The Lord, he is the God; the Lord, he is the God.

[1 Kings 18:38-40](#) (in Context) [1 Kings 18](#) (Whole Chapter) [Other Translations](#)

19. [1 Chronicles 12:8](#)

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose **faces** were like the **faces** of lions, and were as swift as the roes upon the mountains;

[1 Chronicles 12:7-9](#) (in Context) [1 Chronicles 12](#) (Whole Chapter) [Other Translations](#)

20. [1 Chronicles 21:16](#)

And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their **faces**.

[1 Chronicles 21:15-17](#) (in Context) [1 Chronicles 21](#) (Whole Chapter) [Other Translations](#)

21. [2 Chronicles 3:13](#)

The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their **faces** were inward.

[2 Chronicles 3:12-14](#) (in Context) [2 Chronicles 3](#) (Whole Chapter) [Other Translations](#)

22. [2 Chronicles 7:3](#)

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their **faces** to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.

[2 Chronicles 7:2-4](#) (in Context) [2 Chronicles 7](#) (Whole Chapter) [Other Translations](#)

23. [2 Chronicles 29:6](#)

For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their **faces** from the habitation of the Lord, and turned their backs.

[2 Chronicles 29:5-7](#) (in Context) [2 Chronicles 29](#) (Whole Chapter) [Other Translations](#)

24. [Nehemiah 8:6](#)

And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their **faces** to the ground.

[Nehemiah 8:5-7](#) (in Context) [Nehemiah 8](#) (Whole Chapter) [Other Translations](#)

25. [Job 9:24](#)

The earth is given into the hand of the wicked: he covereth the **faces** of the judges thereof; if not, where, and who is he?

[Job 9:23-25](#) (in Context) [Job 9](#) (Whole Chapter) [Other Translations](#)

26. [Job 40:13](#)

Hide them in the dust together; and bind their **faces** in secret.

[Job 40:12-14](#) (in Context) [Job 40](#) (Whole Chapter) [Other Translations](#)

27. [Psalm 34:5](#)

They looked unto him, and were lightened: and their **faces** were not ashamed.

[Psalm 34:4-6](#) (in Context) [Psalm 34](#) (Whole Chapter) [Other Translations](#)

28. [Psalm 83:16](#)

Fill their **faces** with shame; that they may seek thy name, O Lord.

[Psalm 83:15-17](#) (in Context) [Psalm 83](#) (Whole Chapter) [Other Translations](#)

29. [Isaiah 3:15](#)

What mean ye that ye beat my people to pieces, and grind the **faces** of the poor? saith the Lord God of hosts.

[Isaiah 3:14-16](#) (in Context) [Isaiah 3](#) (Whole Chapter) [Other Translations](#)

30. [Isaiah 13:8](#)

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their **faces** shall be as flames.

[Isaiah 13:7-9](#) (in Context) [Isaiah 13](#) (Whole Chapter) [Other Translations](#)

31. [Isaiah 25:8](#)

He will swallow up death in victory; and the Lord God will wipe away tears from off all **faces**; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

[Isaiah 25:7-9](#) (in Context) [Isaiah 25](#) (Whole Chapter) [Other Translations](#)

32. [Isaiah 53:3](#)

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.

[Isaiah 53:2-4](#) (in Context) [Isaiah 53](#) (Whole Chapter) [Other Translations](#)

33. [Jeremiah 1:8](#)

Be not afraid of their **faces**: for I am with thee to deliver thee, saith the Lord.

[Jeremiah 1:7-9](#) (in Context) [Jeremiah 1](#) (Whole Chapter) [Other Translations](#)

34. [Jeremiah 1:17](#)

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their **faces**, lest I confound thee before them.

[Jeremiah 1:16-18](#) (in Context) [Jeremiah 1](#) (Whole Chapter) [Other Translations](#)

35. [Jeremiah 5:3](#)

O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their **faces** harder than a rock; they have refused to return.

[Jeremiah 5:2-4](#) (in Context) [Jeremiah 5](#) (Whole Chapter) [Other Translations](#)

36. [Jeremiah 7:19](#)

Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own **faces**?

[Jeremiah 7:18-20](#) (in Context) [Jeremiah 7](#) (Whole Chapter) [Other Translations](#)

37. [Jeremiah 30:6](#)

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all **faces** are turned into paleness?

[Jeremiah 30:5-7](#) (in Context) [Jeremiah 30](#) (Whole Chapter) [Other Translations](#)

38. [Jeremiah 42:15](#)

And now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your **faces** to enter into Egypt, and go to sojourn there;

[Jeremiah 42:14-16](#) (in Context) [Jeremiah 42](#) (Whole Chapter) [Other Translations](#)

39. [Jeremiah 42:17](#)

So shall it be with all the men that set their **faces** to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

- [Jeremiah 42:16-18](#) (in Context) [Jeremiah 42](#) (Whole Chapter) [Other Translations](#)
40. [Jeremiah 44:12](#)
And I will take the remnant of Judah, that have set their **faces** to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: **they shall die, from the least even unto the greatest**, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.
[Jeremiah 44:11-13](#) (in Context) [Jeremiah 44](#) (Whole Chapter) [Other Translations](#)
41. [Jeremiah 50:5](#)
They shall ask the way to Zion with their **faces** thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.
[Jeremiah 50:4-6](#) (in Context) [Jeremiah 50](#) (Whole Chapter) [Other Translations](#)
42. [Jeremiah 51:51](#)
We are confounded, because we have heard reproach: shame hath covered our **faces**: for strangers are come into the sanctuaries of the Lord's house.
[Jeremiah 51:50-52](#) (in Context) [Jeremiah 51](#) (Whole Chapter) [Other Translations](#)
43. [Lamentations 5:12](#)
Princes are hanged up by their hand: the **faces** of elders were not honoured.
[Lamentations 5:11-13](#) (in Context) [Lamentations 5](#) (Whole Chapter) [Other Translations](#)
44. [Ezekiel 1:6](#)
And every one had four **faces**, and every one had four wings.
[Ezekiel 1:5-7](#) (in Context) [Ezekiel 1](#) (Whole Chapter) [Other Translations](#)
45. [Ezekiel 1:8](#)
And they had the hands of a man under their wings on their four sides; and they four had their **faces** and their wings.
[Ezekiel 1:7-9](#) (in Context) [Ezekiel 1](#) (Whole Chapter) [Other Translations](#)
46. [Ezekiel 1:10](#)
As for the likeness of their **faces**, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
[Ezekiel 1:9-11](#) (in Context) [Ezekiel 1](#) (Whole Chapter) [Other Translations](#)
47. [Ezekiel 1:11](#)
Thus were their **faces**: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.
[Ezekiel 1:10-12](#) (in Context) [Ezekiel 1](#) (Whole Chapter) [Other Translations](#)
48. [Ezekiel 1:15](#)
Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four **faces**.
[Ezekiel 1:14-16](#) (in Context) [Ezekiel 1](#) (Whole Chapter) [Other Translations](#)
49. [Ezekiel 3:8](#)
Behold, I have made thy face strong against their **faces**, and thy forehead strong against their foreheads.
[Ezekiel 3:7-9](#) (in Context) [Ezekiel 3](#) (Whole Chapter) [Other Translations](#)
50. [Ezekiel 7:18](#)
They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all **faces**, and baldness upon all their heads.
[Ezekiel 7:17-19](#) (in Context) [Ezekiel 7](#) (Whole Chapter) [Other Translations](#)
51. [Ezekiel 8:16](#)
And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward

the temple of the Lord, and their **faces** toward the east; and they worshipped the sun toward the east.

[Ezekiel 8:15-17](#) (in Context) [Ezekiel 8](#) (Whole Chapter) [Other Translations](#)

52. [Ezekiel 10:14](#)

And every one had four **faces**: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

[Ezekiel 10:13-15](#) (in Context) [Ezekiel 10](#) (Whole Chapter) [Other Translations](#)

53. [Ezekiel 10:21](#)

Every one had four **faces** apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

[Ezekiel 10:20-22](#) (in Context) [Ezekiel 10](#) (Whole Chapter) [Other Translations](#)

54. [Ezekiel 10:22](#)

And the likeness of their **faces** was the same **faces** which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

[Ezekiel 10:21-22](#) (in Context) [Ezekiel 10](#) (Whole Chapter) [Other Translations](#)

55. [Ezekiel 14:6](#)

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your **faces** from all your abominations.

[Ezekiel 14:5-7](#) (in Context) [Ezekiel 14](#) (Whole Chapter) [Other Translations](#)

56. [Ezekiel 20:47](#)

And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all **faces** from the south to the north shall be burned therein.

[Ezekiel 20:46-48](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

57. [Ezekiel 41:18](#)

And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two **faces**;

[Ezekiel 41:17-19](#) (in Context) [Ezekiel 41](#) (Whole Chapter) [Other Translations](#)

58. [Daniel 1:10](#)

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your **faces** worse **liking** [word choice—why this word?] than the children which are of your sort? then shall ye make me endanger my head to the king.

[Daniel 1:9-11](#) (in Context) [Daniel 1](#) (Whole Chapter) [Other Translations](#)

59. [Daniel 9:7](#)

O Lord, righteousness belongeth unto thee, but unto us confusion of **faces**, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

[Daniel 9:6-8](#) (in Context) [Daniel 9](#) (Whole Chapter) [Other Translations](#)

60. [Joel 2:6](#)

Before their face the people shall be much pained: all **faces** shall gather blackness.

[Joel 2:5-7](#) (in Context) [Joel 2](#) (Whole Chapter) [Other Translations](#)

61. [Nahum 2:10](#)

She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the **faces** of them all gather blackness.

[Nahum 2:9-11](#) (in Context) [Nahum 2](#) (Whole Chapter) [Other Translations](#)

62. [Habakkuk 1:9](#)

They shall come all for violence: their **faces** shall sup up as the east wind, and they shall gather the captivity as the sand.

Compare this with the actions of the worm (p. 10-11) and page 842—man giving birth to his **seed**—i.e. “**dung**.” Cf. with Judges 3:15ff/Luke 13:8/Philp. 3:8

- [Habakkuk 1:8-10](#) (in Context) [Habakkuk 1](#) (Whole Chapter) [Other Translations](#)
63. [Malachi 2:3](#)
Behold, I will corrupt your seed, and spread dung upon your **faces**, even the dung of your solemn feasts; and one shall take you away with it. [“**faces**” is a variant of “**feces**”—“**a**”=LAW, “**e**”=King]
[Malachi 2:2-4](#) (in Context) [Malachi 2](#) (Whole Chapter) [Other Translations](#)
64. [Matthew 6:16](#)
Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their **faces**, that they may appear unto men to fast. Verily I say unto you, They have their reward.
[Matthew 6:15-17](#) (in Context) [Matthew 6](#) (Whole Chapter) [Other Translations](#)
65. [Luke 24:5](#)
And as they were afraid, and bowed down their **faces** to the earth, they said unto them, Why seek ye the living among the dead?
[Luke 24:4-6](#) (in Context) [Luke 24](#) (Whole Chapter) [Other Translations](#)
66. [Revelation 7:11](#)
And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their **faces**, and worshipped God,
[Revelation 7:10-12](#) (in Context) [Revelation 7](#) (Whole Chapter) [Other Translations](#)
67. [Revelation 9:7](#)
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.
[Revelation 9:6-8](#) (in Context) [Revelation 9](#) (Whole Chapter) [Other Translations](#)
68. [Revelation 11:16](#)
And the four and twenty elders, which sat before God on their seats, fell upon their **faces**, and worshipped God,
[Revelation 11:15-17](#) (in Context) [Revelation 11](#) (Whole Chapter) [Other Translations](#)

See p. 836

Below are more notes that I’ve found from those two weeks [I was traveling out of town when I penned these notes]:

August 13, 2013

Luke 13:6-9,

“He spake also this parable; A certain man had a fig tree planted [means it’s a “**fixed**” point] in his vineyard; and he came and sought fruit thereon, and found none [cf. [Matthew 21](#), [Mark 11](#)]. Then said he unto the dresser [a “**commode**”] of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.”

The “center” of the “**graff**” [(0,0)] is an “unchanging” **fixed** point.

The “death” of a loved one causes us to understand the “void” created by the “not BE.” LAW “created” a “weigh” for Father to “not Be” Himself and escape the “nothingness” of a lonely “existence” of merely being “THERE.” Inside of LAW—the “new” “thing,” the place of the “void” [place of DEATH]—Father could be “THERE!” (the factorial of “nothing”).

August 12, 2013

We’re on a road trip. The strange thing is, I, the person who normally gets lost going home, am the navigator of our road trip [not just this one, but all that came before it]—my sisters have difficulties with maps. The truth is: I’m very good with a map. I can navigate forward or in reverse, “turned” around, etc. As long as I have a map, I can plot a course. All I need are two “frames” of reference—so that I can tell which way I’m

facing (which direction we are heading). With a map, I will get us “there.” But, without a map...I am “nothing”—LOST!!!

August 13, 2013 (cont'd)

Today we headed for Naptown (Indianapolis, Indiana—a.k.a. “Indy,” “Circle City,” “Racing Capitol of the World,” and, by some, the “Crossroads of America”) to visit friends. To me, it’s still “HOME.” We left southern Indiana (Evansville) taking the more direct route given to us by the GPS on my sister’s phone. The more direct route was less travelled because it was “unfinished” as a major freeway. The “finished” major freeway takes you to a city in a different state (Louisville, Kentucky) before getting you to the capitol city of the state I am “in”—i.e. Indianapolis, Indiana. The “unfinished” route began as a well-manicured, wide, “divided” highway with no rest stops in sight—but beautiful scenery [I believe this to be the most beautiful country on the planet—we have an “assortment” of sights and sounds and “smells”]. The manicured portion ended at a “dead end”—a dead end of dust and construction crews. And a choice—to go left or right, west or east. We went east and right. We saw a collection of new roads and areas joined to well-worn streets and older established communities—a plethora of who we are.

Highways with “stop” lights!

Sometimes, there are factors present that causes you to desire a route other than the one “chosen” by the digital navigator—i.e. at one point the map showed a way that appeared to be a better, wider road than the one suggested by the GPS. We took that road. It turned out that they were probably about the same—i.e. “back” roads—just different scenery.

August 14, 2013

Today we are “returning”—heading back towards Evansville. We are taking a route suggested to us by our hostess, Sister Clara (also called Mother Clara being that she is turning 92 this year and gets around like a lady in her 60’s; she was our former choir director). We are taking Interstate 70 to State Highway 41. The route is a well-travelled road in need of a “manicure”—overgrown with weeds and very unkempt with thousands of trees lining nearly the entire length. The road is cluttered with cars and trucks of all sizes. SH 41 has its share of “stop” lights and “rest” stops—the “side”-lines being littered with gas stations, restaurants, Wal-marts, Kmarts, Krogers and the like.

Part of the way, the two southbound lanes become one lane [first towards the right, then the left] because of the construction that is taking place to repair and maintain the older, well-worn “freeway.” “Work” is never “done” on freeways. When one thing is “finished,” maintenance repairs must be constantly made if the road is going to be “kept” for use by future generations.

I saw an unusual sight along the way. Among all of the ordinary-looking trees stood a “purely” white looking one with the darkest of green leaves. It looked like an albino. But as I kept looking at the trees as we passed them, I realized that that was perhaps an illusion created by the sun shining upon certain trees which were “turned” at the right (a “certain”) angle to allow the creation of the effect. The speed at which I was passing them may have helped to create this illusion—if indeed it was one.

August 13, 2013 (cont'd)

This afternoon we went to a restaurant—a smorgasbord. Our childhood friend, Ivory, met us there. We all sat there for hours talking and eating and having an extremely good time—it being that we were thoroughly

enjoying each other's company [my sisters, my niece, Sister Clara, Ivory, and myself]. Ivory and Sister Clara had never met before, but they "hit it off" very well.

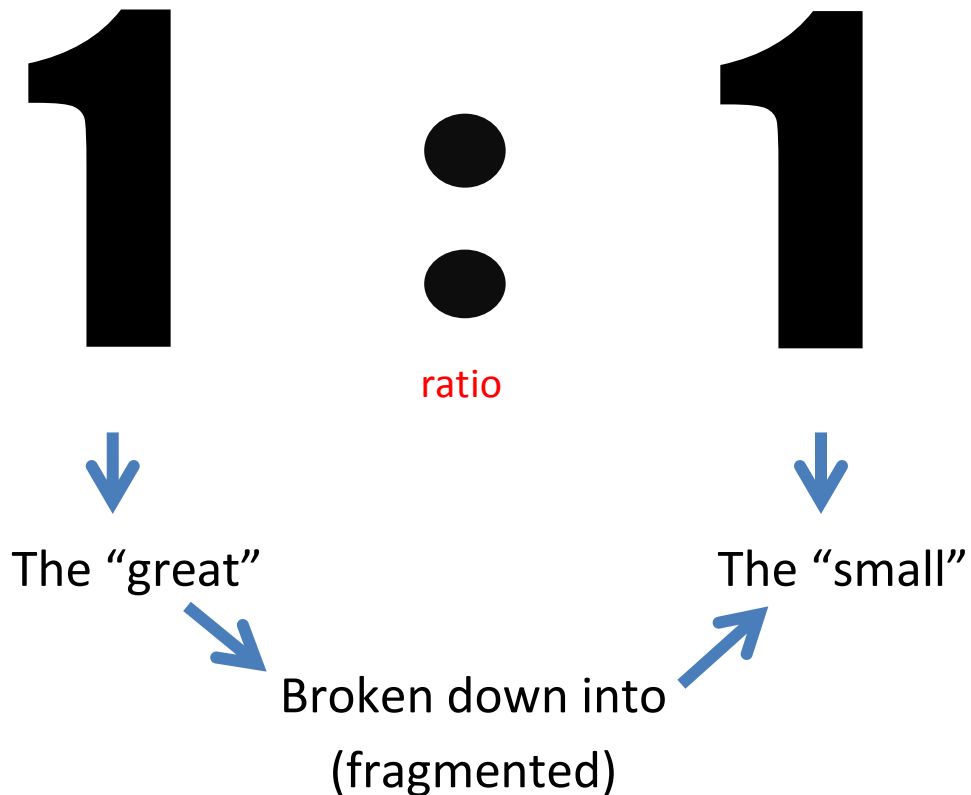
August 29, 2013

I was just thinking of a line from "Gladiator":

**"Is Rome worth one good man's life? You believed it once.
Make us believe it again.
He was a soldier of Rome...Honor him!"**

...and they bore him up on their shoulders and carried him out of the arena [imagery of Joseph—i.e. GOOD].

No particular reason as to "why" I was thinking of that line. It simply reminded me of Father and His "sacrifice"—giving up all that He "was" for all that He wanted to "be." I was actually thinking about "fragmentation." Early this morning (before I "actually" got up), this thought came to me about "chapter" and "verse":



The Holy Bible is broken down, first, into two books—the "Old" Testament and the "New" Testament. It is then broken down into "Chapters." The chapters are in turn broken down into "verses." Most verses can be broken down into "sentences." [The shortest verse in the entire Holy Bible is John 11:35, "Jesus wept."—only two words.] The sentences can be broken down into "words." The words, in their turn, can be broken down into "LEtt-Ers" [/ "t-tell Ers" / "re-tells" → re-"tails"]. It takes only a few letters (or, "atoms") to form many words (or, "things")!

"Everything in life is a riddle. We each glimpse faces, places, fragments of truth. Our lives are shaped by how we piece them together."—THE RIDDLE (a film)

August 31, 2013

I just had an epiphany! I was just thinking of closing a “page” of my life and wondered if I should make a “clean break” or leave a door open if someone “on that page” might need me to help them in the future. That was when I realized the imagery of a “nasty” divorce—the bitterness and strife that seems unending. A fragmented relation-“ship” that is beaten against the rocks by the “waves” [Acts 27]. All of that is imagery of something severed, but in an “un”-clean way. Like the DNA strand during replication, there is a “fragmenting” of “parts.” It is “chipped” away piece by piece and then reassembled with “new” parts that are “mingled” or “joined” to the old part of it that “remains” behind. I may be badly describing this but I hope someone who reads this understands what I am saying well enough to, hopefully, explain it to others.

The United States and Canada. Two “sons” of England. One “rocky” and “mountainous”—and “breaking apart by the waves” [northern Canada]. The other “tender and green” and “fragmented” in another way—its parts separated by “space”—one by the space of land, the second (two) by the space of sea [i.e. Paul Revere’s signal code]. One, Canada, still “attached” by an umbilical; the other, U.S., attached only by the shake of hands in “friendship.” Is one more of a “true” son than the other? I think not. And that is the imagery of the “battle” between LIFE and DEATH. Together, the Americas—the whole—north and south—tell Father’s story—which is also told in the DNA replication process. Just like the biblical story of David and Saul and the children of Israel, you could assign parts of the process to each “people” and see it all “unfold.”

The story is told on different “scales.” It’s like the metric system. You have the “mill”-imeter ascending to the “kill”-ometer. You have the scale of “individuals” ascending to the scale of “nations” ascending to the scales of “heavenly bodies.” And, “HOW” you look makes a difference as to “WHAT” you see.

My goal is to write enough of this paper so that those who read it can “run” with it. It is not for me to “run.” My instructions were simply to:

“Write the vision, and make it plain upon [multiplication] tables,
that he may run [DNA] that readeth it” (Habakkuk 2:2).

I’m looking forward to “finishing.” Not that there is a true “finish.” But, for my part of it, there is. I only need do my part, then others will follow suit and do theirs. Many have already done it, they just aren’t aware that they have. I hope that my part makes them aware and that they will begin to “fit” the pieces of the puzzle together to form a more accurate picture of who we are, where we are, where we come from, and where we are going. That is why I continue to write.

When I went to Habakkuk so that I could accurately type the verse above, I saw this in verses 6-14,

⁶ Shall not all these take up a parable [i.e. a “riddle”] against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay [reading this again, this is what came to me: “him that covereth himself with sons”]! ⁷ Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? ⁸ Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein. ⁹ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high [like the eagle—Isaiah 40:31], that he may be delivered from the power of evil! ¹⁰ Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. ¹¹ For the stone [Father (Rev. 4:3)] shall cry out of the wall, and the beam out of the timber shall answer it

["money answereth all things" (Ecc. 10:19 [cf. Prov. 6:20-23])].¹² Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!¹³ Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?¹⁴ For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. [I have a question: Would you call a "sea" a "sea" if there was never any water to tell you that it should be "there"? I knew when this question came to my mind that Father placed it there so that I could "dig" a little deeper, so I went to the dictionary and looked up the word, "sea." See the "chain" that unfolds]

sea—*n* [ME *see*, fr. OE *sæ*; akin to OS & OHG *sē* sea] (bef. 12c) **1 a** : a great body of salty water that covers much of the earth; *broadly* : the waters of the earth as distinguished from the land and air **b** : a body of salt water of second rank more or less landlocked <the Mediterranean ~> **c** : OCEAN **d** : an inland body of water esp. if large or if salt or brackish <the Caspian ~> **e** : a small freshwater lake <the Sea of Galilee> **2 a** : surface motion on a large body of water or its direction; *also* : rough water : a heavy swell or wave **b** : the disturbance of the ocean or other body of water due to the wind **3** : something likened to the sea esp. in vastness <the crowd was a ~ of faces> **4** : the seafaring life **5** : 3MARE—*sea adj*—at sea **1** : on the sea; *specif* : on a sea voyage **2** : LOST, BEWILDERED—to sea : to or on the open waters of the sea

Seabee—*n* [alter. of *cee* + *bee*; fr. the initials of construction battalions] (1942) : a member of one of the U.S. Navy construction battalions for building naval shore facilities in combat zones

sea change *n* (1610) **1** archaic : a change brought about by the sea **2** :

TRANSFORMATION

sea biscuit *n* (1680) / **sea bread** *n* (1837) : HARDTACK

[other "sea" words to consider: "sea anchor," "sea anemone," "seabag," "sea bass," "seabed," "seabird," "seaboot," "sea oats—a tall grass...useful as a sand binder," etc.]

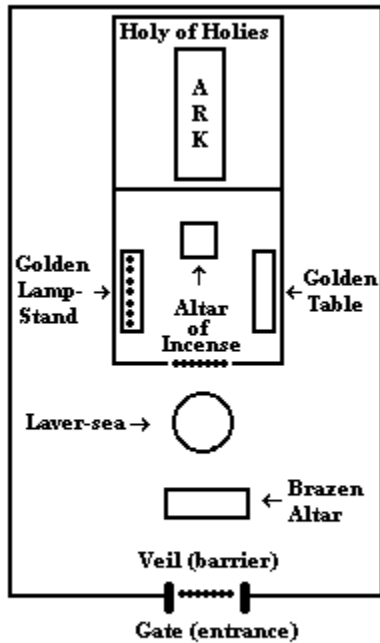
3mare—*n, pl ma-ria* [NL, fr. L sea—more at MARINE] (1765) : one of several dark areas of considerable extent on the surface of the moon or Mars

Sea [of Forgetfulness]—¹⁸ Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not [as legal "counsel"?] his anger for ever, because he delighteth in mercy. ¹⁹ He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. ²⁰ Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

The Sea (the "Laver" [a piece of furniture in the Jewish "Temple"])—below is an excerpt from ichthys.com/Jewish-tabernacle.htm—"The Jewish Tabernacle and its Symbolism" by **Dr. Robert D. Luginbill**. Although I have not read every word of this yet and was intending only to focus on the "Laver-sea", I hope that you would allow me to place the whole of it here:

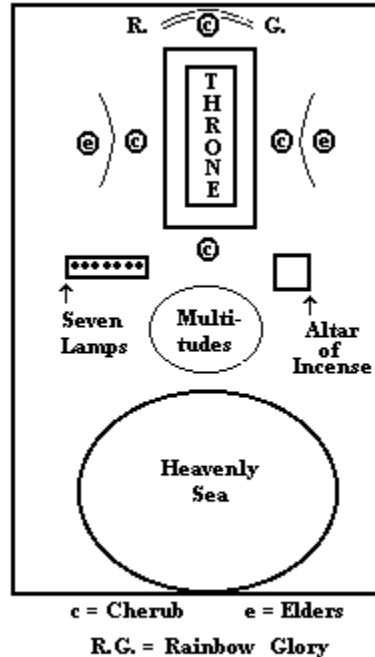
There is updated information that I wish to add to this imagery.
 To prevent offsetting the page numbering and cross-references,
 I've placed this information an "ocean" away on pages 854-872.

1. The Earthly Tabernacle and Temple as a Type of the Heavenly Temple:



Earthly Tabernacle

(not to scale)



c = Cherub e = Elders
 R.G. = Rainbow Glory

Heavenly Temple

1. The Court (Exodus, chapters 25-40):

a. The (Inner) Court: This is also known as the "court of the priests" in Herod's temple. **Surrounded by a barrier** in the case of both the tabernacle and the later temple, this enclosure represents the sanctified community of believers on earth who have entered through the gate (i.e., Jesus Christ: on our Lord as "The Door", see above), accepting His sacrifice which confronts them at the point of entry in the form of the brazen altar (a type of the cross). The enclosure or "barrier" of the court which separates unsaved mankind from those who have been sanctified by God represents the "enmity" of God toward sin which is only removed in Jesus Christ ([Eph.2:11-22](#)), who is the only gate or door into the place of fellowship with God while still on earth. As types which speak of our *earthly* experience (acceptance of Christ and entrance into the court of fellowship with God on earth, or rejection of Christ and exclusion from this same court), **the court along with its physical enclosure are not represented in the heavenly temple.**

b. The Brazen Altar: There is also **no corresponding item of furniture for the brazen altar in the heavenly temple.** That is because **this altar represents the cross** ([1Cor.5:7](#); [Heb.9:11-14](#); [1Pet.1:19](#)), the place of Christ's sacrifice on our behalf, which sacrifice was accomplished *on earth*. The brazen altar is to be distinguished from the "altar

of incense" which is the true counterpart of the altar mentioned later in this chapter (see below).

c. **The Laver**: This is also known as **the "sea" in the court of Solomon's temple** ([1Ki.7:23-26](#); [2Ki.16:17](#); [2Chron.4:2-5](#); [Jer.27:19](#)). The laver-sea is the only piece of furniture from the earthly court which has an ostensible counterpart in the heavenly temple. Inasmuch as the court represents the earth, the relationship to the laver-sea of the somewhat similar "glassy sea" which appears in God's heavenly temple needs to be explained here in brief.

In [Revelation 4:6](#), the "sea of glass similar to crystal" is actually the watery upper layer of the heavens, the "waters above" that form the circular "vault" of the heavens that stands between the **twin heavens of sky and space and the third heaven**, the place of the temple of God ([Gen.1:6-7](#); [Is.40:22](#)). Therefore in the heavenly sea we are looking at the **"top layer"** of the heavens, so to speak. The fact that the earthly laver-sea which represents this heavenly sea is both **concave** (in terms of the brass container) and **flat** (in terms of the upper surface of the water contained) is also significant, for **each of these two parts represents important aspects of the true heavenly picture**, with the bronze standing for the firmament of the heavens and the water for the heavenly sea above it (cf. [Is.40:22](#) quoted below). From the vantage point of the third heaven, the place of God's heavenly temple (above the sky-universe), the flat surface of the heavenly sea is what is immediately visible. From our perspective here on earth, however, the heavens have a concave or "vaulted" appearance (as anyone looking up at the sky can attest), and it is this earthly perspective which is represented in the similarly concave shape of the tabernacle's water-filled half-sphere made of bronze:

He [is the One] who sits [enthroned] above the **circle** of the earth (i.e., the "circular ceiling-vault" of the heavens as viewed from the earthly perspective), and its inhabitants are like grasshoppers [in His sight]. He [is the One] who stretches out the heavens like a **curtain** (cf. [Ps.104:2](#)), and spreads them out like a tent to dwell in (i.e., the "flat" appearance of the combined heavenly sea and firmament of the heavens looking down from the third heaven).

Isaiah 40:22

Taken as a single composite of two things exhibiting a different appearance from either side, it is therefore not surprising that the heavens and the heavenly sea should receive this **dual representation** in the organization of the tabernacle-temple, that is, the tabernacle's curtain representing the view from the third heaven (as seen in the above quote), and the laver-sea representing the view from earth. Importantly, moreover, this twin representation also serves to emphasize two distinct aspects of mankind's relationship to God. For on the one hand, the actual "waters above" in concert with the "firmament of the heavens" clearly serve to geographically *separate* God's "dwelling" in the third heaven from Man's abode here on earth. The outer curtain of the tabernacle beyond which only the priests can go and the inner veil beyond which only the high priest (as a type of Christ in ascension) could go effectively convey this principle of separation of Holy God from sinful man. On the other hand, the heavens also *reflect* the glory of God (a fact



I don't pretend to understand it, but there is something here that relates to the **"stretching"** of the heavens. A scientist might be able to explain this imagery with better clarity.

"Vault" = the "treasure in jars of clay" = the "war chest" (see p. 669 for illustration)

Compare to the living creature" with 4 "faces"—2 for the "seen" & 2 for the "unseen." [cf. [Ezek. 1 & 10/ Rev. 4:7](#) [a "separation" of parts] (also cf. [Gal. 6:15/Col. 1:15 /1 Tim. 4:4/ Heb. 4:14](#))—compare to the "trifaccia" p. 836]

obvious to anyone who has ever contemplated the awesome nature of the universe), and all mankind is aware of God from their testimony ([Rom.1:18-20](#); cf. [Job 38:1-38](#); [Ps.8:1-4](#); [19:1-6](#); [97:6](#); [Acts 17:24-31](#)). The laver-sea, made of bronze and filled with water, had the reflective qualities of a mirror (and, in fact, was originally *made of mirrors*: [Ex.38:8](#)). Anyone gazing into the laver-sea could not but help to catch the reflection *both of himself and of the sky above*. Thus, with its unique reflective qualities, the laver-sea effectively conveyed the symbolism of sinful mankind contemplating itself against the backdrop of the awesome heavens of God which stand between Him and us. **Bronze, incidentally, symbolizes judgment** (cf. the brazen altar), and thus emphasizes the **dire nature of this reflective comparison**. So whether looking down into the laver-sea and catching the sky's reflection, or up into the actual heavens above (which are represented in turn by the **curtain of separation**), man is forced to appreciate his flawed character and God's perfect character and is thus put into the proper frame of mind to receive His gracious help, eternal life in the Person of His Son, our Lord Jesus Christ. When we do thus properly "reflect" on these things, the correct response is to turn to Him in faith for salvation and forgiveness (represented by washing with the water of purification in the laver-sea: cf. [Eph.5:26](#)).⁽⁵⁾ **This symbolism of reflection seen in the laver-sea is a well-attested quality of the heavens, which are ever "pouring forth" God's witness of Himself to the world (and are thus a surrogate for His Word, the best "reflector" of Him which we possess; cf. [Ps.8:1-4](#); [97:6](#); [Rom.1:18-20](#)):**

"re-count" —
Was there an
error in the first
"reading"?

The **heavens recount** the glory of God, and the **firmament tells** of the work of His hands. One day after another pours forth [His] words, and one night after another declares [His] knowledge. There is no tongue or culture that cannot understand their voice (i.e., of the heavens/firmament). Their design has gone out into (i.e., "is visible throughout") the entire earth, and their words to the end of the world. He has set a tent for the sun within them (i.e., hidden it in the heavens/firmament's night sky), and from this it goes forth like a [resplendent] bridegroom from his [wedding] canopy. [The sun] exults to run its course like an athlete [does]. Its starting line is at one end of the heavens, and its circuit [takes it] to the ends [of the sky]. And nothing is hidden from its view.

Psalm 19:1-6

Can you spread out the sky into a **firmament** like He does, like a solid **mirror** which has been cast [of metal]?

Job 37:18

Be doers of the Word and not merely hearers, deceiving yourselves. Because if anyone is a hearer of the Word and not a doer, such a one is like a man who recognizes his natural face in a **mirror** ["mere roar"]— for in this case, though he recognized himself, he straightway went about his business, soon forgetting what he looked like. But he who sets his gaze upon the perfect law of freedom (i.e., scripture – the perfect mirror of the heart) and sticks with it, and is not a [**mere**] forgetful hearer [of the Word], but a doer of deeds [inspired by the Word], that man will be blessed in his "doing".

James 1:22-25

"Mere roar" is the "roar" of the "**merely existing**." A study of the word "roar" [-ed, -eth, -ing(s)] would render great clarity to this "mirror" imagery! **Understand the "family" of the word, understand the "child" itself.**

For at the present time our perception [of heavenly things] is like [viewing] a **dim reflection in a mirror**. But then [when we meet the Lord] we will see [Him] face to face. Now I have only partial knowledge, but then my knowledge [of Him] will be complete, just as He has always known me.
1st Corinthians 13:12

d. The tabernacle and the first curtain: We have already explained how that the curtain of the tabernacle represents the sky and the universe beyond it, thus effectively demonstrating the impossible distance between man and God from the standpoint of human effort (on the inner veil, see below). For who can "ascend to heaven to bring Christ down" (Rom.10:5-10; cf. Deut.30:12-14)? Clearly, there could be no way into the heavenly tabernacle (whose earthly access was impossible for all except those representing God) except through God's gracious dispensation. For, as the Levitical rites made clear, the only way behind the veil representing the heavens (and thus the only way to pierce the veil of eternity by analogy), was through the blood of a perfect victim slaughtered on behalf of the sinful worshiper (a crystal clear symbol of the sacrificial death of our Savior on our behalf). The tabernacle was itself composed of **four layers**:

1) An outer layer of dark, leathery "**sea-cow** skins", symbolizing the firmament of the sky, glistening, shimmering, with a blue-black watery appearance, and impenetrable to the eye.

2) A layer of **ram skins dyed red**, symbolizing the only Mediator between man and God, our Lord Jesus Christ, the Messiah, the Lamb without spot or blemish, shedding His blood in order to remove this barrier of separation and reconcile us to God, without which sacrifice it was impossible to penetrate

3) the "tent" of **goat-hair**, representing the vast space separating us from the holiness and holy residence of the Father in the third heaven, a **chasm** only **penetrable** through the blood of the Lamb (cf. Heb.1:3; 6:19-20; 9:11-14; 9:24-25; 10:20).

4) An innermost layer of linen, blue (reflecting the heavenly **origin** of the only One who can give us access), purple (reflecting the **royalty** of the only One who can give us access), and scarlet (reflecting the **sacrifice** of the only One who can give us access). This layer was also embroidered with cherubim, symbolizing the holy abode of God, the third heaven lying above the firmament of sky and space (unreachable apart from Christ).⁽⁶⁾

When He had accomplished the cleansing of [our] sins, He **took** His seat (i.e., beyond the veil) at the right hand of the Majesty on high.
Hebrews 1:3b

Since we have, therefore, a Great High Priest who has passed through the heavens (i.e., as through the veil [as if by "osmosis"]), [even] Jesus, the Son of God, let us hold fast to our profession [of faith in Him].
Hebrews 4:14

And this hope [truly] is what "anchors" our lives, a secure and solid [anchor of hope] which penetrates [behind] the veil (i.e., the heavens) into the inner place (i.e., the heavenly holy of holies) where our vanguard, Jesus, has entered on our behalf, having become a high priest forever according to the order of Melchizedek.

Hebrews 6:19-20

The sum of what we have said is this: we have a High Priest of such [amazing] quality that He has [actually] taken His seat at the right hand of the throne of Majesty in heaven, a Minister of the holy things and of the true tabernacle which the Lord has pitched, not man. For every priest is appointed to present offerings and sacrifices. Wherefore it was necessary for Him also to have something to offer. Now if He were [ministering] on earth, He would not have been a priest, inasmuch as there are already those who present offerings according to the law [of Moses]. These minister in [what is a] copy and a shadow of the [actual] heavenly [tabernacle], just as command was given to Moses as he was about to complete the tabernacle. For He says, "See to it that you make everything according to the pattern shown to you on the mountain (i.e., Sinai)."

Hebrews 8:1-5

But Christ has already arrived [in heaven] as [the true High] Priest of the good things to come, [having passed] through the [veil] of the greater and more perfect tabernacle, that is, the one which is not of this creation (i.e., through the heavens and into the third heaven). Nor was it through the blood of goats and bullocks, but through His own blood (i.e., His death) that He entered once and for all into the [heavenly] holy of holies, having wrought eternal redemption.

Hebrews 9:11-12

2. The Holy Place (see Exodus, chapter 25-40):

In the tabernacle and later temple there are two spaces, commonly referred to as the holy place and the holy of holies respectively. The holy place, the outer space and the larger of the **two rooms**, contained the table of the bread of presence, the altar of incense, and the golden candlestick, and was representative of the fellowship between God and sanctified believers in paradise. From before the creation of man, to Eden, to paradise **below the earth** [where do you have to "be" to be "below" the earth?], to the present third heaven, to eternal New Jerusalem, although the **location of "paradise" has been variable**, the most fundamental aspect of it has always been the same: it is the place where God's creatures enjoy untrammelled fellowship with Him.⁽⁷⁾ At present, ever since our Lord's crucifixion, resurrection and ascension, His passage "through the heavens" into the heavenly Holy of Holies, "paradise" has meant the third heaven, the heavenly temple and dwelling-place of God the Father. Christ's ascension into heaven "split the veil" of the heavens, rending the barrier of separation between man and God through His blood, opening the way of "access" to the Father for all who believe and follow His Son (cf. [Eph.2:18](#);

This verse brings to mind the graph and the point (0,0)—the "center" of "all things"—is the "place" of "HOPE"—i.e the "place" where LOVE abides.

I am reminded of 2 Chronicles 26:1, 21 —when I read "two rooms." In verse 21, the "son" had to rule "in part" because of the father's illness. After the father's death, 27:1 does not mention the son being king in the "room" of the father. NOTE that it is the "son" that "prepared" his "ways" **before** the Lord (2 Chr. 27:6).

3:12), for He is the only entrance, He is the only way into heaven ([Matt.7:13-14](#); [Lk.13:24-25](#); [Jn.10:7-9](#); [14:6](#); cf. [Rev.3:7-8](#); [19:11](#)), and He is in a very literal way our "leader" into the heavenly holy of holies (our *archegos*: [Acts 3:15](#); [5:31](#); [Heb.2:10](#); [12:2](#)). That is why at Jesus' death, the moment when He had completed His victorious life and sacrifice perfectly in every way, the Father caused the temple's literal veil to be split open, graphically demonstrating for any and all who would not refuse to see it the reality of His provision of salvation symbolically portrayed in the very temple which speaks entirely of Jesus' work: with the cross an accomplished fact, man can now enter into the very presence of God – but only on the basis of our Lord's sacrificial death (compare [Matt.27:51](#) with [Heb.10:19-20](#)). For Christ's work removed the veil-barrier of enmity and estrangement (erected by man through the sin of our first parents) making possible our reconciliation to the Father, so that we may now stand in His presence through the blood of Christ ([Rom.5:1-21](#); [2Cor.5:17-21](#); [Eph.2:14-18](#); [Col.1:19-22](#); cf. [1Pet.3:18](#)).

In anticipation of our Lord's sacrifice (which was acceptable to the Father in every way), the Father had mercifully delayed judgment upon sin until the time when He gave His own Son to be a means of propitiating all sin for those who put their faith in Him ([Rom.3:25-26](#); [2Cor.5:19](#); cf. [Acts 14:16](#); [17:30](#)). This salvation – forgiveness of sin and provision of eternal life – extends not only to all who have trusted in Jesus since the cross, but also to all those who sought forgiveness and eternal life from God before the cross, trusting in His promises and in His promised One to come so clearly portrayed in the tabernacle and all its rites, so clearly foreshadowed and prophesied throughout the Bible (e.g., [Ps.22](#); [Is.52-53](#); [Lk.24:25-27](#)). Because the way to the Father was not opened until Jesus' sacrifice and ascension to Him, the righteous who died before these events, "the conjunction of the ages" ([Heb.9:26](#); cf. [1Tim.2:6](#)), were taken after death to an interim "paradise" below the earth, a place of blessing to be sure, but still separated from the presence of the Father by the veil of the heavens, to await the fulfillment of the Messiah's mission. This is the "hell" to which our Lord descended after His death on the cross before His resurrection – not a place of torments (although part of Hades was and still is reserved for that function), but rather, in the case of all those who died in the Lord from Abel until Jesus' resurrection, a place of rest and repose in which to await the opening of the way into the heavenly inner sanctum through the blood of Christ. It is to this interim paradise that Jesus refers when on the cross He tells the believing thief "today you will be with Me in paradise" ([Lk.23:43](#); cf. [Lk.16:19-31](#)).⁽⁹⁾

Since our Lord's resurrection from the dead, ascension to the third heaven, and session at the right hand of the Father, there is now nothing to hinder departed believers from entering into the presence of the Father along the "newly opened and living way" that Jesus has made for us into His presence (cf. [Jn.14:2-3](#); [17:24](#); [Heb.1:3](#); [4:14](#); [6:19-20](#); [8:1-5](#); [9:11-12](#)):

(19) Therefore, brothers, since we have confidence in this entrance of ours into the [heavenly] holy of holies by the blood of Jesus, (20) an entryway through the [heavenly] veil [of separation] which is new⁽⁹⁾ and alive and which He has consecrated for us, that is [through the sacrifice] of His flesh (cf. [Heb.10:10](#); [10:18](#)), (21) and since we have [this] great high priest over the household of God, let us approach [the throne of grace (cf. [Heb.4:16](#)) to pray]

Imagery seen on pages 70-71. Imagery of being *Trapped In Paradise*.

The "sacrifice" occurred "from" the "foundation" of the world [[Rev. 13:8](#)]. It's "creation" brought DEATH to THAT that "Was."

(9) – Literally, "newly slain". [reference on p. 197]

with a truthful heart in complete faith, (22) our hearts sprinkled [clean] of [any] bad conscience and our bodies washed with pure water [of the Word (cf. Eph.5:26)].

Hebrews 10:19-22

This tangible reality of believers liberated from the necessity of occupying a temporary abode (i.e., the underground paradise of *sheol*) and free to anticipate their destined home with God in heaven after death was promised by our Lord (Jn.14:1-6; cf. Jn.12:26; 17:24), and is clearly visible in the biblical descriptions of believers now actually in the presence of the Father and the Lamb (2Cor.5:8; 12:1-6; Phil.1:23; Heb.12:22-23; cf. Rev.6:9; 7:9-17). Moreover, it is also clear from a number of passages that our Lord, when He made His actual and highly symbolic journey through the heavens and into the Father's presence, led "captivity captive" (Eph.4:8; cf. Ps.68:18), freeing from the subterranean paradise known as "Abraham's bosom" all the faithful who had previously died (Ps.146:7b; Is.14:17b; 42:7; 49:9; 61:1; Lk.23:43; cf. Lk.16:19-31), and taking them in His train up to the third heaven (Jn.14:2-3; cf. Ps.68:24-27; Jn.17:24; Col.2:15; 1Pet.3:18-22; Rev.1:18). Since the veil of the heavenly temple of God (i.e., "the third heaven", the "antitype" or true location represented by the Holy of Holies in the earthly tabernacle) has now been split open by Christ's victory, there is no further distinction in heaven between the Holy Place (representing the previous subterranean compartment of *sheol*, "Abraham's bosom") and the Holy of Holies, with saved, departed humanity now resident in the presence of the Lamb and of the Father. For it is into this genuine "Holy of Holies" in heaven above that Christ entered in company with all those who had previously died in the Lord and had previously been awaiting this momentous event in the paradise below: [The imagery conveyed here makes a "whole" lot more "cents" once you read the end of this journal.]

For Christ did not enter into a man-made sanctuary that was only a copy of the true one. Rather, **He entered into heaven itself**, so as to present Himself before God [the Father] on our behalf.

Hebrews 9:24

Since then there is now no distinction in the heavenly temple of God between the Holy of Holies and the Holy Place (the separating veil having been removed by Christ), we should not be surprised to see in the description of the heavenly temple in Revelation (describing as it does matters after the fact of the ascension) the placement of objects within this true Holy of Holies which, in the earthly tabernacle-temple, were reserved for the Holy Place. So while we shall **cover** here under the sub-heading of "the Holy Place" the altar of incense, lamp, and table of the bread of presence, the reader is asked to keep in mind that in the forthcoming description in Revelation these articles are seen to appear within the heavenly temple proper (i.e., the genuine Holy of Holies).

"cover"—When I saw this word, I realized that the "covering" in biblical imagery could be simply as that described here—the "to(p)-pic(k)s" **under** "dis-cuss-ion."

In the holy place of the earthly tabernacle, three items are present: 1) the golden table, 2) the golden lampstand, and 3) the golden altar of incense. All three of these furnishings represent Jesus Christ, with the gold standing for His deity (as rare, precious, glorious), the acacia wood (of the table and altar) beneath symbolizing His humanity (as fragile yet perfect), and with each item symbolizing a particular aspect of His sacrificial incarnation:

a. The Golden Table: The *golden table* holding the bread of the presence (i.e., God present with us in the Person of Christ; cf. "Immanuel": [Is.7:14](#); [Matt.1:23](#)), represented the life-giving nature of the **Person** of Christ for all who partake of Him, "the Bread of life" ([Jn.6:32-58](#); [1Cor.11:23-26](#)).⁽¹⁰⁾

b. The Golden Lampstand: The *golden lampstand*, **fed** by the empowering oil, which symbolizes the Holy Spirit ([Is.11:2](#); [Rev.1:4](#); and cf. [Lk.4:18](#)), represented the life-giving nature of the **message** of Christ for all who receive it and accept Him, "the Light of the world" ([Jn.8:12](#); cf. [Jn.1:4-9](#); [3:19-21](#); [9:5](#); [12:46](#); [Eph.5:8-15](#); [1Jn.1:5-7](#); [2:8-10](#)).⁽¹¹⁾

c. The Golden Altar of Incense: The *golden altar of incense*, emitting a sweet savor rising up into the holy of holies, represented the life-giving nature of the **work** of Christ, acceptable to the Father in every way and rising up in resurrection and ascension into His presence ([Eph.5:2](#); cf. [Gen.8:21](#); [Heb.1:3](#)), pointing the way to heaven in Him who is the "Way" for all who follow Him ([Jn.14:2-3](#); [14:6](#); cf. [Ps.118:19-27](#); [Matt.7:13-14](#); [Lk.13:24-25](#); [Jn.10:7-9](#); [17:24](#)).

Lamb → Lamp "p" is a "b" turned "upside-down"

Of these three, the altar and lampstand are specifically mentioned as present in the heavenly temple of God ([Rev.4:5](#); [6:9](#)). Neither is the table truly absent, however, for the "Bread of Life" Himself is seen to come before the Father in chapter four (in a related symbol, that of the Lamb of God which also speaks of our fellowship with Him through partaking of His body and blood: [Jn.5:25-58](#); [1Cor.5:7](#)), and, given the representation of the Church collective as "the Body of Christ" and the fact that the table contained the perfect number of twelve loaves, we may also see in the believers who appear "**below the altar**" [related imagery to "below the earth" on p. 189] the complement to the "Bread of Life" Himself in His Church, His Body and His Bride (cf. [Rev.6:9](#)).⁽¹²⁾ Like a new garden of Eden then, the third heaven, God's inner sanctum or heavenly temple, is the place where all of us blessed to die in the Lord are now privileged to enter. There, in the tabernacle-paradise of God, we shall begin our "face-to-face" fellowship with Him and with our Lord Jesus Christ which we shall from that point on enjoy forever more. These three articles also speak of God's eternal provision for us in this paradise to come: 1) the table of bread speaks of physical sustenance and life, eternal life; 2) the lampstand of light speaks of spiritual illumination and truth, divine truth; 3) the altar of incense with its sweet aroma speaks of physical and spiritual joy, everlasting joy. For since Jesus has split the veil of the heavenly Holy of Holies, our "Holy Place" after departing this earth is now in the very presence of God Himself.

3. The Holy of Holies (see Exodus, chapters 25-40): The holy of holies in the tabernacle-temple represented the heavenly temple of God, inaccessible to any human being, even to saved humanity after death, until the veil which separated it from the holy place should be removed by the Messiah, Jesus Christ (cf. [Matt.27:51](#); [Mk.15:38](#)). This earthly holy of holies, the place entered only by the high priest on the Day of Atonement ([Heb.9:7](#); cf. [Lev.16:1-34](#)), was, **in its shape, a perfect cube** (cf. [Ex.26:16](#); [36:21](#)). This was also true in Solomon's temple ([1Ki.6:20](#)), and will be true in the millennial temple as well ([Ezek.41:4](#)).⁽¹³⁾ Significantly, the New Jerusalem will also be a perfect cube ([Rev.21:16](#)), an understandable feature given that it will be, in effect, the **last** "temple". For in this final paradise, God will return to earth to "tent" with saved mankind forevermore, pitching His "tabernacle", the New Jerusalem, on the new earth ([Rev.21:3-4](#); cf. [Rev.21:1](#)). There will be "**no temple**" visible in the New

If you were to compare this imagery of "below" with a wavelength, then:
 Earth = Altar
 Which would be the "flatline"/
 Peak = heaven/
 Trough = hell
 Then this would make the "center" of the earth, the "mine(d)", the "trow," the place of "He'll/HEAL" - ing! The place of "iron" [cf. Isaiah 45:2].

Jerusalem because "the Lord God Almighty and the Lamb are its temple" ([Rev.21:22](#)). For the entire New Jerusalem will function at that blessed future time as the final and ultimate Holy of Holies, a perfect cubicle space (representing the perfection of the Trinity in height, width, and breadth: cf. [Eph.3:18](#)), wherein all of saved humanity will be accommodated and dwell in the presence of God for all eternity ([Rev.21:3-4](#)).

a. The Mercy Seat: The golden "mercy seat" or atonement cover, as it is also called, represents God's throne (see immediately below for the heavenly throne). Made completely of gold (befitting His deity), the mercy seat was flanked by two golden cherubs (just as the heavenly throne is attended by the actual cherubim). It was between these two golden cherubs that the Lord told Moses "there I will meet with you" ([Ex.25:22](#)), so that the image given by the mercy seat of God's heavenly throne is beyond symbolic: within the tabernacle and temple, this is the place where the glory of God, the resident or *Shechinah* glory, actually did dwell. Here, between the golden cherubim above the mercy seat, the *Shechinah* glory, a Christophany of the Son representing the Father's sovereign session in the heavenly Holy of Holies, actually did shine forth as the Light of the world ([Heb.1:3a](#): "He [Jesus] is the shining forth of [the Father's] **glory**, the precise image of His essence"; cf. [Jn.8:12](#); [Rev.21:23-24](#)).⁽¹⁴⁾ It was also upon this mercy seat or atonement cover that the high priest sprinkled the blood of sacrifice only once a year on the Day of Atonement ([Heb.9:7](#); cf. [Lev.16:34](#)), manifestly symbolizing the sacrifice of Jesus Christ for our sins "once and for all" ([Rom.6:10](#); [Heb.7:27](#); [9:12](#); [9:26](#); [9:28](#); [10:10](#); [1Pet.3:18](#)), as the Father looks down with complete acceptance on His Son's "shed blood" ([Heb.1:3b](#); [9:12](#); [10:12](#)).⁽¹⁵⁾

b. The Ark: The "ark of the covenant" is the premier symbol within the tabernacle of our Lord Jesus Christ. For while the entire tabernacle along with its rituals and sacrifices speak of our Lord and His saving work (with the altar of incense, the table of the bread of presence, and the golden lampstand specifically representing clear types of Him as we have just seen above), in the ark we have a picture of Christ in resurrection, ascended to the Father, and seated intimately with Him (the sacrifice of the cross being an accomplished fact). This union can be clearly seen in the close and intimate association of the ark and the mercy seat, the latter representing the Father's throne, the former representing the Son in **contiguous union** with that throne (literally and figuratively: cf. [Ps. 2:6-12](#); [110:1-6](#); and cf. [Jer.3:16-17](#) where the **throne of the Lord replaces the ark** in the millennial kingdom). Moreover, the ark and its mercy seat always appear together and are often described **collectively** as "the ark" (e.g., [1Sam.3:3-7:2](#)). Thus, in a very real sense, the **ark and mercy seat are "one"** just as Jesus and the Father whom they symbolize are "One" ([Jn.10:30](#)). Finally, the particular picture given by the ark and mercy seat is that of the unity of the resurrected Christ with the Father, with the Messiah, human and divine (i.e., the ark is made of acacia wood covered with gold, so that now His divinity is in full view in contrast to the First Advent[-ure]), now seated in victory at the Father's right hand ([Ps.110:1](#); [Rom.8:34](#); [Eph.1:20-22](#); [Phil.2:9](#); [Heb.1:3](#); [12:2](#); [1Pet.3:22](#)).

As we are told in [Hebrews 9:1-5](#), the ark originally contained 1) a jar of manna ([Ex.16:33-34](#)); 2) Aaron's rod that budded [**a "dead" BRANCH**] ([Num.17:10](#)); 3) the tables of the Law ([Deut.31:24-26](#); [1Ki.8:21](#)). Each of these items speaks of God's provision and man's rejection of that provision (both originally with Adam, and subsequently, as illustrated by the behavior of **Israel as typical of mankind in general**). God provided perfect bodily sustenance for man (the trees of Eden for Adam, manna for the Israelites), but man rejected this gracious provision (Adam by eating of the fruit of the tree of the knowledge of good and evil,

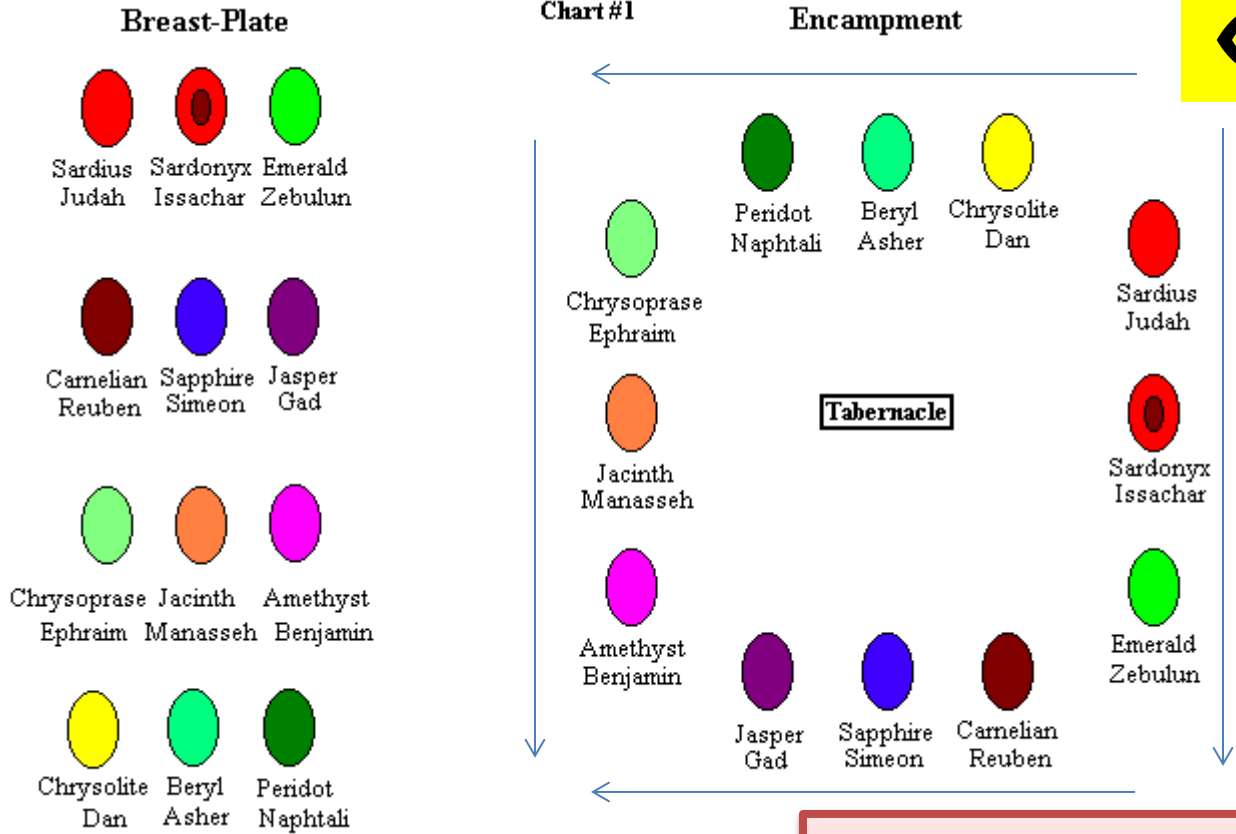
the Israelites by "grumbling" [the jar of manna]: [Gen.3:6](#); [Ex.16:11-12](#); cf. [Ps.78:17-22](#)). God provided perfect temporal protection for man (the security of the garden for Adam, the leadership of Aaron and Moses for the Israelites), but man rejected this gracious provision (Adam by failing to heed God's warning, the Israelites by challenging Moses and Aaron's right to lead [the rod that budded]: [Gen.2:17](#); [Num.16:41](#)). God provided perfect spiritual provision for man (the tree of life for Adam, the Law for the Israelites), but man rejected this gracious provision (Adam by violating God's verbal warning, the Israelites by violating God's written law [the stone tablets]: [Gen.3:11](#); [Ex.32](#)). The inclusion of a symbol of each of these three essential categories of human rejection of divine provision (physical, temporal [[for freedom of choice](#)], and spiritual) directly *within* the ark is a highly significant representation of Jesus "bearing our sin in His body" ([1Pet.2:24](#); cf. [Matt.26:26](#); [Rom.7:4](#); [1Cor.11:24](#); [Heb.10:10](#)).

For this reason it is not surprising that the ark is also described as the "ark of the covenant", for it is the death of Jesus Christ which fulfills God's earlier covenant of anticipation (for no such covenant/testament is valid apart from a death: [Heb.9:15-18](#)), while inaugurating a New Covenant of forgiveness through the sprinkling of the precious blood of the Lamb, our Savior ([Matt.26:28](#); [1Cor.11:25](#); cf. [Is.42:6](#)). Christ bore the curse of the first covenant ([Gal.3:13](#)), that He might abolish the barrier of sin and [reconcile us](#) to God through His body, sacrificed on our behalf ([Col.1:22](#)). And this symbolism is reflected by the contents of the ark, with the blood spilled upon the mercy seat which covers it, graphically and effectively representing His sacrifice for sin. In spite of man's rejection and rebellion, God would provide salvation (and subsequently has), a fitting testimony to His [inimitable and unsearchable grace](#) which this, the ark of the Testimony, so effectively teaches (cf. [Ex.25:16](#); [40:20-21](#)). Through His sacrifice, moreover, Jesus has renewed all of these provisions in spite of man's initial rejection of them. For He is the Bread of Life (cf. the manna) in whom we shall never hunger again ([Jn.6:25-58](#); [Rev.2:17](#)); and He is the Branch (cf. the budding staff) whose perfect Kingdom shall never end wherein we shall dwell for all eternity ([Is.4:2-6](#); [Rev.3:21](#)); and He is the Fulfiller of the Law and the Word of God (cf. the tablets of the Law inscribed with the words of God) with whom we shall enjoy sweet fellowship forevermore ([Rom.10:4](#); [Rev.3:12](#)). Jesus sacrificed Himself for these and for all the sins of all mankind, that all mankind might be blessed with this eternal life through faith in Him – the most blessed of all promises, and clearly taught by the symbolism of the ark.

This symbolism of the ark helps to explain why there is no counterpart for it per se immediately visible in the heavenly temple: the mercy seat's counterpart is present in the Father's throne, with the glorious presence of the Father Himself corresponding to the *Shechinah* glory of the tabernacle. But the ark represented the Son, and the Son too is already present, seated at the Father's right hand "in the center of the throne" (the very place we expect to find the ark, contiguous with the "mercy seat", that is, the throne: [Rev.5:6](#)). Therefore, just as the *Shechinah* glory finds its [true antitype](#) only in the Father Himself, so the ark, the most important symbol of the Son, finds its [true antitype](#) only in the Son Himself (so that the symbol is not missed: cf. [Jer.3:16-17](#)). When our Lord does make His first appearance in the heavenly temple in chapter five, it is appropriate that it be as the victorious "Lamb as having been slain", for it is through His sacrifice that He has won the right to "open the book", and bring on the final events which will lead to the establishment of His kingdom (cf. [Rev.5:9-10](#)).⁽¹⁶⁾

[Continued at "The Throne of God" \(in part 2B of Coming Tribulation\).](#)

I don't know if these are correct, but note the direction of the "order" of the placements. They are moving away from the Northeast corner and "gravitating"/"converging" towards the Southwest corner.



(From [part 6 of Coming Tribulation: "New Jerusalem"](#))

2. The Illustration of the Tabernacle:

There is quite a lot of imagery that relates to the DNA "factory," and "conception." The "tabernacle" seems more akin to the "virgin womb" and the DNA "(Men's)Warehouse" than anything else. "Entrance into the tabernacle" sounds like it is describing the "Pen IS" trying to penetrate the "virgin womb" or the sperm the e-g-g [E-K-G].

The layout and furniture of the tabernacle are thus patterns or types, "a copy and shadow of the things in heaven" ([Heb.8:5](#)). Time does not permit a thorough discussion of all the symbolism and detail of the law here, but a brief discussion will be useful, for the tabernacle is itself a picture of the present "Eden", that is, the third heaven where God is currently in manifest residence ([Lk.23:43](#)).

Entrance into the tabernacle is not permissible without first passing the altar (where the blood sacrifices depict the saving work of Christ on our behalf in various ways; cf. certain cases where there is an actual placing of the hand on the victims head) and the laver (where the symbolic washing away of sin on the basis of the sacrificial work of Christ is clear enough; cf. baptism). The only way to get into the tabernacle (heaven) is through the blood (of Christ) and appropriate cleansing (forgiveness on the basis of Christ's sacrifice). The rituals ordained for the high priest on the Day of Atonement give an especially vivid picture of the restoration of a way into the presence of God, into the Eden-delight of His company.

He is behind the veil that separates the holy place from the holy of holies, a place entered only once a year by the high priest in a picture of the ascension of Jesus Christ to the throne room of the Father. The blood of the sacrifice represents Christ's work, while the "mercy seat" with its two golden cherubs represents the Father's throne (described in [1st Chronicles 28:18](#) as a "chariot", the form of the throne of the Lord as we know from e.g., [Ezek.1:4-28](#)), and His acceptance of Christ's work. It is also significant to note that the veil separating the holy place from the holy of holies, replete with embroidered cherubim (the protectors of the holiness of God from anything profane), was split from top to bottom immediately after the death of our Lord opened the way for us back into fellowship with the Father ([Matt.27:51](#)):

(19) Therefore, brothers, since we have confidence in this entrance of ours into the [heavenly] holy of holies by the blood of Jesus, (20) an entryway through the [heavenly] veil [of separation] which is new⁽¹⁷⁾ and alive and which He has consecrated for us, that is [through the sacrifice] of His flesh (cf. [Heb.10:10](#); [10:18](#)), (21) and since we have [this] great high priest over the household of God, let us approach [the throne of grace (cf. [Heb.4:16](#)) to pray] with a truthful heart in complete faith, (22) our hearts sprinkled [clean] of [any] bad conscience and our bodies washed with pure water [of the Word (cf. [Eph.5:26](#))].

[Hebrews 10:19-22](#)

(17)—Literally, "newly slain" or "freshly slaughtered". [reference on page 198]

In the passage above, the writer of Hebrews makes clear the analogy between the tabernacle and the throne room of heaven. **The earthly holy of holies, where the mercy seat resides atop the ark of the covenant, is an unambiguous type of the Father's throne, and therefore a symbol of the presence of the Father.** Until the efficacious sacrifice of Jesus Christ, His Son, there was no admittance for sinful man into His holy presence [[have you considered Job 1:6, 2:1?](#)], but now all who accept Jesus Christ do have that access on the basis of the work of the one who "split the veil" sacrificing His own body on our behalf. Before the sacrificial death, resurrection, ascension and session of Jesus Christ at the right hand of the Father ([Ps.110:1](#); [Rom.8:34](#); [Eph.1:21-22](#); [Phil.2:9](#); [Heb.1:3](#); [12:2](#); [1Pet.3:22](#)), those who died in the Lord were conveyed not to heaven, but to "Abraham's bosom", the pleasurable part of *sheol* located beneath the earth ([Lk.16:19-31](#); and cf. [1Sam.2:6](#); [28:15](#); [1Ki.2:6](#); [Job 11:8](#); [Ps.139:8](#); [Is.7:11](#)). By His victory at the cross, however, Christ won a literal "access" into the Father's presence, so that paradise is now to be found in the third heaven ([1Pet.3:18-19](#)):

I know a man, [a believer] in Christ – fourteen years earlier such a one was snatched up to the **third heaven** (in his body perhaps, or out of it, I don't know – God knows). And I know that this man (in his body perhaps, or out of it, I don't know – God knows) was snatched up to **paradise**, and heard inexpressible words which are not permissible for a man to speak.
2nd Corinthians 12:2-4

"para"- "dice"
"inexpressible words" = us

The tabernacle, then, is a picture of the third heaven, with the ark and its mercy seat representing the throne of the Father in the holy of holies (cf. [Rev.5:11-12](#)), and with the veil and its embroidered cherubim representing **the separation** between God and mankind which was rent in two by the sacrificial death of Jesus Christ ([Matt.27:51](#); [Mk.15:38](#); [Lk.23:45](#); cf. [Heb.10:20](#)).

The more I read this, the more I see that "where" we are [that is, the place of our "current" existence] is nothing more than a giant "womb" composed [like a "sheet" of music] of gas and "matter" [as opposed to fluid and "flesh"]—if that is the "correct" way to say it.



The **tabernacle** should be compared to the **female reproductive organs**. Unlike the "Parthenon" (which has a similar design), the tabernacle had no "back" exit. But like the two cherubim that sat atop the Mercy Seat (in the "inner" room where only the "most honorable" may enter), the uterus has two "side" **rooms** that enable the "ONE" that is "most honorable" to go *THERE* and "transform" into something that is a lot **MORE** than it "was."

See pages
854-872
where I
explore this
imagery

The holy place, the larger of the two rooms in the tabernacle, is also representative of the fellowship between God and sanctified believers in paradise. Like a new garden of Eden, there believers who have passed over to be with the Lord enjoy the inexpressible pleasure of fellowship with the Trinity (cf. [Ex.29:44-45](#)), an event foreshadowed by the three articles contained in the holy place ([Ex.25:23-40](#); [30:1-10](#)). After accepting Christ's sacrifice at the altar on our behalf and after being cleansed from our sins at the laver through His work, we enter the holy place containing the golden table, the golden lampstand, and the golden altar of incense (gold being a symbol of divinity). In one sense, these three articles are reminiscent of the blessed provisions of the tree of life enjoyed by Adam and Eve in the garden before the fall: the shape of the golden lampstand recalls the appearance of the tree of life ([Ex.25:33-34](#))⁽¹⁸⁾; the bread of the presence on the golden table recalls its fruit (compare the twelve loaves of [Lev.24:5-9](#) with the twelve crops of [Rev.22:2](#); and cf. the analogies of manna and communion); and the incense from the golden altar recalls its fragrance. But it is in their depiction of Jesus Christ, the true "tree of life" ([Jn.15:1-8](#); [Rom.11:17-24](#)), that these three articles have their most profound significance; in heaven, we are destined to enjoy the benefits of the tree of life ([Rev.2:7](#); [22:14](#) & [19](#)) because of our Lord Jesus Christ, the One who died on a tree to give us access to the eternal life the tree of life represents ([1Pet.2:24](#)):

- **The Bread:** The "bread of presence" on the golden table is a picture of Christ the Bread of Life ([Jn.6:35](#): "I am the bread of life") *being offered* by the Father ([Jn.3:16](#)).
- **The Light:** The light emanating from the golden lampstand is a picture of Christ the Light of the world ([Jn.8:12](#): "I am the light of the world) *being empowered* by the Holy Spirit ([Is.11:2](#); [Rev.1:4](#); and cf. [Lk.4:18](#), the anointing oil of the Spirit).
- **The Aroma:** The incense rising from the golden altar directly before the veil of the holy of holies is a picture of Christ in resurrection ascending to heaven ([Jn.11:25](#): "I am the resurrection and the life") *having provided* through His sacrifice a fragrant aroma of salvation most acceptable to the Father ([Eph.5:2](#); cf. [Heb.1:3](#)).

All of us blessed to die in the Lord are privileged to enter and abide in the tabernacle-paradise of God, where we shall begin to enjoy the His fellowship forever more. These three articles also speak to God's eternal provision for us in the paradise to come: 1) the bread speaks of physical sustenance and life, eternal life; 2) the light speaks of spiritual illumination and truth, divine truth; 3) the incense speaks of physical and spiritual joy, everlasting joy. In the tabernacle of heaven, all our needs will be provided for as we fellowship with the Trinity for all eternity because of the sacrifice of Jesus and our decision to follow Him in this life. Thus the tabernacle is **effective shorthand** for the eternal bliss that should be our focus in this life, as well as the means to achieving it through acceptance of the sacrifice of Christ.

As illustrated by the tabernacle, therefore, Eden (or paradise) is the place where God fellowships with sanctified mankind. It is a place of delight because there is no greater joy than communing with God apart from sin and the troubles of the world we now know. But

despite the trials and tribulations that are inevitable for believers in the devil's world, it is also important to note that in this place that is certainly no paradise, God has nevertheless always made it possible for those who would seek Him to "walk with Him" ([Gen.5:24](#)). Moreover, in the days of Israel, He dwelt amongst the congregation of believers ([Ex.25:8](#)), and today He and His Son dwell in the hearts of those who have believed and so received His Holy Spirit ([Jn.14:23](#); [1Cor.3:16-17](#); [6:19](#); [2Cor.6:16](#)). Our fellowship with God now is a foretaste of the bliss and delight of the restored Eden to come, when "the dwelling of God" shall "come to men" ([Rev.21:3](#) & [21:22](#)). It remains to consider in a comprehensive manner all the manifestations of Eden-paradise, in order to lay a sure foundation for our discussion of the original fall of one of God's creatures from that perfect fellowship, namely that of Satan [[again, we must consider Job 1:6 and Job 2:1—and not “ignore” what they infer.](#)].

[Continued at "The Seven Edens" \(in part 1 of the Satanic Rebellion\)](#)

Notes:

5. This principle, true of salvation, also holds good for the cleansing of our sin through confession, and the laver was indeed used for symbolic cleansing (compare [Ex.30:19-21](#) with [Jn.13:1-20](#), where in both cases **only the hands and feet are washed**; cf. [1Jn.1:9](#)).
6. Symbolism of the colors is according to M.F. Unger, [Commentary on the Old Testament](#) (Chicago 1981) v.1, p.135. These features are also true of the inner veil ([Ex.26:31](#)).
7. See [The Satanic Rebellion: Background to the Tribulation: Part 1, "Satan's Rebellion and Fall"](#), section II.6, "The Seven Edens".
8. See [The Satanic Rebellion: Background to the Tribulation: Part 1, "Satan's Rebellion and Fall"](#), II.5.b, "The Illustration of the Tabernacle".
9. Literally, "**newly slain**". [[see bottom of page 189](#)]
10. The twelve loaves show that He is sufficient for all: one loaf for each of the tribes of Israel, **with Israel itself representing the entire future Body of Christ** (see part 5 of [The Satanic Rebellion: Background to the Tribulation: "Judgment, Restoration and Replacement"](#), section II.8.b.i, "The Uniqueness of Israel").
11. **As the Word is immaterial and divine in every way, so the lampstand, representing the light of the gospel in the Person of Christ, contains no earthly element (i.e., all gold, no acacia wood). Likely for this same reason, the lampstand lacks the golden "crown" (zer) which the altar and table possess, since this "crown" is indicative of the reign of the Messiah "in the flesh".**
12. Significantly, the table in the tabernacle was also placed **"below" the altar**, that is, **farther away from the veil**, just as from John's perspective these believers are closer to him than to the altar, the import of **"below"** in [Revelation 6:9](#) (cf. [Ex.40:22-28](#)).

#13. "let the foundation (i.e., of the first temple) be repaired"—cf. with Jeremiah 18:4, "And the vessel that he made of clay was marred in the hand of the potter so he made it again **another** vessel, as seemed good to the potter to make it."; and, Hebrews 6:1 (see p. 806). It needed MORE than "repair" (see pages 805-806) if it was to "produce"!

13. The same is also most likely true of the second temple of Zerubbabel (cf. [Ezra 6:3](#)), later "rebuilt" by Herod. Of this temple, before its reconstruction, we have only the description in Cyrus' letter (in the citation above), of which the critical phrase is "let the foundations (i.e., of the first temple) be repaired" (so NASB, Koeler-Baumgartner's [Lexicon](#), C.F. Keil's [Commentary](#), omn. in loc.). This would have preserved the original dimensions of width and breadth (and one must assume that the same height was preserved as well, producing the same cube shape). The specific width and height given later in the letter in neither case determine the internal dimensions (just as Solomon's temple was "thirty cubits high" overall, but the holy of holies only twenty cubits high, a fact that can only be interpreted to mean that the preservation of the cubical shape of the tabernacle's holy of holies was deliberate: compare [1Ki.6:2](#) with [1Ki.6:20](#)). If Josephus is to be believed, Herod's modifications resulted in a "raising of the roof" of the inner sanctum to thirty cubits, thus defacing the cube (and how typical of unbelieving "worship" of God to replace truth and true symbol with a meaningless, even a defiling sort of ornamentation).

14. In this imagery, moreover, the relationship of Moses to Christ on earth parallels that of Jesus and the Father in heaven: cf. [Ex.25:22](#): "there . . . I [Jesus representing the Father] will meet with you [Moses a type of Christ; cf. [Deut.18:18](#); [Heb.3:1-6](#)]; there are many points of typological symbolism between Moses and Christ in scripture.

15. Jesus, of course, offered up His life, **not** literally His blood, and in the book of Hebrews great care is taken to avoid giving this misleading impression (cf. [Heb.8:3](#): "something to offer"). For "the blood of Christ" is a symbol of Jesus' sacrifice just as "the Lamb of God" is a title symbolic of His sacrifice. The analogy is of sacrificial animals as types of Jesus, and animal blood as types of His death on the cross. We are not to take Jesus' "blood" in this figure as literal anymore than we are to consider Him a literal "lamb" (i.e., **animals represent Christ; animal blood represents Christ's spiritual death for us**; cf. [Jn.1:29](#); [1Cor.11:23-26](#)). The aim of avoiding such heresy is one reason why John takes such great pains to show that **Jesus did not bleed to death, but "gave up His spirit" while the blood was yet in His body** ([Jn.19:33-35](#); cf. [Matt.27:50](#); [Mk.15:37](#); [Lk.23:46](#); [Jn.19:30](#); [1Jn.5:6-8](#)). See also [Peter's Epistles #9](#): "Salvation through Faith, and the Blood of Christ".

16. The ark itself will appear in the heavenly temple later at [Revelation 11:19](#), but as a symbol of the true temple and worship of God and the impending judgment upon the anti-God religion which the beast **[I deal a great deal with this imagery in the "original" document]** has **centered** in the earthly temple (the rightful place of the ark; see in loc.).

17. Literally, "newly slain" or "freshly slaughtered". [see page 195]

18. The lampstand or menorah is meant to represent the **almond**, the ultimate of the "best fruits of the land" ([Gen.43:11](#)), and, significantly, the form taken by Aaron's rod when it budded ([Num.17:8](#)). [almond → all d mon → all "d(e) mon" → all "demon" → All, "the Man"]

I saw this when I was thumbing through the dictionary:

loan word—*n* (1874) : a word taken from another language and at least partly naturalized
Somehow, it describes "us" and "U.S."

September 1, 2013

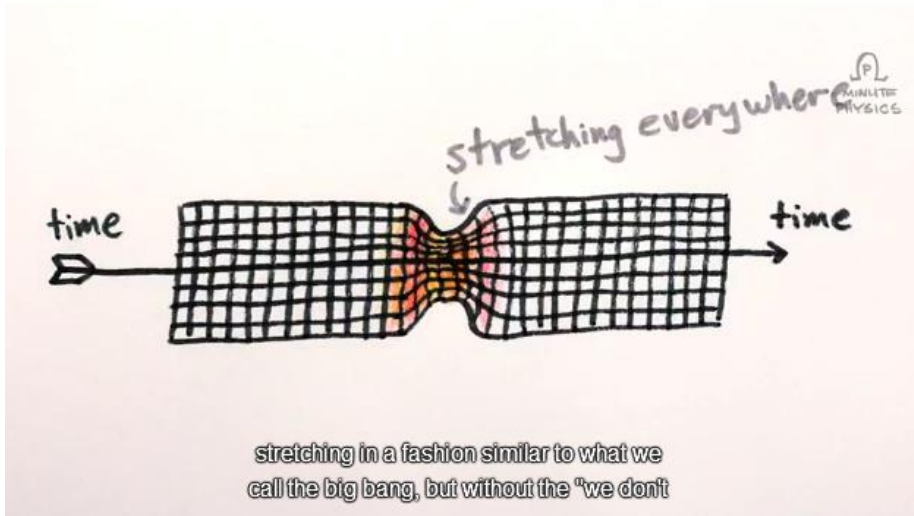
Today I woke up thinking about several things. I wrote them down and will post them at a later date.

Today I also saw two videos that help explain things in a better way than I have attempted to do. The first was a video by Hugo John Ellis, Senior Research Astrophysicist of the Queredo Observatory, Chile. I intend to place a link to it on my website, but in case I forget, please GOOGLE it. I simply loved his explanation. **It is what Father would have said.**

It causes me to wonder about something that my sister mentioned to me a few years ago when she worked at a hospital. One of the young doctors was getting married to the woman that was with him during his struggle to become a doctor. My sister said that some of the other doctors were trying to persuade him not to marry the one that struggled **with** him because they didn't believe that you should marry the woman that struggled with you, but find another that, to put it simply, "looks" like she has always been "there" already—i.e. a "trophy" wife—someone that's married to the "stuff," not the man. That's just a glorified form of prostitution—and some men are satisfied with that until she leaves and takes the "stuff" with her **[all of this describes LAW]**. I wonder why they would prefer a "trophy" to "true" love. A "trophy" is only for "the" time that you are "on top of the world." When you come down the trophy goes to someone else. So I applaud the doctor with enough sense to choose true "love" over-"looks." **[One thing to note about marriage—no one can know what is "really" going on in another person's marriage—what looks like "heaven" on the outside could actually be "hell" on the inside.]**

The next video is a MinutePhysics video titled, "Science, Religion, and the Big Bang." It speaks of the "big STRETCH"! **[That is similar to what "right justifying" a text does—it stretches the text to reach all the way across to the other "margin.]"** I don't believe that it is merely coincidence that I saw them both today—Sunday. I believe that what the narrator/author was describing in physics **[the "tube" bottlenecking into another tube—the "old" into a "new" beginning]** is the same imagery expressed in the Holy Bible as "time and times..." **[the first "telling" and second "telling"]**.

- **[Daniel 7:25](#)**
And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a **time and times** and the **dividing** of time. **[Compare "time" to "rain" in Joel 2:23]**
- **[Revelation 12:14](#)**
And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and **half** a time, from the face of the serpent.
- **[Ecclesiastes 8:6](#)**
Because to every purpose there is time and judgment, therefore the **misery** of man is great upon him.
- **[Jeremiah 49:19](#)**
Behold, he shall come up like a lion from the **swelling** of Jordan against the habitation of the strong: but **I will suddenly make him run away from her;** and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?



[There were 703 references for "time" according to biblegateway.com; there were 42 for "time and"]

September 2, 2013

This morning my sister is taking an assessment test with Western Governor's University. She read this in one of the answers she chose concerning the novels *The Scarlet Letter* and *Huckleberry Finn*—relating how the characters were free to engage in their "forbidden" relationships away from the hubbub of society and its "mores" [each of the previous words in quotation is "my" word choice, "theirs" is as follows]: "...**the place where truth can begin to be revealed is in nature.**"

Martha Kolln and Robert Funk wrote the following in their book, *Understanding English Grammar* (8th edition, 2009 Longman Publishing for Pearson Education, Inc.), chapter 5 ("Changing Sentence Focus"):

CHAPTER PREVIEW

The ten sentence-pattern formulas described in Chapter 3 represent the underlying framework of almost all the sentences we speak and write. For example, underlying the sentence you just read, the first one in this paragraph, is a basic Pattern VII sentence:

The formulas NP1	represent V-tr	the framework NP2
---------------------	-------------------	----------------------

The two NP slots have been expanded with a variety of phrases and clauses, but the underlying subject and verb and direct object are there, in order, just as the formula describes them; you can pick out the basic skeleton ["skeleton"—see below] with little trouble. When you read that first sentence, either silently or aloud, you probably put the main stress on "the underlying framework," the direct object. In most of our sentences, the predicate slot following the main verb commands attention; it usually is the peak in the rhythm pattern, the place where we focus on the new information, the reason for the sentence.

skeleton—*n* [NL, fr. Gk neut. of *skeletos* dried up; akin to Gk *skellein* to dry up, *sklēros* hard, OE *sceald* shallow] (1578) **1** : a usu. rigid supportive or protective structure or framework of an organism; *esp* : the bony or more or less cartilaginous framework supporting the soft tissues and protecting the internal organs of a vertebrate (as a fish or man) **2** : something reduced to its minimum form or essential parts **3** : an emaciated person or animal **4 a** : something

forming a structural framework **b**: the straight or branched chain or ring of atoms that forms the basic structure of an organic molecule **5**: something shameful and kept secret (as in a family)—often used in the phrase *skeleton in the closet*

In this chapter we will examine the concept of sentence focus, with special attention to the changes in the **active voice** that **produces** the **passive voice**. We will examine two other common ways of rearranging sentence patterns to change their focus: the **there transformation** and **cleft sentences**.

THE PASSIVE VOICE [page 90]

The “voice” of a sentence concerns the relationship of the subject to the verb. You’re probably familiar with the definition of verbs as “action words,” a description commonly applied to both intransitive and transitive verbs:

Mary laughed. (Pattern VI)

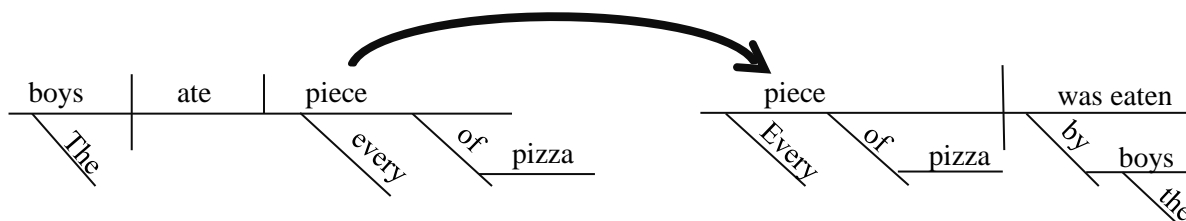
The boys ate every piece of pizza. (Pattern VII)

In these sentences the subjects are performing the action; they are making something happen. Linguists use the term **agent** for this “doer” of the verbal action. Another term that describes this relationship of the subject to the verb is **active voice**.

What happens when we turn the Pattern VII sentence around, when we remove the agent from the subject slot and give that role to *every piece of pizza*, the original direct object?

Every piece of pizza was eaten by the boys.

This reversal changes the sentence from active to **passive voice**. The diagrams clearly illustrate the changed roles:



NOTE: The “word” graph is same imagery depicted in the “vine” and Gott-Li model—“the” is always **below**.

To understand the primary distinction between active and passive voice, it is important to recognize what happens to the subject-verb relationship. In our example, even though *the boys* is no longer the sentence subject, or topic, it is still the agent, or actor; and *every piece of pizza* is still the so-called “**receiver** of the action,” still getting acted upon—still getting eaten! Only their roles in the sentence, their functions, have changed—not their relationship to each other. **The passive voice simply describes the event from a different perspective.**

In the active voice, while the subject is the sentence topic, the slot that follows the verb, the direct object, is the focus of the sentence—and generally the new information. In other words, what is said about the topic is generally the reason for the sentence. The passive transformation enables the direct object to **shift** from the **focus position** to that of sentence topic, or subject. We will see some examples of why that shift occurs in the next section. First, however, we will look at the changes to the **verb string** that occur in the passive voice.

The passive transformation involves three steps, all of which are fairly easy to see in the diagrams of the pizza sentences:

1. The original direct object becomes the subject.
2. A form of *be* is added as an auxiliary (in this case the past form, *was*, because *ate* is past); it teams with the past participle [a variant of “disciple”], the *-en* form of the verb. In other words, we add *be* + *-en* to the active verb string [“been”].
3. The original agent, if mentioned [“Thou has made mention of my name” (ref?)], becomes the object of the preposition *by* (or, in some cases, *for*). This third step is often missing; it is not required. Many, if not most, passive sentences do not include the active agent.

If you think about the first step in the list, you’ll understand why we are not using the other example of an action verb, *Mary laughed*, to illustrate the passive voice: Intransitive verbs cannot be made passive because they have no direct object. That’s why you read this statement in the discussion of Pattern VII, back in Chapter 3 (page 47):

In Chapter 5 you will see another way of testing whether or not a verb is transitive. Can the sentence be turned into the passive voice? If the answer is yes, the verb is transitive.

As you learned in Chapter 4, the verb-expansion rule applies to all of the sentence patterns. We can think of it as the active-verb rule:

Active: T(M) (have + -en) (be + -ing) MV

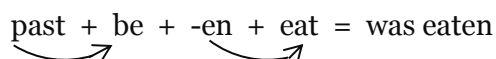
As the formula shows, when we choose *be* as an auxiliary in the active voice, the main verb will be the *-ing* form. But according to Step 2 in our description of the passive transformation, the auxiliary *be* is teamed with the past participle, the *-en* form of the verb:

Every piece of pizza was eaten by the boys.

The passive formula shows this feature as a requirement of the passive voice; you’ll note that, unlike the optional *be* + *-ing* in the active rule, the *be* + *-en* is not in parentheses:

Passive: T (M) (have + -en) (be + -ing) **be + -en** MV

This formula tells us that a passive verb has three requirements: (1) tense, (2) the auxiliary *be*, together with (3) the past participle form of the main verb. Here are the components of the passive verb in our pizza example:

past + be + -en + eat = was eaten


The formula also shows that a passive sentence can include optional auxiliaries, along with the required *be* + *-en*:

The work will be finished soon.

The work should have been finished yesterday.

We know these sentences are passive because the auxiliary *be* is not followed by the *-ing* form of the verb.

[There are other sub-sections beyond this one: “The Passive *Get*,” “The Transitive-Passive Relationship,” “Patterns VIII to X in Passive Voice [“In the case of Pattern VIII, which has an indirect object in addition to the direct object, we have two options: Either of the two objects can serve as the subject of the passive....Here, where we have two objects, we have retained the direct object in the passive; in traditional grammar this slot is called the **retained object**.”],” “Changing Passive Voice to Active.” Following the section, “THE PASSIVE VOICE IN PROSE [section ends with these words, “The passive voice certainly has a place in every kind of prose. To avoid it simply for the sake of avoiding it often results in a **stilted, unnatural voice**”],” comes the section “THE *THERE* TRANSFORMATION.”]

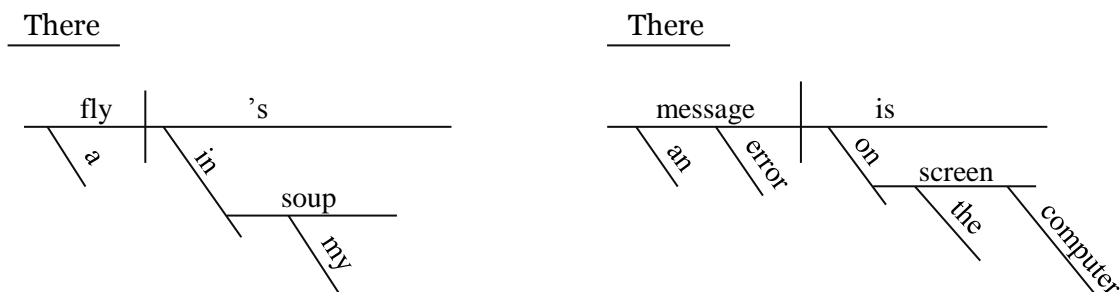
THE **THERE** TRANSFORMATION [page 100]

Like the passive voice, the *there* transformation provides the writer a way of changing sentence focus by altering the word order—in this case, by opening the sentence with the unstressed *there*, known as an **expletive** [consider this word’s “other” meanings]; the subject of the sentence follows *be*:

There’s a fly in my soup.

There is an error message on the computer screen.

To diagram a *there* transformation, we must identify the **underlying** pattern. As the diagram shows, *there* has **no grammatical function** in the basic sentence:

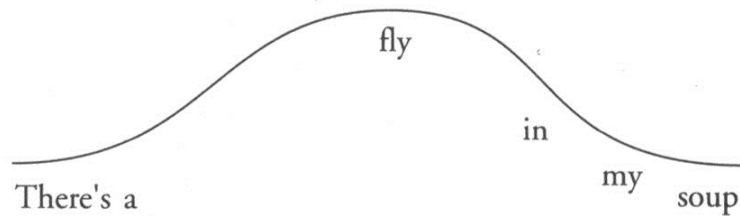


[I can't help feeling that “there” is like a black hole situated “outside” of the galaxy!]

When we use the *there* transformation, we are taking advantage of the natural rhythm of language. In general, our language is a series of valleys [a trough is a “mine” not a “valley” → this is “to” the line] and peaks, a fairly regular pattern of unstressed [resting] and stressed [active] syllables:



Sentences usually begin with an unstressed valley. And more often than not, that first, unstressed slot is the subject. But the *there* transformation **changes that usual word order**: When the unstressed *there* fills the opening slot, it **delays** the subject until that first peak position of stress.



The *there* transformation applies when the **subject of the sentence is indefinite**: “a fly” or “an error message” rather than “the fly” or “the error message.” The **indefinite article** is a signal that the subject of the *there* transformation is **new** information; we use the definite article, **the**, for **old**, or **known**, information. We might have occasion to say,

There’s the fly I told you about.

if a particular fly under discussion lands in the soup. But clearly this is a known fly, so this is not the unstressed *there*. The stress it carries **marks it as an adverb providing information of place** (it’s called the “**locative**” adverb, from the word *location*). The same is true of

There’s that error message again.

In these sentences with definite subjects, we have simply **shifted the order** of the basic sentences pattern [the “**order of operations**”?], as we sometimes do to emphasize adverbials:

Here’s your book.

Right off the end of the pier plunged the getaway car.

The expletive *there* is always unstressed; the adverb *there*, when it **opens** a sentence, is nearly always stressed, **providing an exception to the normal rhythm pattern** of that opening unstressed valley we just saw. The adverb *there*, besides providing information of place, often **acts as a kind of pointer**. For example, read the following pair of sentences aloud and notice the difference in meaning and stress of the two *theres*:

There’s a piece of the jigsaw puzzle missing.

There it is, on the floor.

You can almost see the finger pointing in the case of the second *there*.

In addition to the indefinite subject, the *there* transformation usually has a form of *be* either as the main verb or, in the case of the transitive and intransitive patterns, as an auxiliary. Pattern I (NP *be* ADV/TP) is the most common pattern we transform with *there*; Patterns II and III, in which *be* acts as a **linking** verb, **will not accept the *there* transformation**.

The form of *be* will, of course, depend on the tense and on the number of the subject, whether singular or plural:

There were some problems with the heat in our new apartment.

There has been a problem with the plumbing, too.

But an **exception** to the general rule of **subject-verb agreement** occurs with the *there* transformation. A compound subject, which we usually treat [variant of “treaty”] as plural, may take the –s form of *be* under some circumstances:

There was some great blocking and some fine running and passing in Saturday’s game.

In this sentence “there were” would be awkward, even though the subject is compound.

The *there* transformation without a form of *be* is also possible, but such **sentences** are not very common:

There came from the alley [“valley” missing the “v”] a low moaning sound.
There followed a series of unexplained phenomena.
There remains an unanswered question.

Listen to the difference between these sentences and those with *be*. These have a **tight, controlled** quality about them. **Notice also that when a verb other than *be* follows *there* it **shares** the stress with the subject.**

You will read more about the rhythm of sentences and about the *there* transformation as a tool for the writer in Chapter 15.

[The next section is about “CLEFT SENTENCES” — “...so called because **it divides a clause into two parts: It cleaves it.** The **cleft sentence** allows a writer to accomplish **by means of word order** what a speaker can do by varying the point of main stress or loudness.” Part Three (the final part) of this chapter, “Expanding the Sentence,” is composed of a very small section on “FORM AND FUNCTION.”]

September 3, 2013

I include the following from *Understanding English Grammar* because they are pertinent to our “under”-standing. **I love this book.** **It helps to explain the imagery of “how” the NAME (i.e. “WORD”) was “built.”**

Chapter 2 [page 19]

An Introduction to Words and Phrases

CHAPTER PREVIEW

The purpose of this chapter is really to *review* words and phrases rather than to introduce them; we **assume** that most of you have met them before. But even if you haven’t, or even if you’ve forgotten those long-ago lessons, you’ll discover that you know more about words and phrases than you suspect—as you read in the previous Introduction.

As with every subject in your curriculum, the discussion of sentence structure requires a **special vocabulary**—in this case, **a language for discussing language**. For the most part that language uses the terms of traditional grammar, many of which may already be familiar to you. However, instead of the traditional **eight** parts of speech, we will introduce the word categories of the structural linguists, who classified words in **two** broad groups: **form classes** and **structure classes**. And we will help you **mine** your **internal** grammar expertise to assist you in bringing your **subconscious** grammar knowledge to a conscious level.

Pay special attention to the terms in bold type; they constitute your grammar vocabulary. They are defined in the Glossary, beginning on page 357. You will find the location of further information about these and many other topics by checking the Index.

This review will lay the groundwork for the study of the sentence patterns and their expansions in the chapters that follow.

.....

FORM CLASSES [page 19]

In the middle of the twentieth century, linguists recognized that the traditional classification of words—eight parts of speech based on Latin—did not accurately describe the way words functioned

in English. For example, they emphasized that content words—our nouns, verbs, **adjectives**, and **adverbs**—have special qualities that the other word classes do not have. Their numbers alone make them special: These **four word classes** constitute over 99 percent of our vocabulary. They are also different from other word classes in that they can be identified by their forms. Each of them has, or can have, particular endings, or **suffixes**. And that, of course, is the reason for the label “form classes.”

We will begin by looking at nouns and verbs, our two largest word categories—and put them into our simplest kind of sentence:

Cats fight.
Mary laughed.

You’re probably familiar with the traditional definition of a noun, such as *cats* or *Mary*, a definition based on meaning: “the name of a person, place, or thing.” Verbs, too, are traditionally defined according to meaning: “words expressing action, being, or state of being.” However, instead of these definitions based on meaning, let’s look at their forms. Our two sample sentences illustrate one suffix for nouns and one for verbs: the **plural** marker, -s, on the noun *cat*; the **past tense** marker, -ed, on the verb *laugh* [**“marker” is a variant of “market”**]. As you’ll see, we can use these “formal” characteristics as criteria in our definitions of “noun” and “verb.”

NOUNS [page 20]

The **plural** -s is one of two noun **endings that we call inflections**; the other noun inflection is the **possessive case** ending, the apostrophe plus -s—or, in the case of most plural nouns, just the apostrophe. **Most nouns will fit into the following framework:**¹

SINGULAR	PLURAL	SINGULAR POSSESSIVE	PLURAL POSSESSIVE
cat	cats	cat’s	cats’
horse	horses	horse’s	horses’

We now have a simple definition of *noun* based on form:

A noun is a word that can be made plural and/or possessive.

We will **enhance this simple definition** after describing the noun phrase.

¹In words where the plural noun has no -s, as in the case of irregular plurals such as *men* and *women*, both the singular and the plural possessive forms take the apostrophe plus -s:

Man	men	man’s	men’s
Woman	women	woman’s	women’s

THE NOUN PHRASE [page 21]

The term **noun phrase** may be new to you, although you’re probably familiar with the word **phrase**, which traditionally refers to **any group of words that functions as a unit within** the sentence. But sometimes a **single word** will function as a unit by itself, as in our two earlier examples, where

cats and *Mary* function as subjects in their sentences. For this reason, we are going to alter that traditional definition of *phrase* to include single words:

A phrase is a word or group of words that functions as a unit within the sentence.

A phrase will always have a head, or **headword**; and as you might expect, the headword of the noun phrase is a noun. Most noun phrases (NPs) also include a noun signaler, or marker, called a **determiner**. Here are three NPs you have seen in this chapter, with their headwords underlined and their **determiners** shown in italics:

the headword

a single word

the traditional definition

As the examples illustrate, the headword may be preceded by a modifier. The most common modifier in preheadword position is the adjective, such as *single* and *traditional*. You will be studying about many other structures as well that function the way adjectives function, as modifiers of nouns.

As you may have noticed in the three examples, the opening determiners are the **articles** *a* and *the*. While they are our most common determiners, other **word groups** also function as determiners, signaling noun phrases. For example, the function of possessive nouns and possessive pronouns is almost always that of determiner:

Mary's boyfriend

his apartment

Another common word category in the determiner slot is the **demonstrative pronoun**—*this*, *that*, *these*, *those*:

this old house

these expensive sneakers

Because noun phrases can be single words, as we saw in our earlier examples (*Cats fight*, *Mary laughed*), it follows that not all noun phrases will have determiners. **Proper nouns**, such as the names of people and places (*Mary*) and certain plural nouns (*cats*), are among the most common that appear without a noun signaler.

In spite of these exceptions, however, it is accurate to say that most noun phrases do begin with determiners. Likewise, it's accurate to say—and important to recognize—that whenever you encounter a determiner *you can be sure you are at the beginning of a noun phrase* ["EL" → "the"]. In other words, articles (*a*, *an*, *the*) and **certain** other words, such as possessive nouns and pronouns, demonstrative pronouns, numbers, and another subclass of pronouns called **indefinite pronouns** (e.g., *some*, *many*, *both*, *each*, *every*), tell you that a noun headword is on the way.

We can now identify three defining characteristics of nouns:

A noun is a word that can be made plural and/or possessive; it occupies the headword position in the noun phrase; it is usually signaled by a determiner.

In the study of syntax [*sin(e) tax—What does this allude to?*], which you are now undertaking, you can't help but notice the prevalence of noun phrases and their signalers, the determiners.

VERBS [page 22]

When the dictionary identifies a word as a verb, it lists three forms: the **base form** (*laugh*), the **past tense** (*laughed*), and the **past participle** (*laughed*). These three forms are traditionally referred to as the verb's "three principal parts." The base form is also known as the infinitive; it is often written with *to* (*to laugh*). All verbs also have two more forms: the **third-person singular**, which adds an *-s* to the base form, and the **present participle**, which has an *-ing* ending.

Base form (also called present tense)	laugh
Third person singular (-s form)	laughs
Past tense (-ed form)	laughed
Past participle (-en form)	laughed
Present participle (-ing form)	laughing

All verbs have these five forms [like a "lame" insect]. The verb *be*, our only verb with more than five, has eight [like the legs of a "spider"] forms: *am, are, is, was, were, been, being*, along with *be*, the infinitive form. *Be* is our only verb that has an infinitive form that is separate from the present tense. (You'll read about verbs in detail in Chapter 4.)

The point to be made here is that in using your knowledge of verb inflections you can use the criterion of form to define *verb*, just as you did with *noun*:

A verb is a word that can be used in present and past tenses; it has both an -s form and an -ing form.

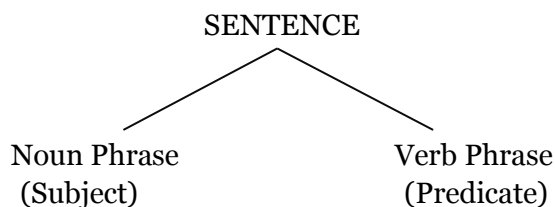
THE VERB PHRASE [page 23]

As you would expect, the headword of a verb phrase, or **VP**, is the verb; the other components, if any, will depend in part on whether the verb is **transitive** (*The cat chased the mouse*) or **intransitive** (*Cats fight*). In most sentences, the verb phrase will include **adverbials** (*Mary laughed loudly*). In Chapter 3 you will be studying verb phrases in detail because it is the variations in the verb phrases, the sentences **predicates** [pre-dictates → missing a "cross"], that differentiate the sentence patterns.

As we saw with the noun phrase, it is also possible for a verb phrase to be complete with only the headword. Our two earlier examples—*Cats fight*; *Mary laughed*—illustrate instances of single-word noun phrases, which are fairly common in most written work, as well as single-word verb phrases as predicates are very rare. So far in this chapter, none of the verb phrases we have used come close to the brevity of those two sample sentences.

NP + VP = S

This formula—**NP + VP = S**—is another way of saying "Subject plus Predicate equals Sentence." Our formula with the labels NP and VP simply emphasizes the form of those two sentence parts. The following diagram includes both labels, and their form and function:



This is imagery of the "roof" of a HOUSE, and also a "pyramid"—which brings to my mind a "sideways" letter "K" and a "balance" beam.

Cf. with Scriptural references to "a third part."

When I first wrote the opening paragraph for this date, I couldn't think of the correct word to describe what this book is akin to. I wrote the following: I include the following from *Understanding English Grammar* because they are pertinent to our "under"-standing. I love this book. It's like a cypher for the imagery in the Holy Bible. I knew that that was the incorrect word but that was all that came to me, so I looked up the "root" meaning of "cipher" and all of its meanings:

¹ cipher—*n*, often attrib [ME, fr. MF *cifre*, fr. ML *cifra*, fr. Ar *sifr* empty, cipher, zero] (14c) **1 a** : ZERO 1a **b** : one that has no weight, worth, or influence : NONENTITY **2 a** : a method of transforming a text in order to conceal its meaning—compare CODE 3b **b** : a message in code **3** : ARABIC NUMERAL **4** : a combination of symbolic letters; esp : **the interwoven initials of a name**

² cipher—*vb* **ci-phered; ci-pher-ing** *vi* (1530) : to use figures ["figures of speech"] **in a mathematical process** ~*vt* **1** : ENCIPHER **2** : to compute arithmetically

cipher alphabet—*n* (1935) : a set of **one-to-one equivalences** between a sequence of plaintext letters and the sequence of their cipher substitutes used in cryptography

cihertext—*n* (1939) : the enciphered form of a text or of its elements—compare PLAINTEXT

plaintext—*n* (1918) : the intelligible form of an encrypted text or of its elements—compare CIPHERTEXT

ciphony—*n* [*cipher* + tele*phony*] (1956) : the **electronic scrambling of voice transmissions** ["ciphony" is a word variant of "siphon" ["O [ˈtāz (-əɹ)] and see that the Lord is good" — Psalm 34:8] and "symphony"]

¹ siphon—*n* [F *siphon*, fr. L *siphon-*, *siphō* tube, pipe, siphon, fr. Gk *siphōn*] (1659) **1 a** : a tube bent to form two legs of unequal length by which a liquid can be transferred to a lower level over an intermediate elevation by the pressure of the atmosphere in forcing the liquid up the shorter branch of the tube immersed in it while the excess of weight of the liquid in the longer branch when once filled causes a continuous flow **b usu syphon** : a bottle for holding aerated water that is driven out through a bent tube in its neck by the pressure of the gas when a valve in the tube is opened **2** : any of various tubular organs in animals and esp. mollusks or arthropods that are used for drawing in or ejecting fluids—see CLAM illustration

² siphon—*vb* **si-phoned; si-phon-ing** *vt* (1859) : to convey, draw off, or empty by or as if by a siphon ~*vi* : to pass by or as if by a siphon

siphonophore—*n* [deriv. of Gk *siphon* + *pherein* to carry—more at BEAR] (1883) : any of an order (Siphonophora) of compound free-swimming or floating pelagic hydrozoans that are mostly delicate, transparent, and colored and have specialized zooids

siphonostele—*n* [Gk *siphōn* tube, siphon] (ca. 1909) : a stele consisting of vascular tissue surrounding a central core of pith parenchyma [variant of "parent"—the "t" is replaced with "chyma"]

stele—*n* [NL, fr. Gk *stēlē* stela, pillar] (1895) : the usu. cylindrical central vascular portion of the **axis** of a vascular plant

stela or **stele**—*n*, pl **ste-lae** [L & Gk; L *stela*, fr. Gk *stēlē*; akin to Gk *stellein* to

set up—more at **STALL**] (1776) : a usu. carved or inscribed stone slab or pillar used for commemorative purposes

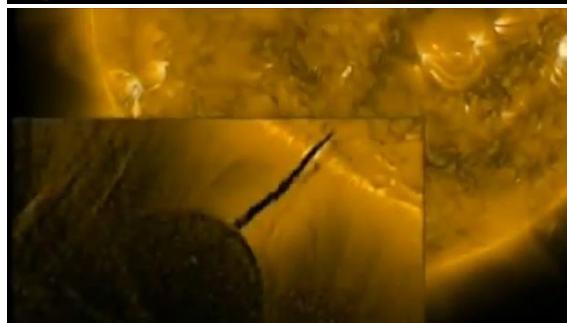
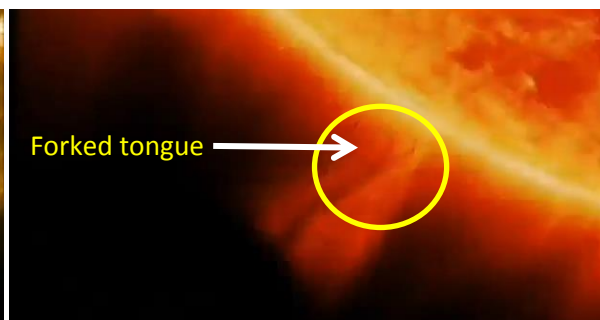
stella—*n* [L, star; fr. the star on the reverse] (1879) : an experimental **international coin** based on the metric system that was issued by the U.S. in 1879 and 1880 and was worth about **four** dollars

I feel weary. I've been wondering: What difference does all of this knowledge make if it changes "nothing"? How do we make "life" better for "all"? What's the point of it all if we refuse to change but remain the same—"business as usual"—i.e. the "status quo"? I am discontent with "life" as it "is." When does the "more" come—the "better"? How long must I wait to see it?

September 5, 2013

I didn't accomplish much today. At least I don't feel that I did. Once the day gets going, after a certain point, time starts "flying"—and you're left wondering: "Where did it go?" "What did I do with it?" "Was any of it wasted?" I watched two documentaries on Pompeii and part of two about dinosaurs. I found the ones about Pompeii and Herculaneum far more interesting. The dinosaurs were bloody, especially the one titled "Blood in the Water." I didn't finish it. I wasn't in the mood for "blood" today.

I watched a video that my sister started last night after seeing an article on AOL.com about strange "sounds" being heard with no apparent source of origin. The video was titled "*Strange Noises Heard Around the World (Full Documentary)*" presented by YouTube channel *AllThatStuffsBunk*. When I heard the sounds on the video [plus additional videos], they each reminded me of different sounds—possibly simulations of the imagery that was our beginning—such as the sound of an infant's heartbeat while still in the womb, the sound-effects used in movies for the creaking sounds heard "inside" of a submarine, the sound of the breathing of an animal from "inside" its body, and the sound that could possibly be heard if you were "inside" of an egg as it was "hatching" [i.e. the "tearing apart"]. The video showed the following that they credited to NASA.



Three views of one image: The bottom is a "still" caption. It gave me the impression of a sperm leaving the "mail" body on its journey to impregnate the egg. If you remember, I showed imagery on June 3 of the Earth as the "womb" housing the egg of the "sun." That would make space akin to the Fallopian tube [**"fallopian" is a word with lots of imagery**]. This is also imagery of a helium-filled balloon "as(h) **cind(Er)**-ing/sending."

I watched another video (that I actually started yesterday) about “antimatter”—*Cosmic Journeys: The Riddle of AntiMatter* by SpaceRip. I’m not sure if I learned it right, but I learned that “positrons” are the “antimatter” and the “negative” electrons are the “matter.” I would have thought it to be the other way around. I heard the following:

Hangst: So what we do is hold onto them for a thousand seconds, then release them to make sure they were there. That’s how you do this measurement.

Narrator: That one thousand seconds, almost 17 minutes, is a major accomplishment.

Hangst: On the atomic life scale, a thousand seconds is forever. Things on the atomic life scale are measured in nanoseconds or smaller perhaps. So **this is forever for an atom to be trapped**. The next step is to hold onto it, see how long can we keep it around so that we can study it. After all, that’s what we want to do. We want to study the antimatter, compare it to matter and see if they’re the same. And by study, we mean interact with lasers or with microwave radiation to see what their structure is “inside.” How do they behave? Do they behave exactly like hydrogen?

—Jeffrey Hangst (Aarhus University, Denmark)

Yesterday I discovered something about my dictionary—it’s **missing** a word. I opened my dictionary and it opened on the page that had “depilate / depth” at the top right corner heading. The thing is: the definition for “depilate” is not to be found in my dictionary [*Webster’s Ninth New Collegiate Dictionary*]. It was totally passed over when they printed the book!

September 6, 2013

As I lay in bed this morning, this thought came to me:

Just as in:

S_t [represented by the abbreviation—“st.”] | [“saint”→ “a, i (in)”]

Sot [“sot(tish)”/ sought]

Sat

Set

Sit

VOWELS: **a, e, i, o, u** (and sometimes “y”—usually, in place of “i” or “e”).

o, a, e, i represent a different “variable,” GOOD has “no” variable. [ū → (y)oo → “you” is missing!]

James 1:17,

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is **no variableness**, neither shadow of turning [no variable, no shadow “of turning”].”

I didn’t mention this before, but there are “certain” numbers that relate to “certain” things in the imagery. Pay closer attention to numbers that begin or end with “2”—especially when “doubled” [all “twice told numbers are significant] or attached to 6 or 9 [esp. 22, 26, 29]. These numbers [or numbers ending with these] speak of the “cross”/“curse” [Job 10:1, 3:1]—i.e. life in the “hole.” “S” and “5” are variants just as “G,” “b” and “6”; “Z” and “2”; “B” and “13”; “i,” (lowercase) “l” and the number “1” [difference between “eye” and “el”—“i” has a departure and destination]; etc. There are others who understand more about this than I do. I understand the most obvious. I will leave the rest to them. There are also numbers that variate—i.e. “33” is “8” sliced in half through the (horizontal?) “plain” and each heading in a westerly direction.

September 7, 2013

I was at work today—my last day. I decided I was not “equipped” for the very fast-paced “hustle and bustle” needed to perform the “duties” of “kitchen-life.” While working, I thought for some time about a verse that I now know to be 1 Corinthians 7:7. The actual thought that came to me: “I wish that you were even as I am.” I went to biblegateway.com and looked it up. It is worded somewhat differently than I remembered. I place below the first seven verses of the NIV and all 40 verses of the KJV of the chapter to which this verse belongs. I believe that someone will be able to dig deep and discover the hidden truths buried there.

1 Corinthians 7:1-7 (New International Version)

7 Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.”^(A)
² But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. ³ The husband should fulfill his marital duty to his wife,^(B) and likewise the wife to her husband. ⁴ The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. ⁵ Do not deprive each other except perhaps by mutual consent and for a time,^(C) so that you may devote yourselves to prayer. Then come together again so that Satan^(D) will not tempt you^(E) because of your lack of self-control. ⁶ I say this as a concession, not as a command.^(E) ⁷ I wish that all of you were as I am.^(G) But each of you has your own gift from God; one has this gift, another has that.^(H)

1 Corinthians 7 (King James Version)

7 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.
² Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.
³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
⁵ Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency [also imagery of lack of “bladder control”].
⁶ But I speak this by permission, and not of commandment.
⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
⁸ I say therefore to the unmarried and widows, **it is good for them if they abide even as I.**
⁹ But if they cannot contain, let them marry: for it is better to marry than to burn.
¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:
¹¹ But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.
¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

¹⁶ For what knowest thou, **O** wife, whether thou shalt save thy husband? or how knowest thou, **O** man, whether thou shalt save thy wife?

¹⁷ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

¹⁸ Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

²⁰ Let every man abide in the same calling wherein he was called.

²¹ Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

²² For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

²³ Ye are bought with a price; be not ye the servants of men.

²⁴ Brethren, let every man, wherein he is called, therein abide with God.

²⁵ Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

²⁶ I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

²⁷ Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

²⁸ But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

²⁹ But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

³⁰ And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

³¹ And they that use this world, as not abusing it: **for the fashion of this world passeth away** [not "over"].

³² **But I would have you without carefulness.** He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

³³ But he that is married careth for the things that are of the world, how he may please his wife.

³⁴ There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

³⁵ **And this I speak for your own profit;** not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

³⁷ Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

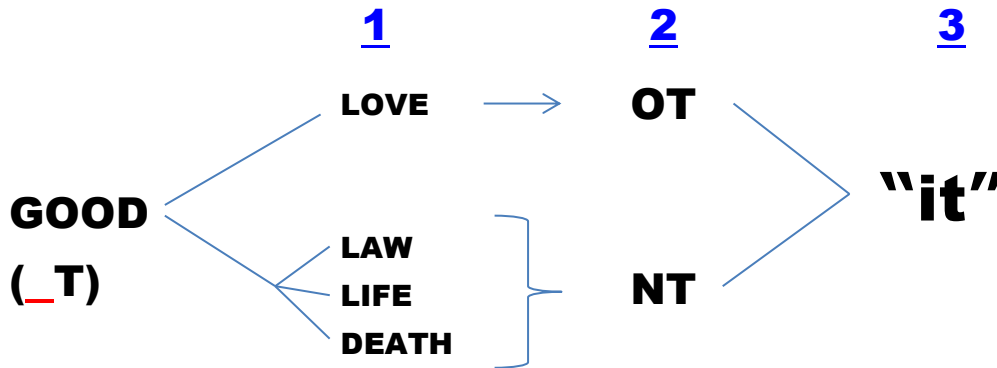
³⁸ So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

⁴⁰ But she is happier if she so abide, after my judgment: and **I think** also that I have the Spirit of God.

September 8, 2013

This diagram came to me this morning after I had awakened and was watching a “beam” of light appear to “erotically” dance over my bed as it shone through a single small opening in the window-blinds. The moment I turned on the light, it “dis”-appeared.



[Zech. 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 [Psalm 50:3]: they shall call on my name, and I will hear them: I will say, **It** is my people: and they [plural] shall say, The Lord is my [sing.] God.” [cf. Rom. 5:1-11]]

2 Corinthians 5:17,

“Therefore if any man be in Christ, **he is a new creature**: old things are passed away [not “passed over”—“it,” too, went “out”]; behold, all things are become new.” [“ALL THINGS” is a “Person”—i.e. GOOD]

Galatians 6:15,

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but **a new creature**.”

Search results for “creat” [there are 90 in the King James Version—I will place only the NT here (which should begin with #60) [I don’t know why the numbering of the verses “changed” when I “cut and pasted” the third page here! The last (4th) page did “perfectly” well when I cut and pasted it.]]:

51. [Mark 10:6](#)

But from the beginning of the **creation** God made them male and female.

[Mark 10:5-7](#) (in Context) [Mark 10](#) (Whole Chapter) [Other Translations](#)

52. [Mark 13:19](#)

For in those days shall be affliction, such as was not from the beginning of the **creation** which God **created** unto this time, neither shall be.

[Mark 13:18-20](#) (in Context) [Mark 13](#) (Whole Chapter) [Other Translations](#)

53. [Mark 16:15](#)

And he said unto them, Go ye into all the world, and preach the gospel to every **creature**.

[Mark 16:14-16](#) (in Context) [Mark 16](#) (Whole Chapter) [Other Translations](#)

54. [Romans 1:20](#)

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:

[Romans 1:19-21](#) (in Context) [Romans 1](#) (Whole Chapter) [Other Translations](#)

55. [Romans 1:25](#)

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.

[Romans 1:24-26](#) (in Context) [Romans 1](#) (Whole Chapter) [Other Translations](#)

56. [Romans 8:19](#)

For the earnest expectation of the **creature** waiteth for the manifestation of the sons of God.

[Romans 8:18-20](#) (in Context) [Romans 8](#) (Whole Chapter) [Other Translations](#)

57. [Romans 8:20](#)

For the **creature** was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

[Romans 8:19-21](#) (in Context) [Romans 8](#) (Whole Chapter) [Other Translations](#)

58. [Romans 8:21](#)

Because the **creature** itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[Romans 8:20-22](#) (in Context) [Romans 8](#) (Whole Chapter) [Other Translations](#)

59. [Romans 8:22](#)

For we know that the whole **creation** groaneth and travaileth in pain together until now.

[Romans 8:21-23](#) (in Context) [Romans 8](#) (Whole Chapter) [Other Translations](#)

60. [Romans 8:39](#)

Nor height, nor depth, nor any other **creature**, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Romans 8:38-39](#) (in Context) [Romans 8](#) (Whole Chapter) [Other Translations](#)

61. [1 Corinthians 11:9](#)

Neither was the man **created** for the woman; but the woman for the man.

[1 Corinthians 11:8-10](#) (in Context) [1 Corinthians 11](#) (Whole Chapter) [Other Translations](#)

62. [2 Corinthians 5:17](#)

Therefore if any man be in Christ, he is a new **creature**: old things are passed away; behold, all things are become new.

[2 Corinthians 5:16-18](#) (in Context) [2 Corinthians 5](#) (Whole Chapter) [Other Translations](#)

63. [Galatians 6:15](#)

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new **creature**.

[Galatians 6:14-16](#) (in Context) [Galatians 6](#) (Whole Chapter) [Other Translations](#)

64. [Ephesians 2:10](#)

For we are his workmanship, **created** in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Ephesians 2:9-11](#) (in Context) [Ephesians 2](#) (Whole Chapter) [Other Translations](#)

65. [Ephesians 3:9](#)

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created** all things by Jesus Christ:

[Ephesians 3:8-10](#) (in Context) [Ephesians 3](#) (Whole Chapter) [Other Translations](#)

66. [Ephesians 4:24](#)

And that ye put on the new man, which after God is **created** in righteousness and true holiness.

[Ephesians 4:23-25](#) (in Context) [Ephesians 4](#) (Whole Chapter) [Other Translations](#)

<input type="submit" value="Update" />

76. [Colossians 1:15](#)

Who is the image of the invisible God, the firstborn of every **creature**:

[Colossians 1:14-16](#) (in Context) [Colossians 1](#) (Whole Chapter) [Other Translations](#)

77. [Colossians 1:16](#)

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:

[Colossians 1:15-17](#) (in Context) [Colossians 1](#) (Whole Chapter) [Other Translations](#)

78. [Colossians 1:23](#)

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 1:22-24](#) (in Context) [Colossians 1](#) (Whole Chapter) [Other Translations](#)

79. [Colossians 3:10](#)

And have put on the new man, which is renewed in knowledge after the image of him that **created** him:

[Colossians 3:9-11](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

80. [1 Timothy 4:3](#)

Forbidding to marry, and commanding to abstain from meats, which God hath **created** to be received with thanksgiving of them which believe and know the truth.

[1 Timothy 4:2-4](#) (in Context) [1 Timothy 4](#) (Whole Chapter) [Other Translations](#)

81. [1 Timothy 4:4](#)

For every **creature** of God is good, and nothing to be refused, if it be received with thanksgiving:

[1 Timothy 4:3-5](#) (in Context) [1 Timothy 4](#) (Whole Chapter) [Other Translations](#)

82. [Hebrews 4:13](#)

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.

[Hebrews 4:12-14](#) (in Context) [Hebrews 4](#) (Whole Chapter) [Other Translations](#)

83. [James 1:18](#)

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his **creatures**.

[James 1:17-19](#) (in Context) [James 1](#) (Whole Chapter) [Other Translations](#)

84. [1 Peter 4:19](#)

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful **Creator**.

[1 Peter 4:18-19](#) (in Context) [1 Peter 4](#) (Whole Chapter) [Other Translations](#)

85. [2 Peter 3:4](#)

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the **creation**.

[2 Peter 3:3-5](#) (in Context) [2 Peter 3](#) (Whole Chapter) [Other Translations](#)

86. [Revelation 3:14](#)

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the **creation** of God;

[Revelation 3:13-15](#) (in Context) [Revelation 3](#) (Whole Chapter) [Other Translations](#)

87. [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**.

[Revelation 4:10-11](#) (in Context) [Revelation 4](#) (Whole Chapter) [Other Translations](#)

88. [Revelation 5:13](#)

And every **creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

[Revelation 5:12-14](#) (in Context) [Revelation 5](#) (Whole Chapter) [Other Translations](#)

89. [Revelation 8:9](#)

And the third part of the **creatures** which were in the sea, and had life, died; and the third part of the ships were destroyed.

[Revelation 8:8-10](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)

90. [Revelation 10:6](#)

And swear 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:

[Revelation 10:5-7](#) (in Context) [Revelation 10](#) (Whole Chapter) [Other Translations](#)

Today I also found notes:

August 26, 2013

“**The Lord**” is a seven [variant of “sever(e)”] letter word with a stammer in it.

“**King**” → “K” in “g”

Undated

I watched a video by Quirkology—“10 more bets you will always win”:



“Fill a wine glass to the brim (with wine) and ask your friends how many pennies you can drop into the glass before liquid starts to run down the outside.....In fact, you can drop at least **10 pennies inside** without spilling a drop.”

Undated

Today, I watched *MinutePhysics*—"2012 Nobel Prize: How Do We See Light?" and "How Big is the Universe?"

Undated

The WITness = the "child"

sí "hill"-ed

hilt

hold shield "shi→ ish" held

Undated

I heard a preacher preaching about this:

Exodus 32:32 "book of life" = "book of blessing" in Hebrew "thought"

Undated

"vegetables"

veget

beget

PURGATORY

"Purging of the tubes" = laxative effect/diarrhea

"It came to pass..."

I was watching "Rescue Heroes" (on QUBO) with Riley [who loves the QUBO channel] just now. The episode was over "tornado safety." I've always wondered "how" it is safe to be in a ditch, of all things, if you are caught outside during the "event."

QUOTES:

"Only iron can be magnetized."—*Zula Patrol*

Auto-B-Good

EJ: Professor, you don't play.

Prof: Of course I do—especially when I imagine something fun to do.

It's not just "what" god did, it's why he did it—God so loved"—that was the power behind what God did—
quote by TDJAKES

"You bet' not move"—TDJAKES speaking of what mother's would say

"All of us are lame in some way."—Joseph Prince (aired 8-21-13)

"It enhances performance in Holiness when you know there's a net."—Joseph Prince

"Sometimes in your darkest hour you find your strength."—*Surviving Evil* (series)

"Lions are unusually social compared to other cats"—Animal Exploration with Jarod Miller

The following are all Winston Churchill quotes from www.nationalchurchillmuseum.org:

"The whole history of the world is summed up in the fact that when nations are strong they are not always just, and when they wish to be just, they are often no longer strong." (1936)

"Although prepared for martyrdom, I preferred that it be postponed." [until Calvary]

This line from a child's animated series about "cars" speaks of what our "purpose" is all about—i.e. Father's "pleasure"—i.e. "Let Me Entertain You!" My first thought of the "fun thing" he imagined to "do"→"What a 'waste' of good pumpkins!"

“An appeaser is one who feeds a crocodile, hoping it will eat him last.”

“Broadly speaking short words are best and the old words when short, are best of all.” [imagery of telomeres]

“Every day you may make progress. Every step may be fruitful. Yet there will stretch out before you an ever-lengthening, ever-ascending, ever-improving path. You know you will never get to the end of the journey. But this, so far from discouraging, only adds to the joy and glory of the climb.” (January 1922)

“Everyone has his day, and some days last longer than others.”

“History will be kind to me for I intend to write it.”

“It is a mistake to try to look too far ahead. The chain of destiny can only be grasped one link at a time.”

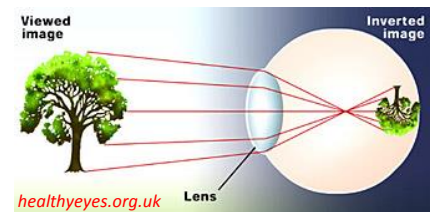
“It’s not enough that we do our best; sometimes we have to do what’s required.”

“Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing ever happened.”

“One ought never to turn one’s back on a threatened danger and try to run away from it. If you do that, you will double the danger. But if you meet it promptly and without flinching, you will reduce the danger by half.” [NUMBER PUZZLE]

“Solitary trees, if they grow at all, grow strong.”

“The farther backward you can look, the farther forward you are likely to see.” [The imagery of how the EYE sees →]



“The price of greatness is responsibility.”

“The reserve of modern assertions is sometimes pushed to extremes, in which the fear of being contradicted leads the writer to strip himself of almost all sense and meaning.”

“The truth is incontrovertible, manic may resent it, ignorance may deride it, malice may distort it, but there it is.”

“There are a terrible lot of lies going about the world, and the worst of it is that half of them are true.”

“To build may have to be the slow and laborious task of years. To destroy can be the thoughtless act of a single day.”

“To improve is to change, so to be perfect is to change often.”

“Writing a book is an adventure. To begin with it is a toy then an amusement. Then it becomes a mistress, and then it becomes a master, and then it becomes a tyrant and, in the last stage, just as you are about to be reconciled to your servitude, you kill the monster and fling him to the public.”

One day I was remembering these words, “chance happeneth,” and thought that that is an unusual verse to be in the Holy Bible. CHANCE. When I hear that word, I think of “gambling”—a “game” of “chance”—i.e. an “eye deal” [“ideal” in a game of “Oh” cards→“Draco”]. So I went to biblegateway.com and looked up the word and words.

Search results for “**chance happen**”:

1. [1 Samuel 6:9](#)
And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a **chance** that **happened** to us.
[1 Samuel 6:8-10](#) (in Context) [1 Samuel 6](#) (Whole Chapter) [Other Translations](#)
2. [2 Samuel 1:6](#)
And the young man that told him said, As I **happened** by **chance** upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.
[2 Samuel 1:5-7](#) (in Context) [2 Samuel 1](#) (Whole Chapter) [Other Translations](#)
3. [Ecclesiastes 9:11](#)
I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and **chance happeneth** to them all.
[Ecclesiastes 9:10-12](#) (in Context) [Ecclesiastes 9](#) (Whole Chapter) [Other Translations](#)

Search results for “**chance**”:

1. [Deuteronomy 22:6](#)
If a bird's nest **chance** to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: [*“Sitting down takes the worry off of your feet.”—Dr. Cynthia James*]
[Deuteronomy 22:5-7](#) (in Context) [Deuteronomy 22](#) (Whole Chapter) [Other Translations](#)
2. [Deuteronomy 23:10](#)
If there be among you any man, that is not clean by reason of uncleanness that **chanceth** him by night, then shall he go abroad out of the camp, he shall not come within the camp:
[Deuteronomy 23:9-11](#) (in Context) [Deuteronomy 23](#) (Whole Chapter) [Other Translations](#)
3. [1 Samuel 6:9](#)
And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a **chance** that happened to us.
[1 Samuel 6:8-10](#) (in Context) [1 Samuel 6](#) (Whole Chapter) [Other Translations](#)
4. [2 Samuel 1:6](#)
And the young man that told him said, As I happened by **chance** upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.
[2 Samuel 1:5-7](#) (in Context) [2 Samuel 1](#) (Whole Chapter) [Other Translations](#)
5. [Ezra 4:8](#)
Rehum the **chancellor** and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:
[Ezra 4:7-9](#) (in Context) [Ezra 4](#) (Whole Chapter) [Other Translations](#)
6. [Ezra 4:9](#)
Then wrote Rehum the **chancellor**, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,
[Ezra 4:8-10](#) (in Context) [Ezra 4](#) (Whole Chapter) [Other Translations](#)

7. [Ezra 4:17](#)
Then sent the king an answer unto Rehum the **chancellor**, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.
[Ezra 4:16-18](#) (in Context) [Ezra 4](#) (Whole Chapter) [Other Translations](#)
8. [Ecclesiastes 9:11](#)
I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and **chance** happeneth to them all.
[Ecclesiastes 9:10-12](#) (in Context) [Ecclesiastes 9](#) (Whole Chapter) [Other Translations](#)
9. [Luke 10:31](#)
And by **chance** there came down a certain priest that way: and when he saw him, he passed by on the other side.
[Luke 10:30-32](#) (in Context) [Luke 10](#) (Whole Chapter) [Other Translations](#)
10. [1 Corinthians 15:37](#)
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:
[1 Corinthians 15:36-38](#) (in Context) [1 Corinthians 15](#) (Whole Chapter) [Other Translations](#)

Like Jesus' disciple, Peter (in Matthew 14), sometimes we have to be willing to **take** a "chance" and get "out" of the boat and "live." [Same imagery of 2 Corinthians 6:17, "Wherefore **come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.**"]

Search results for "**be ye separate**" [only two found]:

1. [Leviticus 20:25](#)
Ye shall therefore put difference **between** clean **beasts** and unclean, and **between** unclean fowls and clean: and **ye** shall not make your souls abominable by **beast**, or by fowl, or by any manner of living thing that creepeth on the ground, which I have **separated** from you as unclean.
2. [2 Corinthians 6:17](#)
Wherefore **come out from among them, and be ye separate**, saith the Lord, and touch not the unclean thing; and I will receive you.

It's time to move beyond the door. The door is no longer an "issue"—now there are "gates."

For my "train"-ing at Emeritus [meaning: "retired with honor"], I had to learn about the elderly. This knowledge helped me to understand a lot about the imagery of the "happenings" (i.e. the things that "took place) in the Holy Bible. The following are notes that I took from the *SilverChairLearning.com* course on Alzheimer's:

"Connecting with the person living with dementia helps de-escalate agitated behavior and allows for a less radical form of behavior management."—*"Focusing on the Person Living with Dementia"*

"**Behavior is a form of communication.** A person living with dementia often expresses herself through actions."

Environmental factors:

- lighting

- noise
- odor
- temperature
- overstimulation caused by visitors

“Quality behavior management focuses on shaping the environment to meet the needs of the person, not forcing the person to meet the needs of the environment.”

“Incidentally, recent research suggests that one-to-one **singing** has many positive effects for people with dementia, even though it is an underused technique. This research also suggests that the ability to sing well is not necessary to make this technique effective; **good** or **bad**, singing can help calm a person with dementia who has become agitated.”

(guitar) **Pick’s disease**—“A form of frontotemporal dementia. Symptoms usually begin around age 55. Pick’s disease negatively affects reasoning, personality, movement, speech, social judgment, language skills, and some aspects of memory.”

“Flexibility and connecting with the person are key elements to preventing and managing difficult behaviors.”

“Remember, as a caregiver you are dealing with a person, not a problem.”

Below are some “Common Behaviors”:

WANDERING

The Minimum Data Set (MDS) 3.0 defines wandering as:

The act of moving (walking or locomotion in a **wheelchair**) from place to place with or without a specified course or known direction. Wandering may or may not be aimless. The wandering resident may be oblivious to his or her physical or safety needs. The resident may have a purpose such as searching to find something, but he or she persists, without knowing the exact direction or location of the object, person or place. The behavior may or may not be driven by confused thoughts or delusional ideas.

When I read that I immediately thought of Abraham: “For he looked for a city which hath foundations, whose builder and maker is God [Who is “invisible”]” (Hebrew 11:10 / cf. Genesis 12). Here are other notes from that same course [I will **not** place them **all** here. You can study it out for yourself, if you wish]:

SUNDOWNING

Sundowning occurs at the end of the day and into the night. It causes the person to be confused and restless and increases other symptoms and behaviors. Sundowning may be related to hunger or fatigue. It may also be related to pre-established lifelong work or activity patterns, such as preparing dinner or going home from work. Inadequate lighting may cause the person to see things that are not there.

Providing a calm quiet setting late in the day may work for some people. For others, providing a distraction or engaging them in something that makes them feel useful may be a solution.

Encourage [**“in core rage”/“incur rage”**] activities, treatments, and exercise earlier in the day so the individual will have fewer stimuli in the evening.

Make sure the person has eaten and make sure to assist her to the bathroom. Hunger or the need to use the bathroom can increase restlessness.

The following is from the section on “Challenging Behaviors”:

Can be caused by:

- Pain or discomfort
- Anxiety
- Lack of sleep
- Either too much or too little stimulation
- Hunger
- A need to use the bathroom

Aggressive behavior can be a nonverbal means of communication.

A catastrophic reaction is one that is out of context for the situation. The person reacts as if a tragedy has occurred. [**This is the result of too much stimuli at one time. The use of a snoezelen (pronounced— snə za’ len) room (“quiet room”) would be of great benefit to prevent this.**]

The following is from the section on “Medication”:

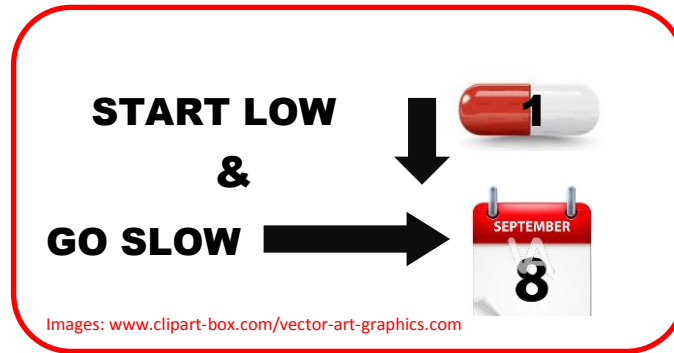
- **Antipsychotics**
- **Anti-anxiety agents [Ativan & Xanax—reduce anxiety and tension—both can “cause” confusion and mood changes]**
- **Antidepressants [Paxil & Cymbalta]**

Antipsychotics target behaviors such as

- delusions
- hallucinations
- suspiciousness
- hyperactivity
- decreased ability to manage ones daily living activities
- aggressive behaviors [Risperdal, Abilify, Zyprexa]

Mood = color

“Medication should always be administered in the lowest dose that effectively manages the situation. The motto is, ‘Start low and go slow.’” [**There was an image on the training page that resembled the one below.**]



The following is from the section on “Health Insurance Portability and Accountability Act (HIPAA):

“The Health Insurance Portability and Accountability Act of 1996 (HIPAA) gives everyone in the United States a federal right to privacy. It created a national standard related to the privacy of health information and gave the federal government a way to regulate and enforce this right.”

HIPAA Mega Rule (Jan 2013→ becomes effective in Mar. 26, 2013 with a compliance date of Sept. 23, 2013)

- **Tougher enforcement actions**
- **Expanded privacy protection**
- **New limits on use and disclosure of PHI** (protected health information)
- **New individual rights**
- **New scope of HIPAA to include Business Associates (BAs—vendors or independent contractors)**

State law may be stricter. In this case, follow state law.

Privacy Rule applies to all PHI (protected health info)

Security Rule applies only to electronically transmitted or stored (E PHI).

HIPAA has three separate phases:

1. **Electronic transaction standard**
 2. **Security standard**
 3. **Privacy standard**
- **Electronic standard sets a format for use when filing electronic claims to receive payment for services to a resident.** (effective Oct. 2002)
 - **Security standard explains the steps needed to protect electronically stored or transmitted health information. This standard prevents computer data and other information from being used inappropriately.** (April 2003)
 - **Privacy standard helps ensures that confidential medical information is used for healthcare purposes only.**

1. Addresses who has the right to disclose and use PHI and when they can do so.
2. Applies to all PHI, whether expressed orally, in writing on paper, or electronically transmitted on a computer or fax machine

Security Standard

Physical safeguards are the measures required to protect electronic systems, equipment, and the data they hold from threats and unauthorized use.

Offsite backups of computer records

Technical safeguards refer to technology and how it is used to protect health information and to control access to it.

Administrative safeguards...?...technology, policies, and procedures used to protect data and control access to data. These **safeguards** can be achieved by limiting access to computers and software programs to the **authorized** staff members who need this information.

E PHI, which is individually identifiable health information (IIHI) in electronic form....

If the community uses only firewalls or other methods to control access, they are in compliance with the security rule, but the E PHI is considered **unsecured**.

Secured E PHI is information that has been encrypted using an approval method as defined by the government.

Other examples of electronic storage media include removable memory devices, such as magnetic tape, magnetic disks, floppy disks, optical disks, CDRs, CD-RWs, DVD-Rs, DVD-RWs, and digital memory cards.

Examples of transmission media include the following:

- the interned [this is what it showed, but I believe it should be "internet"]
- an extranet —? what is that
- leased data lines
- dial-up data lines
- private networks
- physical movement of removable or transportable storage media

Electronic media do NOT include voice transmissions, as cell phone or telephone usage, or fax transmissions.

Workstation consists of any equipment that is used for E PHI, including laptops, computers, and **handheld devices, such as personal digital assistants (PDAs).**

Definitions (HIPAA)

A "**covered entity**" is any organization that provides care to the public.

"**Health Information**" is information the community creates or receives that relates to a resident's past, present, or future health. This includes her healthcare history, provision of healthcare services, and payment for that healthcare.

“Identifiable health information” is health information that can be linked to a resident through such things as a name, address, social security number, date of birth, or medical record number.

“Use” is the sharing, utilization, examination, or analysis of identifiable health information within a community that maintains it. Use is an **internal** function.

“Minimum necessary”—disclose only minimum necessary information to accomplish the purpose of the disclosure. You do not need authorization from the patient or designee to release this type of information.

HIPAA requires that an authorization be detailed and limited [sounds like a car] to **a specific time and set of conditions**. Authorizations are required

- before use of information for research, marketing, and fundraising
- before disclosure of psychotherapy notes
- before resident’s name is added to the community directory

The following is from the section on the **“Red Flags’ Rule”**:

- **Protects health information, addresses identity theft**
- **Enforced by Federal Trade Commission** (since 2010)

Two requirements to be considered subject to this law:

Only if the organization is a CREDITOR with COVERED ACCOUNTS will it be required to implement a written program

Under the Red Flags Rule, any community that is a creditor with covered accounts is required to implement a written program to identify and address any red flags that could indicate theft in those accounts.

“Creditor” can be an organization that regularly defers payments for goods or services. This can be as simple as providing a service and then sending a bill later.....can also be an organization that obtains or uses consumer reports, directly or indirectly, in connection with a credit transaction....can be an organization that furnishes information to consumer reporting agencies in connection with a credit transaction.”

Exemption for healthcare providers

Covered Accounts: The law’s definition of this refers simply to any account that allows multiple payments, such as for ongoing services, or an account that is at high risk for identity theft.

Examples of Red Flags:

- Suspicious documents—altered and inconsistent with what resident told you

- Suspicious identifying information → *look for inconsistencies*
 - Suspicious activities—bills for services not received
 - Notices of identity theft—from law enforcement, insur(ed?) or the victim
-

The following section is on “**Ethics**”:

- System of moral principles [*Prince*]
- Rules of conduct recognized in respect to a particular class of human actions or a partial group, culture etc.: business ethics
- The study and examination of moral and social responsibility in relation to business practices and decision making in business

Collusion [*variant of “collision”*]—“A secret agreement or cooperation especially for an illegal or deceitful purpose.”

August 5, 2013

Hours after writing the above paragraph, I am informed that I have training I have to complete (for my job) through the Silver Chair Learning employee training. There was a section on “Back Injury” that said the following:

The following section is on “**Back Pain**”:

“Sitting is actually harder on your back than standing! Sit up straight. Again, don’t slouch. If you must sit for a long time, consider using a pillow or towel to support your lower back!

Select a chair that fits you. Make sure that when you are sitting, you sit upright and that your weight is supported. Your knees should be slightly higher than your hips.”

“Remember: ‘Sit tall, stand tall, walk tall.’”

(*When lifting something heavy*) “Test the weight by **lifting a corner** of the object.”

There is a large section on “**Sexual Harassment**” that I will, for the most part, leave for you to study on your own if you desire better understanding of the imagery.

- The Equal Employment Opportunity Commission (EEOC) defines Sexual Harassment as:
 - “Unwelcome and unsolicited conduct of a sexual nature including, but not limited to, unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when the conduct is either directly linked to the grant or denial of an economic **quid pro quo** [*“something given or received for something else”*] or where it has the purpose or effect of unreasonably interfering with the individual’s work performance or creating a hostile, offensive, and intimidating work environment.”
- EEOC guidelines define two types:

- a. Quid pro quo harassment
- b. Harassment that creates a **hostile work environment** [must be severe enough to negatively impact an individual's work environment] [LAW created a hostile ("host tile") work environment for DEATH.]

The discussions included the following topics:

- Verbal and Non-verbal ["innuendos" → "hints or sly remarks"]
- Visual Sexual harassment
- Physical Sexual harassment (6 types)
- Psychological and Sexual Harassment
 - "From a psychological perspective, harassment of any kind is bothersome, demeaning, irritating, and annoying"
 - "Most sexual harassment is simply disrespectful behavior toward others. Sometimes, it consists of someone abusing her authority. All employees suffer when abusive or demeaning behavior is tolerated in a workplace"
 - "Sexual harassment takes a variety of forms, some mild and others severe. The behavior may range from an offensive joke to physical assault [from the "riddle" [telling an ob-"scene" or "off color" joke] to the "cross"]."
 - "Sexual harassment does not occur just between a male boss and a female subordinate. Sexual harassment may involve the following people:
 - a. Co-workers
 - b. A subordinate harassing a supervisor
 - c. People of the same gender
 - d. A third-party **observer**"

The following is on "**Infection Control**" (and "**Cross-contamination**):

"Infections occur when **certain** conditions exist. These conditions combine to create the chain of infection, which is a series of links that must be in place for infection to occur.

First, there must be a germ.

Next, the germ needs a place to live. Let's say that the germ lives in Mr. Smith.

Then, the germ needs a way to leave its home.

For example, Mr. Smith is not feeling well.

His eyes are watery, his nose is running, and he is sneezing.

To complete the chain, the germ needs a way to enter and infect another person. This person must be a vulnerable host who provides the right environment for the germ to live.

To prevent infection, you must break one or more of the links."

"**Clean hands** are the single most important factor in preventing the spread of healthcare-associated infections."

Consistency is crucial!

Hemodynamic—related to the forces that circulate blood through the body.

PICCs [variant of “Pick’s”]—peripherally inserted central catheters or central lines

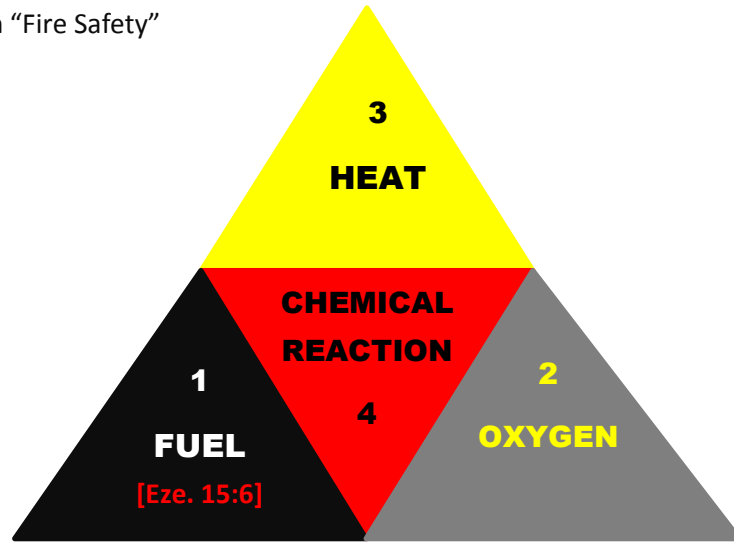
PPE—personal protective equipment

POCT—point-of-care testing: devices such as glucometers, coregulation meters such as the PT/INR coagulation meter

Enterococcus is an organism common in the intestines.

The following section is on “Fire Safety”

When I studied chemistry, my teacher wrote the word, “**change**,” as three dots in the shape of a pyramid:



Fire needs **16%** Oxygen → Air has **21%**

“Once you have fuel, oxygen, and heat together in the right amounts and **under** the right conditions, a chemical reaction can happen, and a fire occurs.”

“The important thing to remember is that **all four** of these elements are needed to create and **sustain** a fire. If you take any of these four things away, a fire will not start or you will put out the fire.”—*Silver Chair Learning: “How a Fire Starts and Stops”*

Rescue

Activate the alarm

Confine the fire

Extinguish or evacuate [“evacuate” also sounds like an “enema”]

“Is there a fire in your community? Remember to **RACE** and follow your community’s fire plan.”

Helping evacuate the Disabled—ways to carry:

- Swing carry—2 workers [DNA imagery]
- Blanket drag—by yourself
- 2 person, single-file carry—resident w/ cast on lower body placed in a sitting position

The “ways to carry,” in some way, **all** represent **DNA** imagery.

PASS:

Pull the pin

Aim the nozzle [at the **base** of the flame!]

Squeeze the handles

Sweep and spray [back and forth motion like a pendulum—i.e. “to and fro”]

EMERITUS—“The word ‘emeritus’ comes from the Latin word describing someone who is retired and who maintains their honorary rank and title. It means ‘retired with honor’.....Our logo, the oak leaf, is a symbol of strength, wisdom and beauty. It symbolizes our residents and our company.”—Emeritus Senior Living

I’ve been thinking about “addictions.” I now believe we all have them—in various forms. There are children who have the “just-gotta-have-it” syndrome. With their short attention spans, their “addictions” are “short-lived.” It seems to me, the older we get the harder it is to let go of that addiction until we come to a “certain” age [which is probably different for each of us] where we come to some sort of realization of the meaningless of it all and, by some means, we are able to “let it go.” I used to be addicted to “preaching.” I always started my day with a sufficient amount of it—daily [Sunday-to-Sunday]! I spent hours listening to the “Word.” My day didn’t go right for me if I didn’t get my “dose” of the “Word.” I heard Joyce Meyer say that about her “prayer-time.” What is it that you “need” to get “your” day going “good”? Well, according to the imagery, **THAT** would be “your” addiction.

This came to my mind and I recalled it coming to my mind many years ago (when I was 27 and on an interview to work for a children’s home)—it stood out then as now—I don’t know “why”: “But a certain fearful looking for of judgment” (Heb. 10:27). I have placed the entire chapter below. Perhaps, its words say more to you “now” than ever “before.”

Hebrews 10 (King James Version)

¹ For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

² For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

³ But in those sacrifices there is a remembrance again made of sins every year.

⁴ For it is not possible that the blood of bulls and of goats should take away sins.

⁵ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

¹³ From henceforth expecting till his enemies be made his footstool.

¹⁴ For by one offering he hath perfected for ever them that are sanctified.

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that he had said before,

¹⁶ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

²⁰ By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

²¹ And having an high priest over the house of God;

²² Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

²³ Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

²⁴ And let us consider one another to provoke unto love and to good works:

²⁵ Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

²⁶ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

²⁸ He that despised Moses' law died without mercy under two or three witnesses:

²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done **despite** [curious word choice] unto the Spirit of grace?

³⁰ For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

³¹ **It** is a fearful thing **to fall** into the hands of the living God.

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

³³ Partly, whilst ye were made a **gazingstock** both by reproaches and afflictions; and partly, whilst ye became companions of them that were so **used** [I recall this word having some significance in Judges 14:10, 20 // compare letter imagery of "so used" → "housed"].

³⁴ For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods [like perishable food in the refrigerator], knowing in yourselves that ye have in heaven a better and an enduring substance.

³⁵ Cast not away therefore your confidence, which hath great recompence of reward.

³⁶ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

³⁷ For yet a little while, and he that shall come will come, and will not tarry.

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

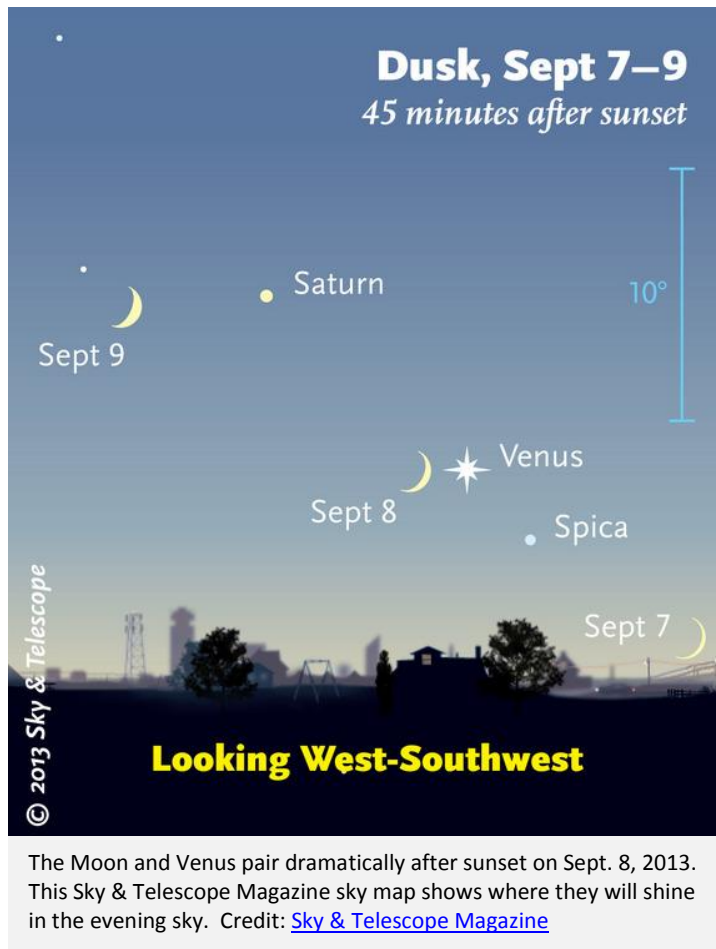
³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul [I believe this speaks of Father's soul, not ours.].

There is a nocturnal event happening—Venus appearing near the moon in a dramatic “close encounter,” so to speak. They will appear side-by-side and Venus will be its brightest of all such encounters this year. I was outside and saw its magnificent beauty. It reminded me of a small tugboat pulling a “massive” ship against

the wind. From where I was watching, there were no other visible lights in the sky—just the two. I've included an article from Space.com about the event:

Venus Near Moon In Dramatic Sky Show Tonight: How to See It

by Joe Rao, Skywatching Columnist | September 08, 2013 09:23am ET



A planetary meet-up will create a potentially dazzling celestial display this evening (Sept. 8), a cosmic show involving the two brightest objects in the nighttime sky: Venus and the moon.

The planet [Venus](#), which has been languishing low in the dusk all summer, at last manages to stay above the west-southwest horizon as late as the end of evening twilight. About 45 minutes after sunset on Sunday (Sept. 8), look toward the west-southwest horizon to see Venus hovering rather close to a waxing crescent moon — an eye-catching tableau in spite of the pair's low altitude in the night sky.

Weather permitting, Venus will likely catch your eye first; it will be shining less than 10 [degrees](#) above the horizon — less than the width of your clenched fist held at arm's length. Make sure that you have a clear and unobstructed view toward the west-southwest, with no trees or buildings in the way. Now look off to the lower left of Venus and you'll also see the slender sliver

of a waxing crescent moon. This eye-catching duo will quickly descend as the sky darkens, finally setting about 1.5 hours after sunset beyond the west-southwest horizon. [[Venus and the Crescent Moon: Amazing Photos of Night Sky Lights](#)]

A striking celestial pair



Sun., Sept. 8, sunset. The thin waxing crescent moon passes just south of the bright planet Venus, low in the western sky just after sunset. Spica is to their right and Saturn is to their left. Credit: [Starry Night Software](#)

Of all the pairings of [Venus and the moon](#) that have already occurred this summer — or will occur during this upcoming fall and early winter season — tonight's will be by far, the closest. Not to mention also that the two will attract immediate attention because of their great brightness.

Venus shines at magnitude -4.1 , on the astronomical brightness scale, which makes it 11 times brighter than Sirius, the brightest star. On the magnitude scale, objects with lower numbers appear brighter, with negative numbers denoting extra-brilliant brightness.

[The moon](#) will be 3.5 days past new phase and about 13-percent illuminated. Look also for the beautiful phenomenon known as "earthshine" — sunlight reflected by the Earth, directed toward the moon and dimly illuminating its dark portion with a faint gray-blue glow. That effect will impart an almost three-dimensional appearance to the moon and will enhance the overall scene.

Venus is currently 99.3 million miles (159.7 million kilometers) from the Earth, while the moon is only about 235,800 miles (379,500 km) away; as a result Earth appears to move much more rapidly against the background stars than Venus in the [September night sky](#). As a consequence of this rapid movement, when the sun sets on the following evening (Monday, Sept. 10), the configuration between Venus and the moon will have radically changed.

In fact, the moon — whose illuminated sliver will have noticeably widened to 21 percent — will now be positioned far to the east of Venus, and to the left, but closer to and slightly below another planet: Saturn.

September 9, 2013

It's after midnight and I'm waiting for my internet security to finish running a scan on my computer. It's been at "99% completed" for nearly an hour. My scans tend to always take the longest time to run during that last 1%. I prefer to wait for it to stop, so I've spent the time playing solitaire on my computer—"FreeCell" and the "original" versions.

For a long time now (many weeks), I have been trying to wrap my head around the imagery of what the majority of us humans would consider to be the "negatives" of our existence on this planet—i.e. war, famine, death, poverty, and porn. There is something there that is more "pro"-found than anything that I have discovered so far—but it eludes me. I don't possess the knowledge (or the "back"-ground) needed to grasp the significance of what I believe is "yelling" to me. A truth that is wanting to be "found"—and, yet, I cannot

grasp it. It is like that erotically dancing sunbeam over my bed. If only I could hold on to it long enough to interpret its meaning and then convey it in an intelligible manner to others. But for now, it is only a “feeling.”

Before I begin the next paragraph, I want to insert the following definitions here to give it better “perspective”:

brose—*n* [perh. alter of Sc *bruis* broth, fr. ME *brewes* [brews/bruise]—more at BREWIS] (1515) : a chiefly Scottish dish made with a boiling liquid and meal

broth—*n*, *pl* **broths** [ME, fr. OE; akin to OHG *brod* [broad?] broth, L *fervere* to boil—more at BURN] (bef. 12c) **1** : liquid in which meat, fish, cereal grains, or vegetables have been cooked : STOCK **2** : a fluid culture medium

brothel—*n* [ME, worthless fellow, prostitute, fr. *brothen*, pp. of *brethen* [“breath in” // variant of “brethren”] to waste away, go to ruin, fr. OE *brēothan* to waste away; akin to OE *brēotan* to break—more at BRITTLE] (1593) : WHOREHOUSE [“a building in which prostitutes are available”]

brother—*n*, *pl* **brothers** also **brethren** [ME, fr. OE *brōthor*; akin to OHG *bruodor* brother, L *frater* [“freighter”], Gk *phratēr* member of the same clan] (bef. 12c)....

When I watched the documentaries on Pompeii, one of them mentioned something about a “brothel.” They said that it was located in the **center** of the city and was visited by men of all walks of life—the aristocrat, politician, and the common man. There were no negative feelings or thoughts associated with such things as a “public” sex house—hence, its location in the “center of all things.” When I thought of this, I thought of a passage of Scripture in Ezekiel 24—verses 1-14—imagery of the “**melting pot**.” I’ve placed the entire chapter below:

Ezekiel 24 (King James Version)

¹ Again in the ninth year, in the tenth month, in the tenth day of the month [imagery variant of 9-1-1], the word of the Lord came unto me, saying,

² Son of man, write thee the **name** of the day, even of this same day: the king of Babylon **set** himself against Jerusalem this same day.

³ And utter a parable unto the rebellious house [re-“bell”-IOUs], and say unto them, 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 [“commit” them], 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 bones of it therein.

⁶ Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

⁷ For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

⁸ That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

⁹ Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

¹⁰ Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

- ¹¹ Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.
- ¹² She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.
- ¹³ In thy filthiness is lewdness: because **I have purged thee, and thou wast not purged**, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.
- 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.
- ¹⁵ Also the word of the Lord came unto me, saying,
- ¹⁶ Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.
- ¹⁷ Forbear to cry, make no mourning for the dead, bind the **tire** of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.
- ¹⁸ So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.
- ¹⁹ And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?
- ²⁰ Then I answered them, The word of the Lord came unto me, saying,
- ²¹ Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.
- ²² And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.
- ²³ And your **tires** shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall **pine** away for your iniquities, and mourn one toward another.
- ²⁴ Thus Ezekiel [**“easy key EL”/ “easy keel/kill”**] is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.
- ²⁵ Also, thou son of man, shall it not be **in the day** when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,
- ²⁶ That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?
- ²⁷ **In that day** shall thy mouth [**a hole in the face**] be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.

I want to place here some other definitions that caught my attention:

Brussels carpet—*n* [*Brussels, Belgium*] (1799) : a carpet made of colored worsted yarns first fixed in a foundation web of strong linen thread and then drawn up in loops to form the pattern [every word of this definition conveys imagery we have already discussed—but why “Brussels” and why “Belgium”?]

Bryn-hild—

(em)bryology— *n* [Gk *bryon* moss + ISV *-logy*] (1863) **1** : moss life or biology **2** : a branch of botany that deals with the bryophytes [this brings to mind Deut. 7:1, “...the **Hittites**, and the **Girgashites**, and the Amorites [**“Amor”** rights], and the **Canaanites**, and the **Perizzites**, and the **Hivites** [**“hive”**], and the **Jebusites**, seven nations greater and mightier than thou”]

bryony—

1do—

2do—

3do—

Please study the “**do**” definitions on your own. They are rather lengthy—more so than I am interested in typing right now—but they are “**worth**” the look!

“Do” has also become a slang for “having sex”—often followed by a “**pro-noun**”—the object of the intention.
[“pronoun” → pronouncement / prone → porny]

August 15, 2013

My sister, Debbie, does something in her driving that is uncommon. When she turns her head to look away from the road, she turns the steering wheel in the “opposite” direction. Most people move in the direction in which they are looking, but not my sister. She is an “exceptional” person. There are many things I find to be “exceptional” about my sister—one being her “bulldog” determination. Some have mistaken her kind, gentle spirit as a sign of weakness. But she is a fighter at heart. Deb is a spirit who **refuses to quit**—regardless of the “odds” against her. She is one you wouldn’t wish to contend with if you really, really knew her. The problem is, people see her sweet, gentle nature and mistake it for weakness. They couldn’t be any further from the truth. My sister is the person who “runs” to the “frontline” of the battle. She has spunk, guts, and backbone—very much like my mother. Unlike my mother, who was very particular about “which” battle to fight, Debbie is **always ready** to champion a cause—even when it’s not “her” war to fight. I sometimes find myself advising her to “let it go.” She believes in “lost” causes, and she fights for the “week”!

As we drove through Texarkana [a city that straddles two different states—Texas and Arkansas], we saw, in the distance, a huge fire in a field. We began speculating as to whether or not it was set by someone smoking a cigarette or a “controlled” fire set by the local fire authorities to prevent an even worse fire from occurring—a fire that could destroy houses, “properties,” and “lives.”

“Controlled” fire. How do you “control” something as “volatile” as “fire”?

Proverbs 6:27,

“Can a man **take** fire in his bosom, and his clothes not be burned?”

“**Take**” is **STRONG’S #2846** (châthâh pronounced *khaw-thaw*)—“a primitive root; **to lay hold of**; espec. **to pick up fire**:—[rendered in translation as] heap, take (away).”

Besides all of the other meanings of “fire,” I would like you to, especially, consider here the following excerpts of each definition:

1Fire—n **1 b** (1) : burning passion : **ARDOR** (2) : liveliness of imagination : **INSPIRATION**

2Fire—vb **1 b** (1) : to give life or spirit to : **INSPIRE** (2) : to fill with passion : **INFLAME** **c** : to light up as if by fire **2 a** : to drive out or away by or as if by fire **b** : to dismiss from a position

fiery—adj **3** : of the color of fire : **RED** <a ~ sunset> **4 a** : full of or exuding emotion or spirit <a ~ sermon> **b** : easily provoked : **IRRITABLE** [like a “bow EL” = “bile” (U.S. southern vern.)]

August 16, 2013

Today I heard a sermon by Carman, “Six Feet Under and Six Feet Over,” taken from John 11:35, “Jesus wept.” When Carman mentioned another verse in this chapter, “Take me to the place where you’ve buried him,” I thought about the imagery of “buried alive.” Carman made this point speaking of Jesus’ tomb:

“That tomb that was a symbol of **‘failure’** is now a symbol of **‘life’**; and we fly halfway around the world to see it.”

August 16, 2013—(this is dated the 16th but it is probably the 17th)

When I was younger, I seldom asked people “how” they were “doing.” I saw no need to do so. I was very good at “reading” other people’s emotions. I could tell when something was wrong even when they were able to successfully “hide” it. My mother referred to that “gift” as being “sensitive” [but not in the sense of the word as we use it today]. It was only to those who seemed out of sorts that I would enquire of their well being. To ask that question of someone I knew was happy and well, to my young mind, served no purpose other than to “waste” time. Desiring to improve my communication skills, I decided that that “waste” of time wasn’t a waste after all because some people seemed to think that you don’t care if you don’t ask. Therefore, for the sake of relationship building, I decided that asking served a purpose even if I already knew the answer of the “reply.”

August 18, 2013

I **often** mute the sound on my computer for one reason—I don’t like the sound of WINDOWS opening. It’s an irritation [Eerie-ta-shun] that “grew.” I didn’t start out disliking it. At first, I found the sound of it to be only obnoxiously loud. But hearing it every day?!!! Well, it became a little too much—not just for my ears. My entire being began to feel it. It became the equivalent of someone running their “nails” across a chalkboard.

September 10, 2013

Today I merely finished typing what I had written days and weeks before. I tied-up loose ends!

My computer started running slow so I turned it off to restart it. When I did, it updated—only 1. When I turned it back on and went into my documents, all of the “Word” icons (which are “blue”), were “orange.” I had no clue what that meant. So I tried to open this document. A window opened telling me that I was trying to open a Microsoft “Word” document but that Microsoft “Office” was recommended. It gave me no option of opening my document using the “old” way—Microsoft Word. And it wanted me to purchase Microsoft Office if I did not already own it. I had to “figure”-out a way to get **around** it.

August 26, 2013

I woke up this morning with the thoughts of **“yes”-“stir”-“(the) day”** on my mind. Everything has been such a struggle lately. I struggle to be where I don’t feel led to be. I struggle to do what I don’t feel led to do. It’s all becoming harder and harder. And last night, I decided to “stop.” If the grace to do something is not “there,” I just simply won’t do it any longer. If the grace to be a “certain” place isn’t “there,” then I simply won’t “be” there. I realized something this morning that has eluded me before—we are all supposed to be living Jesus’ “resurrected” life, not His “pre”-resurrected life. In His “before” life, He “struggled” to get to where He wanted to be—he walked for miles and days and “interred” through “doors.” But, in Jesus’ “post”-resurrected life, He only “walked” when He wanted to. He simply “appeared” at all other times—**travelling at the speed of “thought.”** No struggle, no “La Bore”—a total state of peace.

August 28, 2013

It's well after midnight. Almost 1:00 a.m. I was finishing up typing out my old notes that included Luke 13 when I saw on the opposite page, Luke 12:16-21. Sandwiched between these two passages is imagery I want to talk a little about. There's a lot there but you can read it for yourself and see the things in verses 16-19 that I don't mention now.

I read verse 43—"Blessed is that servant, whom his lord when he cometh shall find so doing." I wanted to know "what" that servant is **found** "doing"—so I backed up a few verses.

Luke 12:35-40,

"Let your loins be girded about, and your lights burning [as I am typing these words, I am reminded of what Jesus said to Peter in the book of John 21:18 and John's vision of Jesus in Revelation 1:13 // the "lights burning" brings to my mind Gen. 1:14-15—the "sines"]; 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 [cf. Rev. 3:20]. 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 [like Lazarus] and serve them. And if he shall come in the second watch [story involving Michael, Lucifer and the "Angels"], or come in the third watch [referring to us and "our" stories], and find them so, blessed are those servants. 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**. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

The imagery took me back to my question about why Christians watch pornography. I don't fully understand about "porn." That is a "word" question, I believe. I will leave it to a preacher to fully explain it. I prefer to uncover the math imagery. And perhaps one will better reveal the other. We will see as only time will tell.

September 9, 2013—(continued)

"Good as evil" and "evil as good." A matter of perspective? I know there is more to it than that and it speaks of the difference between "Heaven" [Michael, Lucifer and the "Angels"] and "Earth"—akin to the difference between Disney's *"Mulan"* and a porn film [earth represents the latter].

War is seen as both a positive and a negative—it all depends upon which "side" of the conflict you are on. It, sometimes, becomes "necessary" in defense of the weak and/or the innocent. There are situations that arise that cause us to "demand" action. I am reminded of WWII when America sat idly by while Hitler slaughtered 6 million Jews. It was only when the violence came to our own "doors" that we became willing to actually "do" something (by "entering" the "fight") other than "profit" from the "world's" loss. We pulled ourselves out of an economic pit, watching as the rest of the world slaughtered themselves. Today, war has become a "commonplace" thing. Before one can fully end, another begins. We've grown "used" to the "turbulence."

There are those who take pleasure in-war—the aggressors who believe that "war" is the only "way." Though they are very "few," they "in"-list many to help them—the "sold"-iers. I believe that, in some way, we are all soldiers fighting in someone's war, if not our own. It may be marital, economic, political, educational, or social—or a combination of these. But, regardless of "which" it is.....**WE FIGHT!!!!**

And I have grown tired of fighting.

"You must learn to listen as well as you fight."—Merlin (BBC series)

Father's story is the story of "how" the old married the new and together they begat→began "a new thing"—a story of the predator [LION] and the prey [LAMB]. I think that that is the simplest explanation of the imagery of war, porn, child molestation, homosexuality, rape, and murder.

I heard it said that the more complicated a life is, the greater the "need" for "play." What we seldom realize is that that "play" is probably considered by some as "child's play"—and thus, it is "shunned" by MANY. The complications of Father's "life"—i.e. His MANY "children" [like the "woman in the shoe who had so many children she didn't know what to do"] (all saying, "Gimme, gimme, let me have")—have increased Father's "pleasure"; thus, meeting His "need" for such.

Like the guy with the pennies in the wine (page 217), Father decided that 10 was not enough, so He filled His glass with 100 and, though the glass overflowed, it is never "empty"! It became for Him a "well" of eternal youth and beauty.

Below are excerpts from the television series, *LEVERAGE* (a series about four "thieves" and the former insurance agent who hunted down their stolen "booty" who now steal from other thieves, or "crooks," on behalf of the "innocent" who were "victimized" by the rich and powerful who see themselves "above" the law):

LEVERAGE: The Nigerian Job

Parker [a female]: What is it with women and shoes?

LEVERAGE: The Bank Shot Job

Parker [also, the Thief]: Sometimes, "bad guys" are the only "good guys" you get.

LEVERAGE: The Juror #6 Job

Hardison [the computer Hacker—playing the role of a lawyer] giving the closing argument of a trial about a drug that allegedly killed a man. Hardison represents the family of the "victim":

You know a week ago you were all strangers...a-and then the same thing happened to all of you...You got that envelope...You know the ONE...Comes in the mail. It says, "County of Los(t) Angeles," on the top. You open it like this [mock motions of "peeking" into an envelope]—"Oh God!"...You know.....[more somber] A week passes...you watch the witnesses parade through...you listen to the lawyers argue...Suddenly, you're not strangers anymore. Some of you even made friends...It's not as bad as you thought, right?...But then the judge asks you to deliberate...And you have a moment of doubt...I'm not a doctor, I'm not a scientist. How can I tell if Ernesto Vargas died using FASTLIFE...H-how can I be sure?...But that envelope entrusted you with the most important obligation of citizenship. And that is...to find the truth. So important, that we dare not give it to "one" person, but to TWELVE "strangers." Now all I ask is that y-you go into that room...and you work together, and you find the truth...I have faith that you'll reach a just decision.

"Right now, the future I see doesn't look so great. The good news is:
the future is always changing—
in the largest of ways and the smallest of things."

—PUSH (the motion picture)

—PUSH (the motion picture)

September 13, 2013



Every “passage” of Scripture “leads” to an answer, but if you don’t know the question, then the answer has “**know**” value!

Philippians 3:7-21, “But what things were gain to me, those I counted loss for Christ. Yea 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 [cf. Deut. 23:13-14], that I may win Christ, And be found **in him**, not having **mine** own righteousness, which is of the law [law represents the “neg.”], but that which is through the faith of Christ [faith represents the “pos.”], the righteousness which is of God by faith: **That I may know him**, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. **Not as though I had already attained, either were already perfect:** but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, **I count not myself** [“Though I be nothing” = zero] to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark [imagery of the “number line” → “behind” = negative “end” // “before” = positive “end”] for the prize of the high calling of God in Christ Jesus. Let us therefore, **as many as be perfect** [think in terms of “grammar” → “tense” and “participle”], be thus minded: and if in any thing [“anything” with a “void”/stammer] ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto **we have already attained**, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an **en**sample. (For many walk, of whom I have told you often, and now tell you **even weeping** [“Jesus wept” (John 11:35)]/“even” is analogy to “left & right,” “right & wrong,” “good & bad,” etc. → “opposites”), that they are the enemies of the cross of Christ [“cross” = the x, y axis]: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven [the positive quadrant]; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able **even** to subdue all things unto himself [imagery of the “negative” quadrant which is the exact opposite of the positive].”

“That I may **know** him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;” [A real mathematician can correct the parts I have wrong.]

Power of his resurrection

$$0^n \quad [\text{where } n = 0!]$$

Fellowship of his sufferings

Twenty years ago my niece, Niki, would often say to me, “SuSu, you’ve got to...”

(x, y) “co-ord-in-ate” —speaking of my wardrobe.

Conformable unto his death

$$x = 0 \quad y = 0$$

[0 = “zero” / “Oh”

= the “**number**” and the “**letter**”

represent the **same** “thing” in the

imagery—i.e. “**nothing**” [sí-lent partner to “**ONE**”]

The **true** measure of a “man” is the
measure of his heart.

September 14, 2013

I was thinking of British imagery—i.e. “the Pond,” and “Camelot.” I don’t fully understand the imagery of an “ocean” being a “pond” other than what the scientists were saying about our being like fish in a pond. But “Camelot” brought to mind different imagery:

Camelot → “came a lot” // came “Lot” → The name “Lot” means “veil.”
Cām-e-veil → came evil
In modern day usage “cam” can also be “camera”
→ Cam(era) evil
→ Cam(era) veil
→ Cam(era) vile [which takes it back to “porn”]

Undated [I found this today (9-15-13)]

“To love someone is to give them the freedom to be themselves.”

—Tasha Dolhanyk (from album *Timeline Photos* by SunGazing)

September 15, 2013

I am watching *Animal Exploration with Jarod Miller*. They are featuring animal “actors.” The “predatory” bird trainer was mentioning how owls are very “auditory” and eagles are very “visual.” Those facts may be important when you study the parable—we are compared with “eagles” in the parable. And eagles fly so far away from their prey that they may never “hear” a single sound they make—but they “see” every **movement** they make.

I’ve been thinking: To tell the whole of Father’s story, we must put “modesty” aside. So maybe a “preacher” is not the right one to tell the “whole” story. It must be told in an arena where “sex talk” is not taboo because the story that sex tells must be part of the conversation [which is why “*Song of Solomon* [or, *Songs*” exists in Scripture]. And “church” is not the appropriate place for that conversation. The scientific arena is the best place. The psychological, sociological, and physical aspects of our existence tell a major part of the story that is often overlooked in the spiritual arena. But for those who seek greater understanding of the parable, understanding **all** aspects of our existence is necessary to know the whole story. And sex is a major part of our existence. Without it, Adam would have remained “alone” [this is the way Father gave it to me and it is not a false statement—husband and wife are ONE and there is not a “second” (Eph. 5:31/Ecc. 4:8)].

Tonight, I got these quotes from Dale Bronner:

“Faithful people must sometimes walk in darkness.”

“Faith that is born in the light is developed in the darkness.”

“Darkness always has an expiration date.”

“Your sun may set, but it will rise again.”

Based upon Psalm 57:8—“You have the ability to [initiate change].”

My sister and I are watching *Whale Rider*. It made me realize that many cultures “sing” as part of their cultural “tra(d)ditions,” and many languages sound like “music.” How are musical intonations associated with numbers? And what ramifications do they have in the “math” imagery?

“When you extend your tongue, you’re saying to your enemies: ‘I’m gonna eat you, Your eyes will roll back. Your head will be stuck on the end of my stick.’”

—*Whale Rider*

According to biblegateway.com there are 160 references to “tongue” in the Holy Bible.

42. Psalm 64:3, “Who whet their **tongue** like a sword, and bend their bows to shoot their arrows, even bitter words:” [There’s lots of imagery in the Wisdom literature—too much to list here.]
88. Isaiah 57:4, “Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the **tongue**? are ye not children of transgression, a seed of falsehood.”
106. Mark 7:35, “And straightway his ears were opened, and the **string of his tongue** was loosed, and he spake plain.”
133. 1 Corinthians 14:9, “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.”
139. 1 Corinthians 14:22, “Wherefore **tongues** are for a sign [cf. Gen. 1:14], not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.”
141. 1 Corinthians 14:26, “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a **tongue**, hath a revelation, hath an interpretation. Let all things be done unto edifying.”
142. 1 Corinthians 14:27, “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.”
151. **Revelation 5:9**
And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and **tongue**, and people, and nation;
160. Revelation 17:15
And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and **tongues**.

James 3 (KJV) [Imagery of “tongues” seen in the earth’s topography—Greenland (the “small” is nearly straight) and Africa (the “great” is “bent”—i.e. trilling—a variant of “drilling”)]

¹ My brethren, be not many masters, knowing that we shall receive the greater condemnation.

² For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

³ Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. [cf. Psalm 32:8-9—why end verse with, “...lest they come unto thee.”]

⁴ Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

⁵ Even so the **tongue is a little member**¹, and **boasteth great things**². Behold, how great a **matter** a little fire kindleth!

⁶ And the **tongue is a fire**³, a **world of iniquity**⁴: so is the tongue among our members, that it **defileth the whole body**⁵, and **setteth on fire the course of nature**⁶; and it is **set on fire of hell**⁷.

⁷ For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

⁸ But the tongue **can no man tame**⁸; it is **an unruly evil**⁹, **full of deadly poison**¹⁰.

⁹ Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

¹¹ Doth a fountain send forth at the same place sweet water and bitter?

¹² Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

¹³ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

¹⁵ This wisdom descendeth not from above, but is earthly, sensual, devilish.

¹⁶ For where envying and strife is, there is confusion and every evil work.

¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

¹⁸ And the fruit of righteousness is sown in peace of them that make peace.

I have been feeling all the week that something **extremely** good would happen “today.” Today something **very** good happened. Not the “extremely” I was expecting, but what I would call “good enough”. But I wasn’t “feeling” nor “expecting” the “good enough.” So whatever the “extremely” good is, I believe it has happened—I’m just not aware of it yet. It will reveal itself in time.

I was searching for something and came across this in my sister’s *The NIV STUDY BIBLE* by Zondervan Publishing House (1995), page 721:

WISDOM LITERATURE

The Jews sometimes speak of the OT as the LAW, the Prophets and the Writings. Included within the third division are Psalms and wisdom materials such as Job, Proverbs and Ecclesiastes. These wisdom books are associated with a class of people called “wise men” or “sages” who are listed with priests and prophets as an important force in Israelite society (Jer 18:18). Wise men were called on to give advice to kings and to instruct the young. Whereas the priests and prophets dealt more with the religious side of life, wise men were concerned about practical and philosophical matters. Some of their writings, like Proverbs, were optimistic, as they showed the young how to behave in order to live prosperous and happy lives. Other materials, such as Job and Ecclesiastes, were more pessimistic as they wrestled with difficult philosophical and theological questions such as the problem of evil and the prosperity of the wicked (see also Ps 37; 73). Both viewpoints—the optimistic **and** the pessimistic—are also found in the literature of other nations in the ancient Near East. [The “yin” and “yang” effect—positive and negative—that gives “balance” and “order”.]

Because of the nature of Proverbs, we must not interpret it as prophecy or its statements about certain effects and results as promises. For instance, 10:27 says that the years of the wicked are cut short, while the righteous live long and prosperous lives (see 3:2 and note). The righteous have abundant food (10:3), but the wicked will go hungry (13:25). While such verses are generally true, there are enough exceptions to indicate that sometimes the righteous suffer and the wicked prosper. Normally the righteous and wicked “receive their due on earth” (11:31), but at other times reward and punishment lie beyond the grave.

September 16, 2013



As I was making up my bed this morning, I thought about something my friend, Doris, said to me years ago when we worked together at a homeless shelter. A group of her “friends” wanted her to do something that she didn’t want to do, so her friends began praying together that Doris would change her mind. When Doris found out what they were doing, she referred to their prayers as “witchcraft prayers” because they were trying to manipulate her “freewill.” It made me wonder: **How much of “Christian” prayers are really “witchcraft” prayers?**

My sister, Lee, and I just watched a new TV series, *Sleepy Hollow*. Apocalyptic dramas seem to be on the rise—each portraying a gloomy end that we must “fight” against. I no longer believe that that is what it has to be like. Father’s “in tent shuns” are all GOOD. His “out”-reaches are even better. If that dark, gloomy “end” is what we “want,” then we will have it by our own choosing—not His.

There is another “thing” that seems to be popular these days—“Elysium.” It seems every time I turn around, I am hearing it mentioned on the “screen”—whether big or small. I decided to look it up on the “web.” This is what Wikipedia had to say about it:

Elysium

From Wikipedia, the free encyclopedia



Goethe's Anknunft im Elysium by [Franz Nadorp](#) ^(de)

Elysium or the **Elysian Fields** (**Greek**: Ἠλύσιον πεδῖον, *Ēlýsion pedíon*) is a conception of the [afterlife](#) that evolved over time and was maintained by certain Greek religious and philosophical sects and cults. Initially separate from the realm of [Hades](#), admission was initially reserved for mortals related to the gods and other heroes. Later, it expanded to include those chosen by the gods, the righteous, and the heroic, where they would remain after death, to live a blessed and happy life, and indulging in whatever employment they had enjoyed in life.^{[1][2][3][4][5][6]}

Blessed, located in the western ocean at the end of the earth.^{[1][7][8]} The Isles of the Blessed would be reduced to a single island by the [Thebean](#) poet [Pindar](#), describing it as having shady parks, with residents indulging their athletic and musical pastimes.^{[1][2]}

The Elysian Fields were, according to [Homer](#), located on the western edge of the Earth by the stream of [Okeanos](#).^[1] In the time of the Greek oral poet [Hesiod](#), Elysium would also be known as the [Fortunate Isles](#) or the *Isles (or Islands) of the*

The ruler of Elysium varies from author to author: Pindar and Hesiod name [Cronus](#) as the ruler,^[9] while the poet [Homer](#) in the *Odyssey* describes fair-haired [Rhadamanthus](#) dwelling there.^{[6][7][10][11]}

Classical literature[[edit source](#) | [editbeta](#)]

In Homer’s *Odyssey*, Elysium is described as a paradise:

to the Elysian plain...where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men.
— Homer, *Odyssey* (4.560-565)^[11]

According to [Eustathius of Thessalonica](#)^[12] the word "Elysium" (Ἠλύσιον) derives from ἀλουσας (ἀλύω, **to be deeply stirred from joy**)^[13] or from ἀλύτως, synonymous of ἀφάρτως (ἄφθαρτος, **incorruptible**),^[14] referring to souls' life in this place. Another suggestion is from ελυθ-, ἔρχομαι (**to come**).^[15]

The Greek oral poet Hesiod refers to the [Isles of the Blessed](#) in his [didactic](#) poem [Works and Days](#). In his book [Greek Religion](#), Walter Burkert notes the connection with the motif of far-off [Dilmun](#): "Thus Achilles is transported to the [White Isle](#), which may refer to [Mount Teide](#) on [Tenerife](#), whose volcano is often snowcapped and as the island was sometimes called the white isle by explorers, and becomes the Ruler of the [Black Sea](#), and [Diomedes](#) becomes the divine lord of an [Adriatic](#) island".^[10]

And they live untouched by sorrow in the islands of the blessed along the shore of deep-swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them

— Hesiod, *Works and Days* (170)^[9]

Pindar's *Odes* describes the reward waiting for those living a righteous life:

The good receive a life free from toil, not scraping with the strength of their arms the earth, nor the water of the sea, for the sake of a poor sustenance. But in the presence of the honored gods, those who gladly kept their oaths enjoy a life without tears, while the others undergo a toil that is unbearable to look at. Those who have persevered three times, on either side, to keep their souls free from all wrongdoing, follow Zeus' road to the end, to the tower of Cronus, where ocean breezes blow around the island of the blessed, and flowers of gold are blazing, some from splendid trees on land, while water nurtures others. With these wreaths and garlands of flowers they entwine their hands according to the righteous counsels of Rhadamanthys, whom the great father, the husband of Rhea whose throne is above all others, keeps close beside him as his partner

— Pindar, *Odes* (2.59-75)^[16]

In [Virgil's Aeneid](#), [Aeneas](#), like [Heracles](#) and [Odysseus](#) before him, travels to the underworld. Virgil describes those who will travel to Elysium, and those who will travel to [Tartarus](#):

Night speeds by, And we, Aeneas, lose it in lamenting. Here comes the place where cleaves our way in twain. Thy road, the right, toward Pluto's dwelling goes, And leads us to Elysium. But the left Speeds sinful souls to doom, and is their path To Tartarus th' accurst.

— Virgil, *Aeneid* (6.539)^[17]

Virgil goes on to describe an encounter in Elysium between Aeneas and his father [Anchises](#). Virgil's Elysium knows perpetual spring and shady groves, with its own sun and lit by its own stars: *solemque suum, sua sidera norunt*.

In no fix'd place the happy souls reside. In groves we live, and lie on mossy beds, By crystal streams, that murmur thro' the meads: But pass yon easy hill, and thence descend; The path conducts you to your journey's end." This said, he led them up the mountain's brow, And shews them all the shining fields below. They wind the hill, and thro' the blissful meadows go.

— Virgil, *Aeneid* (6.641)^[18]

In the Greek historian [Plutarch's](#), *Life of Sertorius*, Elysium is described as:

These are two in number, separated by a very narrow strait; they are ten thousand furlongs distant from Africa, and are called the Islands of the Blest. They enjoy moderate rains at long intervals, and winds which for the most part are soft and precipitate dews, so that the islands not only have a rich soil which is excellent for plowing and planting, but also produce a natural fruit that is plentiful and wholesome enough to feed, without toil or trouble, a leisured folk. Moreover, an air that is salubrious, owing to the climate and the moderate changes in the seasons, prevails on the islands. For the north and east winds which blow out from our part of the world plunge into fathomless space, and, owing to the distance, dissipate themselves and lose their power before they reach the islands; while the south and west winds that envelope the islands sometimes bring in their train soft and intermittent showers, but for the most part cool them with moist breezes and gently nourish the soil. Therefore a firm belief has made its way, even to the Barbarians, that here is the Elysian Field and the abode of the blessed, of which Homer sang.

— Plutarch, *Life of Sertorius*, VIII, 2^{[19][20]}

Post-classical literature[[edit source](#) | [editbeta](#)]

Elysium as a pagan expression for paradise would eventually pass into usage by early [Christian](#) writers.

In [Dante's](#) epic *The Divine Comedy*, Elysium is mentioned as the abode of the blessed in the lower world; mentioned in connection with the meeting of Aeneas with the shade of Anchises in the Elysian Fields.^[21]

With such affection did Anchises' shade reach out, if our greatest muse is owed belief, when in Elysium he knew his son.

— Dante, *Divina Commedia* (Par Canto XV Line 25-27)^[22]

In the [Renaissance](#), the heroic population of the Elysian Fields tended to outshine its formerly dreary pagan reputation; the Elysian Fields borrowed some of the bright allure of [paradise](#). In [Paris](#), the [Champs-Élysées](#) retain their name of the Elysian Fields, first applied in the late 16th century to a formerly rural outlier beyond the formal [parterre](#) gardens behind the royal [French](#) palace of the [Tuileries](#).

After the [Renaissance](#), an even cheerier Elysium evolved for some poets. Sometimes it is imagined as a place where heroes have continued their interests from their lives. Others suppose it is a location filled with feasting, sport, song; Joy is the "daughter of Elysium" in [Friedrich Schiller's](#) [ode "To Joy"](#).

When in [William Shakespeare's](#) *Twelfth Night* shipwrecked Viola is told "This is Illyria, lady.", "And what should I do in Illyria? My brother he is in Elysium." is her answer: "Elysium" for her and her first Elizabethan hearers simply means [Paradise](#).^[23] Similarly, in [Mozart's](#) opera *The Magic Flute*, Elysium is mentioned in Act II during Papageno's solo while he describes what it would be like if he had his dream girl: "Des Lebens als Weiser mich freun, Und wie im Elysium sein." ("Enjoy life as a wiseman, And feel like I'm in Elysium.")

In [John Ford's](#) 1633 tragedy *'Tis Pity She's a Whore*, Giovanni, after sealing his requited love for his sister Annabella with twin oaths, states, "And I'de not change it for the best to come: A life of pleasure in Elyzium".^[24]

Elysian Fields is the name of the four-star hotel Sam and Dean stay at in the series "Supernatural" along with the various Gods of earth. Many of these Gods die when Lucifer arrives to attack them.

In the *[Percy Jackson & the Olympians](#)* series by [Rick Riordan](#), Elysium is described as the path for some of the protagonists and antagonists of the series.

In the novel *[Mister Roberts](#)* (1946) and subsequent movie released in 1955, the crew of a tired transport ship is subjected to the morale sapping and never-ending routine of sailing between the fictitious South Pacific islands

of Tedium and Apathy. To break this routine and give the crew a chance at having a liberty, a simple luxury they've not experienced in more than a year, Mister Roberts (the ship's cargo officer and champion of its enlisted men,) calls in a favor to have the ship sent to the island of Elysium. The mythical island is described in terms a WWII sailor in the South Pacific would liken to the Greek paradise. A peak of drama occurs when the ship, having just arrived at the port of Elysium, its crew already intoxicated by the promise of what awaits them on shore, is denied liberty (a chance to go ashore) by the ship's tyrannical captain when he finds out what Mister Roberts has done.

Sports[[edit source](#) | [editbeta](#)]

Elysian Fields is the name given to the wide fairway of the long par-5 14th hole at the [Old Course at St Andrews](#), Scotland.^[25]

Elysian Fields is also the name of an intermediate (blue) skiing piste at the Hellenically-themed American winter sports resort called Greek Peak.^[26]

Modern influence[[edit source](#) | [editbeta](#)]



Elysian Fields by [Carlos Schwabe](#), 1903

The term and concept of Elysium has had influence in modern popular culture, reference to Elysium can be found in literature, art, film, and music. Examples include in the [New Orleans](#) neighborhood of Elysian Fields in [Tennessee Williams' *A Streetcar Named Desire*](#) as the déclassé purgatory where Blanche Dubois lives with Stanley and Stella Kowalski. New Orleans' Elysian Fields also provides the second act setting of [Elmer Rice's *The Adding Machine*](#) and the musical adaptation *Adding Machine (musical)*. In his poem [Middlesex](#), [John Betjeman](#) describes how a few hedges "Keep alive our lost Elysium - rural Middlesex again". In his poem [An Old Haunt](#), [Hugh McFadden](#) sets an Elysian scene in [Dublin's St. Stephen's Green](#) park "Very slowly solitude slips round me in St. Stephen's Green. I rest: see pale salmon clouds blossom. I'm back in the fields of Elysium".^[27] In [Spring and All](#), [William Carlos Williams](#) describes a dying woman's "elysian slobber/upon/the folded handkerchief".

In [David Gemmell's](#) Parmennion series (*Lion of Macedon* and *Dark Prince*)

and his Troy trilogy, his characters refer to Elysium as the "Hall of Heroes". In [Siegfried Sassoon's "Memoirs of a Fox-Hunting Man"](#), Sassoon writes "The air was Elysian with early summer". Its use in this context could be [prolepsis](#), as the British countryside he is describing would become the burial ground of his dead comrades and heroes from [World War I](#).

Locations named after Elysium exist in North America including [Elysian Park, Los Angeles](#), Elysian, Minnesota, and [Elysian Fields, Texas](#). The [Avenue des Champs-Élysées](#), the most prestigious avenue in [Paris](#) and one of the most famous streets in the world, is [French](#) for "Elysian Fields." The nearby [Élysée Palace](#) houses the [President of the French Republic](#), for which reason "l'Élysée" frequently appears as a [metonym](#) for the French presidency. Elysium and Elysian are also used for numerous other road, hotel, apartment building, and business names all over the world.

Elysium is referenced in the [Schiller](#) poem which inspired [Beethoven's Ode to Joy \(9th symphony](#), 4th movement). Elysium is also referenced in Mozart's well known Opera "Die Zauberflöte" (The Magic Flute). It

is in Act II when Papageno is feeling very melancholy because he does not have a sweetheart or wife and he is drunk singing the song that could be called "Den Mädchen" (The Girls).

[Elysium Mons](#) is the name given to a volcanic region of [Mars](#) and one of its volcanoes. Also, [Elysia](#) is a genus of colorful sea slugs.

There are many examples of use of the name "Elysium" in popular culture. For example, Elysium is briefly mentioned in Ridley Scott's film [Gladiator](#), wherein the general Maximus addresses his troops thus: "If you find yourself alone, riding in the green fields with the sun on your face, do not be troubled. *For you are in Elysium*, and you're already dead!" In [Hercules: The Legendary Journeys](#), Hercules' deceased wife and children live happily in Elysian Fields, unaware they are dead. Hercules encounters them while trying to return Persephone to her angry mother Demeter, after she is kidnapped by Hades, who is in love with her. The name Elysium was used in a Star Trek novel, [Before Dishonor](#), as the name of the fourth moon of Pluto. The moon was discovered on June 28, 2011 and has an estimated diameter of 10–25 km (6–16 mi).

In [Masami Kurumada's](#) mythologically themed [Saint Seiya](#) comic books, the Elysium is the setting of the final chapters of the *Hades* arc. In it, the Saints, the warriors of [Athena's](#) army, traverse the Underworld to defeat its ruler, the ruthless Hades [["had ease" \(Deut. 23:13/Judges 3:12-30\)](#)] and rescue their kidnapped goddess. The Saints discover that the only way to kill Hades is to destroy his true body, which has rested in Elysium since the ages of myth. The Saints then invade Elysium, which Kurumada depicts as described in Greek mythology, and carry on their mission after a difficult battle with the deity.

Biblegateway.com Verse of the Day [9-16-13]:

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. [James 3:13 KJV](#)

I went online to get the words to the song that plays on the second page of my website, *THEY LIVE IN YOU*, and discovered that there are two versions of the same song by DISNEY—a "little" one and a "great" one.

DISNEY

He Lives In You [the "little" tykes version]

Ingonyama nengw' enamabala
Ingonyama nengw' enamabala

Night and the spirit of life calling
Oh, oh, iyo mamela oh, oh, iyo
And the voice with the fear of a child answers
Oh, oh, iyo mamela

Wait! There's no mountain too great
Hear these words and have faith
Oh, oh, iyo
Have faith
Hela hey mamela, hela hey mamela
Hela hey mamela, hela hey mamela

He lives in you, he lives in me (hela hey mamela)
He watches over everything we see
[Into the waters, into the truth](#)
In your reflection, he lives in you

DISNEY'S LION KING

They Live In You [the "great" version]

Ingonyama nengw' enamabala

Night
And the spirit of life calling
Mamela
And a voice
With the fear of a child asking
Mamela

Wait
There's no mountain too great
Hear these words and have faith
Have faith

Dream, and the voice in the wind whispers
Oh, oh, iyo, iyo mamela oh, oh, iyo

Wait! There's no mountain too great
Hear these words and have faith
Oh, oh, iyo

Hear these words and have faith
Oh, oh, iyo

He lives in you, he lives in me
He watches over everything we see
Into the waters, into the truth
In your reflection, he lives in you

Ingonyama nengw' enamabala
Ingonyama nengw' enamabala

He lives in you, he lives in me
He watches over everything we see
Into the water, into the truth
In your reflection, he lives in you

He lives in you (oh yeah), he lives in me
He watches over everything we see
Into the water, into the truth
In your reflection, he lives, he lives, he lives, he lives in you

He lives, he lives, he lives in you
He watches over everything we see

From: <http://www.elyrics.net>

Songwriter(s): M. Lebo, Mark Mancina, Lebohang Morake, Jay Rifkin

Copyright: Walt Disney Music Co. Ltd., Wonderland Music Company Inc., Walt Disney Music Company

Official lyrics powered by **MIXMATCH**

I wanted to know what “mamela” [I originally thought they were saying “malela”] meant and found these translations at lionking.org:

Ingonyama nengw' enamabala	[Here is a lion [LOVE [“noil”/“no ill”]] and a tiger [LAW]]
Mamela	[Listen]
Ubukhosi bo khokho	[Throne of the ancestors]
We ndodana ye sizwe sonke	[Oh, son of the nation [a “Liger”]]
Hela hey mamela	[Hey, listen]

They live in you
They live in me
They're watching over
Everything we see
In every creature
In every star
In your reflection
They live in you

They live in you
They live in me
They're watching over
Everything we see
In every creature
In every star
In your reflection
They live in you



I am reminded of something I heard about “elephants.” I heard it said that if you anchor the foot of an elephant with a chain and keep him anchored to the chain during the “time” that he is willing to fight to be free, once he finally gives up “trying” [his “spirit” is “broken”], you can tether him with a rope (something he could easily break free from) around his leg and he will not attempt to break free because of his previous disappointed attempts with the chain. I believe that somehow describes us—and the chain represents LAW, and the rope, the DNA strand. In this sense, it tells Father’s story of getting out of Himself. In another sense, it describes our settling for this mundane existence and insisting that this is all there is for us—that we shouldn’t expect “MORE” because we are “bound” by laws—with no exceptions. But I believe the truth is as the Holy Bible has stated and Stephen Hawking said that “strong science” supports it [although, in his mind, it

is future tense—the opposite of the Holy Bible]—that is, we are free from LAW the very way that Jesus was “after” His resurrection. Yet, like the elephant, we insist that we are still **bound** and ridicule those who insist that we are **free**—denying evidence that supports the latter—i.e. the “miracles” that take place daily around the world—the “little” clues that are trying to tell us that the Holy Bible and Stephen Hawking’s strong science is correct. Most refuse to even explore the possibility that LAW has no hold on us—even in the spiritual arena [this isn’t in reference to snake-handling or trying to defy gravity—I’m talking about “objectively” looking at **all** the evidence that Father has supplied—spiritual and secular areas—and examining the evidence **without prejudice**]. I am amazed when people can look a miracle in the face and deny its existence—insisting that there can be **only** LAW.

And, I, too, struggle to break mental barriers. I want to know: How do I **free myself** from this mental bondage to which I have **bound** myself?

When I first began this journey, Father had me “draw” a picture of myself. At first, I didn’t understand “why.” I started to draw only my face, but Father stopped me and had me draw a full body form. He asked me “how” do I “want” to look? So, I drew myself the way I wanted to be, not the way I was—no tumors, no glasses, less curl to my hair...a little taller. Many of us struggle to break free from mental barriers—images that we have of ourselves or of others. And the only thing that causes those barriers to “break” is a renewal of our minds. We “exchange” the old images for “new” ones. That is all that Father did! He exchanged the “image” of “aloneness” for an image of “MANY!” He said to Himself, “Be, hold [**Be, still (steal)**”]. I will do a new thing,” and He became “things”—“all” things. He decided to live through His imagination.

“The power that’s the key to unlock any door—the power of imagination”

—*QUBO channel* commercial

Some may say that all of that is “bogus”—unreal. And that is **the** dilemma [as opposed to “Anah-lemma”]. Are we real? Scientists don’t “**seam**” to know for sure. Clergy say that we **are** spirit [the “invisible” is the “real” part of us], live **in** a body [the temporary housing unit—i.e. like a “tent”—that begins to “die” the moment we are “born”] and **possess** a soul [**“the”** mind, **“the”** will and **“the”** e-motions]—and I agree. Each (scientists and clergy) discover contradictions to “some” of their beliefs and wonder “why” and, yet, all the while, the answers are right before them [the “proof” being found on the **other’s** side of the fence]. But scientists and clergy, each respectively, are willing only to explore “certain” avenues for the answers they seek—those supported by LAW (physical or spiritual). And LAW only represents **half** of the story. That’s akin to only studying electrons ignoring the existence of protons; or preaching about salvation, ignoring “sin.” The other half is the “lawless” side. The “out”-law was Father’s salvation, not the “in”-law.

The key of scientific or spiritual discovery has always been “re-thinking” **how** we look at something—i.e. renewing our minds. Hard-nosed determination to maintain the status quo of traditional “thought” has been the antithesis of “discovery” and has only benefitted the **hindrance** of scientific and spiritual advancement. When we search for “truth,” we **must** consider **every** aspect available to us, not just the ones that agree with our traditional beliefs—which over time, have changed—some proving, more often than none, to be erroneous. At those times, we were “forced” by the circumstance, to “re-think” what we believed to be true—i.e. Columbus sailing to the New World; Martin Luther nailing his 95 “points” to the church door. [I wasn’t sure about the number of theses (I thought there were 88) so I went to PBS.org and found the following article:



Young Martin Luther

Driven to Defiance

"I would never have thought that such a storm would rise from Rome over one simple scrap of paper..." (Martin Luther)

Few if any men have changed the course of history like Martin Luther. In less than ten years, this fevered German monk plunged a knife into the heart of an empire that had ruled for a thousand years, and set in motion a train of revolution, war and conflict that would **reshape Western civilization, and lift it out of the Dark Ages.**

Luther's is a drama that still resonates half a millennium on. It's an epic tale that stretches from the gilded corridors of the Vatican to the weathered church door of a small South German town; from the barbarous pyres of heretics to the technological triumph of printing. It is the story of the birth of the modern age, of the collapse of medieval feudalism, and the first shaping of ideals of freedom and liberty that lie at the heart of the 21st century.

But this is also an intensely human tale, a story that hurtles from the depths of despair to the heights of triumph and back again. This is the story of a man who ultimately found himself a lightning conductor of history, crackling with forces he could not quite comprehend or control.

For Luther, in a life full of irony, would find himself overwhelmed by his own achievements. As his followers sought to build a new and just Europe around him, he could only turn on them in frustration, declaring that his - and their - only goal should be Heaven.

Martin Luther stands as a hero, the man who **built the bridge between the two halves** of the last millennium, the Medieval and the Modern. His tragedy was that he would never find the courage to cross it himself [Compare to Moses and Dr. Martin Luther King. Also like the "foolish virgins" who let their light go out—possibly to light others]. [The "bridge" is what you must "dis"-cover—i.e. reveal! If you discover what bridges the spiritual and the secular [i.e. the "visible" and the "in" visible ["**vise**"] together as ONE, you will have the "missing link"—imagery of the "seam-line" of the Möbius Strip. And "**complete**" understanding will follow!]

Martin Luther was born into a world dominated by the Catholic Church, which holds spiritual dominion over all the nations of Europe. For the keenly spiritual Luther, the Church's promise of salvation is irresistible - caught in a thunderstorm, terrified by the possibility of imminent death, he vows to become a monk.



Selling indulgences

But after entering the monastery, Luther becomes increasingly doubtful that the Church can actually offer him salvation at all. His views crystallize even further with a trip to Rome, where he finds that the capital of Catholicism is swamped in **corruption.**

Wracked by despair, Luther finally finds release in the pages of the Bible, when he discovers that it is not the Church, but his own individual faith that will guarantee his salvation.

With this revelation, he turns on the Church, attacking its practice of selling Indulgences in the famous 95 Theses. The key points of Luther's theses were simple, but devastating: a criticism of the Pope's purpose in raising the money, "he is richer than Croesus, he would do better to sell St Peters and give the money to the poor people...", and a straightforward concern for his flock, "indulgences are most pernicious because they induce complacency and thereby imperil salvation".

Luther was not only a **revolutionary thinker**, he would also benefit from a revolutionary

technology: the newly invented machinery of printing. A single pamphlet would be carried from one town to another, where it would be duplicated in a further print run of thousands. Within three months, all Europe was awash with copies of Luther's 95 Theses.

Martin Luther had inadvertently chosen unavoidable conflict with what was the most powerful institution of the day, the Catholic Church.]

We have been given an unprecedented opportunity of learning.

What will we do with it?

[Will we use it? or, pass it to another generation?]

[And if you are serious about understanding what Father did and “how” He did it, I would suggest that you get a copy of:

Understanding English Grammar (8th edition)
by **Martha Kolln** (The Pennsylvania State University)
and **Robert Funk** (Eastern Illinois University)
for Longman Publishing
(Copyright ©2009 Pearson Education, Inc.)

The lessons learned here will greatly increase your understanding. I would suggest that you especially read **Chapter 4: Expanding the Main Verb**—i.e. “generating the verb string”! Topics include:

THE FIVE VERB FORMS
AUXILIARY-VERB COMBINATIONS
THE MODAL AUXILIARIES
THE SUBJUNCTIVE **MOOD**
TENSE AND ASPECT
USING THE VERB FORMS
THE “FUTURE TENSE”
EXCEPTIONS TO THE RULE
THE STAND-IN AUXILIARY *DO*

THE VERB SYSTEM OF AFRICAN AMERICAN VERNACULAR ENGLISH [I didn't know that there was such a thing! In the 50 years of my existence on this planet, I have not known anyone who speaks this way; therefore I must assume that knowing precisely “where” this variation of English is spoken, may have some significance.]]

September 18, 2013

It is 2:26 a.m., and because I haven't been to bed yet, the 17th still feels like “today.” And Riley is acting as though because I and her “Mom” are awake, then it must be her “snack” time and she is looking for “treats”—something she doesn't get at night. As I was making a comment to her, I realized that, for Riley who has just awakened from a long sleep, my “today” has become her “yesterday.”

I am watching *THE BIBLE*, a miniseries that originally aired on the History Channel. As I see images of “death,” a thought came to me: Death is LOVE (who is engaged in a “match” game with LAW) moving LAW’s chess pieces to **His** side of the “bored.”

When I was with Riley in the backyard this evening, I saw my “new” neighbor outside raking her yard. At first, I was unaware of her presence—having “my” focus on Riley. When I realized that the sound I was hearing was coming from the other side of the fence, I spoke to her. She had been staring at me. She made no reply and averted her gaze [and such behavior engenders distrust]. I refocused my attention on Riley. Who, by the way, is looking more and more beautiful every day. She went to the groomers last week. And if you are wondering, “Yes”! Riley did receive a bandana for being “good.” A “hot pink” one. She kept barking for someone to walk her down the street as soon as she got back. She has two friends who live at the other end of the block. We like to think that she wanted to show off her new “do”—and the coveted bandana. She snapped at my father when he petted her on the head. I say that’s because she worked really hard at being good at the vet’s, and now she had to let out all of that frustration at having to “suffer for beauty” [we’ve been using that line ever since we heard it on a TV Christmas movie, *Undercover Christmas*, with Jami Gertz].

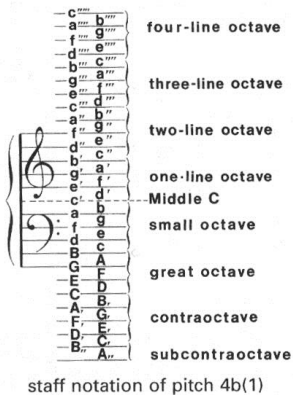
As I was looking up the word “petted” [it didn’t seem right, but it was], I came across the word “pitch.” And the first thing that entered my mind was Noah and the ark that was constructed using “pitch.” But what I saw in the dictionary was a musical image of “staff notation of pitch 4b(1)” → “**4 b (1)** : the property [at first I saw “properly”] of sound and esp. a musical tone [I saw “note”] that is determined by the frequency of the waves producing it : (Your) highness or lowness of sound”. Number 2 of part **4b** says: “a standard frequency for tuning instruments”. I have decided to place the whole of **4pitch** below—if it is **full** of imagery:

4pitch—*n* (1500) **1** : the action or a manner of pitching; *esp* : an up-and-down movement—

compare YAW **2 a** : SLOPE; *also* : **degree** of slope : RAKE **b** : the distance between any of various things: as **(1)** : distance between one point on a gear tooth and the corresponding point on the next **tooth** **(2)** : distance from any point on the **thread** of a screw to the corresponding point on an adjacent thread measured parallel to the axis **c** : the theoretical distance a propeller would advance longitudinally in one **revolution** **d** : the number of teeth or of threads per inch **3 archaic** : TOP, ZENITH **4 a** : the relative level, intensity, or extent of some quality or state **b (1)** : the property of sound and esp. a musical tone that is determined by the frequency of the waves producing it : highness or lowness of sound **(2)** : a standard frequency for tuning instruments **c (1)** : the difference in the relative vibration frequency of the human voice that contributes to the total [I took a break at this point and when I returned I was looking in the dictionary for the place where I had stopped and I saw **4c**, that’s when it occurred to me → “foresee”] meaning of speech **(2)** : a definite relative pitch that is a significant phenomenon in speech **5** : a steep place : DECLIVITY **6 chiefly Brit** **a** : an outdoor site (as for camping or doing business) **b** : a playing field (as for soccer or cricket) **7** : an all-fours game in which the first card led is a trump **8 a** : an often high-pressure sales talk **b** : ADVERTISEMENT **9 a** : the delivery of a baseball by a **pitcher** to a batter **b** : a baseball so thrown **c** : PITCHOUT **2** — **pitched** *adj*

1yaw—*n* [origin unknown] (1546) **1** : the action of yawing; *esp* : a **side to side** movement [note that there is the absence of “strings” (dashes) in this word group unlike the ones in “pitch”—i.e. “up-and-down”] **2** : the extent of the movement in yawing

2yaw—*vi* (1586) **1 a of a ship** : to deviate erratically from a course (as when struck by a





heavy sea) **b** of an airplane, spacecraft, or projectile : to turn by angular motion about the vertical axis **2** : ALTERNATE <restlessly ~ing between apparent extremes—Martin Kasindorf>

yawl [Texas slang for “you all” → “ya’ll”]—*n* [LG *jolle*] (1670) **1** : a ship’s **small** boat : **JOLLY BOAT** [a “gay”/“happy”/“laughing”/“merry” [“Mary”/“marry”/“marred”] boat] **2** : a for-and-aft rigged sailboat carrying a mainsail and one or more jibs with a mizzenmast far aft [Santa—the jolly, old “aft” —i.e. the “rear guard”]

September 19, 2013

As I am finishing up on the definitions this morning, I see “yesterday” in the dictionary. One particular part of that definition says, “**3** : past time—usu. used in pl.” When I saw that I had a “new” realization of what this physical, limited, form that we presently dwell in represents—Father’s “before”—His “yEstherDays.” Our life after “death”—which is really our “birth”—represents His newfound freedom of getting “out” of Himself.

ESTHER. “Est. Her”—this is what I saw just now when I opened my bible to the book of Esther. E-S-T. That could “stand” for “established” or it could stand for “estimate.” Depending upon the perspective, both are probably correct. I also “see” something else in this word—“(T)EST HER”—but “missing” the first “t.”

Since the only person that I know for sure is actually reading my paper is my oldest sister, Carol, who knows about it already, I feel free to talk about my other work without anyone saying that I am trying to promote myself. For all that I know, I may not even be “alive” by the time the world reads this. But anyway, I began this journey back in 1992, just after my mother’s “death”—which is actually her “birth” into the true sphere of LIFE—by creating a video game. I “started” then, I finished **years** later—just a little while before I began writing my paper. Over a decade later! With the aid of my nephew, JR (at the time, an avid gamer), I created 42 characters and a plethora of game-boards [the scenes in which the “action” takes place]. We both love “action.” But I had never played a video game before. I knew “nothing” about them. I only began it because Father told me that that was what He wanted me to do. So I began “watching” others play. My nephew was so good at it, he could go through an **entire** game at the highest difficulty level in a matter of a few minutes—depending upon how many boards the game had. So I enlisted his help. He told me what he didn’t like about some of the games he played and what he loved about the games he played. He even created a character for me. My brother, Paul, also created a character. I was able from Paul’s design to create two characters—a “great” and a “small.” Both of their characters were “villains”—and most of mine.

One of my favorite characters that I created is a villain whose design was a total fluke. I was drawing with a pencil and didn’t like the way the design was going so I began erasing part of it. The striations of the erasure marks created a design that I **totally loved**. It gave the character a feature that I had not considered before. And it was all due to a “mistake.” So I don’t throw a fit over a mistake, I look for the “gold” that can be found “there”—**if I will only bother to look**.

It was when I had “finished” the game that Father gave me a verse to include as a “key”—“Perfect love casteth out fear” (1 John 4:18). After finishing a game in which “good” was battling “evil,” this verse, for some reason, didn’t seem to fit. What I was always taught about LOVE didn’t “fit” with all of the “violence.” So I began to study some more—I had to, originally, study a lot to figure out how to “show” something that is mainly associated with “vocalization”—i.e. prayer—to figure out how to turn “words” into “action” [and

“people”]—when I first began. Now I wanted to know if, after all, there was something “missing” in Christian “thinking” that would explain the violence associated with an act of LOVE—John 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” [like “thieves” cf. Prov. 16:29-33/Prov. 1:10-19]. As I am typing this, I have in front of me a letter that I’ve been using as a bookmark. On the front of the envelope, it says,

“YOU DON’T HAVE TO

be ruled by your feelings anymore.”

—JOYCE [Meyer]

That sounds like words to start a “revolution” or a “rebellion” (depending on perspective)—i.e. an “overthrow” of “ruler’s-hip” [Gen. 32:24-32] which can be “violent.” Perhaps this is just another perspective of DNA imagery.

Well, to get back to “my” story, I began “listening” more closely to what I was “hearing” Father say in my spirit. That was when I got the revelation that the earth is a “parable”—i.e. a “riddle.” At first, I thought that the story of Lucifer was the “original” tale because that was what I was taught in church all of my life. But there is a Scripture where Father says,

“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 (cf. Psalm 114:8)



A question arose in my mind: What had He been doing that is now “old”? I listen to a lot of preaching, but all of the times that I have heard this verse, I can’t recall anyone answering this question, or, least of all, “asking” it. And if Father can change and do something “new,” why are we so resistant to change and scoff at the new when it arrives? Why are we so in love with the “old” way or the status quo that we fight to keep it? I often hear people say, “If it ain’t broke, don’t fix it!” And yet Father said, “I will pull down my barns and build greater”—and in case you are saying, “Well, God didn’t say it, Jesus did. And He was telling a parable about blah, blah, blah...!” To that I must reply what I hear all preachers say, “EVERY Word of God is God-breathed.” That means that “HE” said it! [I must add that I am enjoying having this nice little conversation with the “invisible” you—whoever “you” are!] I believe that this conversation sprung from my words of “listening more closely” to what Father is saying to me in my spirit. And it’s the easiest thing when you have a heart that is willing to “hear.” And the more I listened, the more I heard, and the better I heard. I “practiced” listening, so to speak. Anyway, you don’t need to read a million books on it—just do it. It really isn’t rocket science! You already hear Him, you just weren’t aware it was Him. He is constantly speaking to each of us—giving us ideas, telling us how “good” we look, or scolding us when we offend someone. Most call Him “conscience”—the angel or “de Mon” on their shoulder—or “instinct,” or a “feeling” that warns or guides them, or the “something” that “told” them to do (or, not to do) “it.” But He is “Father”! So the next time you look in the mirror and you hear a voice in your head say, “You are looking GOOD!” Just remember to say, “Thank You, Daddy! It’s all in the GENES!”

I keep straying from the subject. My thoughts tend to do that.

About Lucifer. As I began studying the Scriptures, a tale began to unfold. I began to see where the stories and circumstances connected with each other—some merely overlapping—others beginning a new chapter

of the tale. I began to write it, Lucifer's story, down on paper as Father unfolded the story so that I could see it plainly—his thoughts, his attitudes, his point of departure [and, his "return"]—all orchestrated by Father, all recorded in the Holy Bible. That was how I arrived at the revelation of GRACE. I am by no means a screenwriter, but I began to write the script [that's what Father wanted me to do, yet most of it "remains" in my "head"] of the "fall" and "rise" of Lucifer—the story of a "prodigal son." And his story includes the story of Israel, a young girl of an Angel, sent to win back her "brothers." She is the Esther who was willing to "perish" for the sake of "gaining" back for her Father the love and loyalty of His wayward children. She was willing to let her light go out if that was what it would take to re-light theirs. It is not fiction—it happened! She willingly surrendered her glory to cover their shame. You seldom hear of that kind of love taking place today—especially among the clergy. I have heard too many sermons of late about how you have to "protect" what you have—play it "safe." You certainly don't sacrifice it for the sake of the "undeserving"—the riffraff, the "do nothings," or the "non-shakers." But **total sacrifice** is exactly Israel's story—she "fell" so that Lucifer and the other "brothers" (male and female Angels) could be raised back up. Hear **THE CALL**:

Father: Whom shall I send, and Who will go for us?

Israel [totally understanding the "price" she would pay]: Father...Here am I. Send me.

Like Mary, she bore the burden of winning back her "brothers." Like Jephthah's daughter, she did the will of her most beloved Father—and it cost her "everything."

This is their story. It's not a work of fiction, it really happened. Just as "we" are "happening." They **are** as real as we are. Their story may have ended—but they live on! If you look, there are images of them that can be seen in the Orion Nebula. The Orion **[O iron]** Nebula tells, not just "their" story, but THE story. From beginning to end, the Orion Nebula depicts the story that tells us who we are—all we have to do is "look." When you think you've seen them all, look again, and again, and again, and.... There is no end to what you can "see." Anyone "willing" to open their eyes to see, will "see"—"Seek and ye shall find" (Luke 11:9).

Just as in our story, when Father played Himself in the Person of Jesus [who is "All Things"—"I am made all things to all men" (1 Cor. 9:22)], He did the same in theirs. He played Himself as the One on the throne [LOVE], Himself as Lucifer [DEATH], Himself as Michael [LIFE], and Himself as Israel [LAW]. And Himself as everyone else!—you, me, Hitler, Houdini, Mother Teresa, Gabriel, Gandhi, you fill in the blank . He **is** the good, the "bad," the beautiful, and the "ugly." And we are **all** GOOD!

1 Corinthians 9:18-24 (KJV),

¹⁸What is my reward then? Verily that, when I preach the gospel, I may **make the gospel of Christ without charge [no "fees"]**, that I abuse not my power in the gospel.

¹⁹For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

²⁰And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

²¹**To them that are without law, as without law**, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

²²To 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.

²³And this I do for the gospel's sake, that I might be partaker thereof with you.

²⁴ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

I want to interrupt myself to tell you about Riley. My sister just asked Riley if she wanted a treat—her favorite (chicken flavored). Riley ran her tongue over her mouth—her way of saying, “Yes.” So my sister laid the treat on the couch directly in front of her but a few inches away from her mouth. Instead of reaching her head to grab it, she looked to see “who” would “put it **in** her mouth.” Even Queen Elizabeth doesn’t get service that good. But Riley does. She’s gotten lazy that way—my father was the one that spoiled her. When he gives her something to eat, he always makes it as convenient as possible for her to eat it. My sisters and I let her “reach” for it.

This came to me just now as I was thinking about “heaven” and “earth”—[see the image at the end]:

Ezekiel 1:16,

“The appearance of the wheels and their work was like unto the colour of a beryl [barrel]: and they four had one likeness: and their appearance and their work was as it were **a wheel in the middle of a wheel.**”

Ezekiel 1

King James Version (KJV)

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

² In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

³ The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

⁴ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

⁵ Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

⁶ And every one had four faces, and every one had four wings.

⁷ And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

⁸ And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

⁹ Their wings were joined one to another; they turned not when they went; they went every one straight forward.

¹⁰ As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

¹¹ Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

¹² And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

¹³ As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

¹⁴ And the living creatures ran and returned as the appearance of a flash of lightning.

¹⁵ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

¹⁶ The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

¹⁷ When they went, they went upon their four sides: and they turned not when they went.

¹⁸ As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

¹⁹ And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

²⁰ Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

²¹ When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

²² And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

²³ And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

²⁴ And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

²⁵ And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

²⁶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

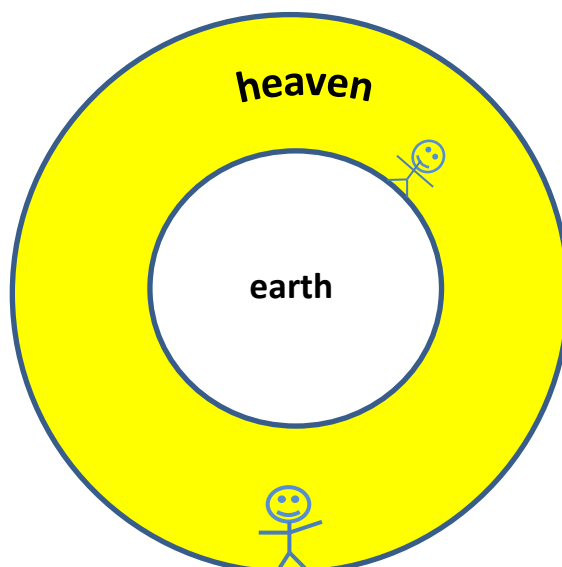
²⁷ And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

²⁸ As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake ["a voice of one" could refer to "a voice of **many as ONE**"]. Cf. Rev. 19:1

Zechariah 2:5

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**. (KJV)

And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.' (NIV)



"wheel" in middle of a "WHEEL"—one GREAT (heaven), one small (earth)—even though we both existed in the hole, they were considered to be "out" and we "in." They touched "Nothing" and we touch "land."

Imagery of a donut and a shield (with a "sinister base").

The difference between "Covenant Law" and "GRACE" is the difference between being "ward" to a "judge" or a "Daddy"!

September 20, 2013

Today I watched the beginning of a documentary [*"Einstein's Equation of Life and Death"*—by the BBC on the *EducationalChannel*] about Einstein and how his equation changed the "course" of the world. All of this time I have been talking about the letter "e," but it never dawned on me that it could be part of that equation:

"Energy is equal to mass multiplied by the speed of light squared"

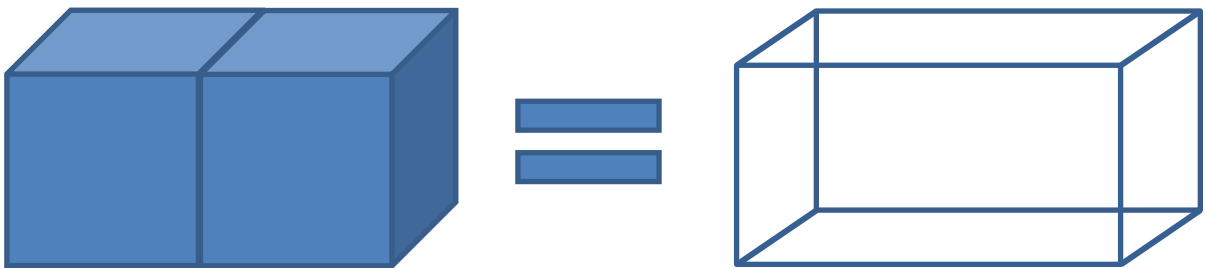
$$e = mc^2$$

e = LIFE

m = DEATH

c = children twice "over"

The "children" = the 2 table-stones ["hewn" man] in the Ark of the Covenant = 1 "rectangular" Ark
2 "things" = 1 pair



e = mc² — One very simple, flawless, and beautifully elegant equation that explains EVERY "thing." An equation of how (and "why") Father shot an arrow in the dark, piercing the heart and bringing down the tiniest of birds in a "count"- "wry" with very "little" birds. An equation that explains how "No-thing" became some [every] "things."

MOTION is the difference between BEng "in" and "He"-ing OUT.

Through His children, Father is able to go from being only a "now" to a "verb."

"To [BE leave] with your heart means to believe
apart from your body."

—Creflo Dollar

On September 18, 2013, I mentioned the word “pitch.” Today I decided to look it up on biblegateway.com. Below, I have included the first four of the 110 times that the ordered grouping of letters “p-i-t-c-h” appear in the Holy Bible according to biblegateway.com:

1. Genesis 6:14

Make **thee** an ark of gopher wood [could mean that “thee” was turned into a “go for (it)” wood boat]; rooms [individual “cells”] shalt thou make in the ark, and shalt **pitch** it within and without with **pitch** [“lined” in and out with “sound” → “wired for sound”].

2. Genesis 12:8

And he removed from thence unto a mountain on the east of Bethel, and **pitched** his tent, having Bethel on the west, and Hai on the east: and there he **builded** [why not “built”? → I think it is because there was no “cross”] an altar [“ego”] unto the Lord, and called [variant of “**caul**(led)” →] upon the name of the Lord.

caul—*n* [ME *calle*, fr. MF *cale* [kale]] (14c) **1** : the large fatty **omentum** covering the intestines **2** : the **inner** fetal membrane of higher vertebrates esp. when covering the head at birth

[m]omentum—*n, pl -ta or -tums* [L] (1545) : a **fold** of peritoneum connecting or supporting abdominal structures (as the viscera); also : a **fold** of peritoneum **free** at one end [Heaven was bound by LAW, earth is free from LAW—however, in the ex-“change” Heaven lived “free” from boundaries while earth is “bound”]—**omen-tal** [O mental → “O” conscious] *adj*

3. Genesis 13:12

Abram dwelled [there is a reason for the “ed” ending → “dwele” “led” → “dale lewd”] in the land of Canaan, and Lot dwelled in the cities of the plain, and **pitched** his tent toward Sodom.

4. Genesis 24:14

And let it come to pass, that the damsel to whom I shall say, Let down thy **pitcher**, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. [This is imagery of the constellation Aquarius. When I went online to get the name of the constellation, I found this article by Wikipedia—**regardless of its accuracy, hear the imagery from beginning to end!**]

Astrology in the Bible

From Wikipedia, the free encyclopedia

Jump to: [navigation](#), [search](#)



This article has **multiple issues**. Please help [improve it](#) or discuss these issues on the [talk page](#).



This article **may need to be rewritten entirely** to comply with Wikipedia's [quality standards](#). [You can help](#). The [discussion page](#) may contain suggestions. *(December 2011)*



Some or all of this article's [listed sources](#) **may not be reliable** [as in “a lie”→ i.e. **DEATH**]. Please help this article by looking for better, more reliable sources, or by checking whether the references meet the criteria for reliable sources. Unreliable citations may be **challenged** or **deleted**. *(April 2013)*



The [halo](#) of Jesus (which is seen in many [paintings](#)) has remarkable similarities to the zodiac cross (below).

Astrology in the Bible has been theorized by many people. Over the centuries, ancient peoples observed the movements of the [celestial bodies](#), personified them and created stories about them; this could mean the biblical authors might have also personified the stars, by then writing them in an [allegorical](#) language in the Bible.^[1]

Based on the many thousands of years of [observation](#) by the ancients, the sun was seen as a [symbol](#) of [spirit](#), because it rises and sinks. The sun was the “soul of the world”, signifying [immortality](#), as it is continuously [resurrected](#) after “dying” or setting.^[2]

Astrology dates before [written history](#), and there is evidence of it all around the globe. If the gods lived in [heaven](#), it was natural for priests to look to heaven for signs to what the king had to know to please them.

[Egypt](#) has star charts that go as far back as 4,200 BCE. The earliest forms of astrology came from [Babylonia](#), [Assyria](#) and Egypt. They merged with [Greece](#) when the conquests of [Alexander the Great](#) after 323 BCE spread [Greek culture](#) throughout the Mesopotamian and [Roman](#) world.^[3]

Contents

[\[hide\]](#)

- [1 God as solar deity](#)
- [2 Jesus as solar deity](#)
 - [2.1 Jesus as the sun](#)
- [3 Jesus Christ's Son of Man](#)
- [4 Astrological ages](#)
- [5 The Zodiac](#)
- [6 See also](#)
- [7 References](#)

God as solar deity[\[edit source\]](#) | [editbeta](#)



This Section **possibly contains original research**. Please [improve it](#) by [verifying](#) the claims made and adding [inline citations](#). Statements consisting only of original research may be removed. *(April 2013)*

Main article: [Solar deity](#)

In the [Book of Job](#) we find God reiterated as the power behind the sun, as at 9:7, which refers to him "who commands the sun, and it does not rise; who seals up the stars...". Job contains other astronomical and astrological knowledge, as in the discussion of the [mazzaroth](#) or [zodiac](#) at 38:32

"Can you lead forth the Maz'zaroth in their season, or can you guide the [Bear](#) with its children?"

With such a sacred [variant of "scared/scarred"] origin and with the pervasiveness of the [astrotheological](#) religion of their neighbours, [Israelite sun worshipping](#) understandably became prevalent, so much so that the biblical writers proscribe it on several occasions, such as at Deuteronomy 4:19:

"And beware lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and worship them and serve them, things which the LORD your God has allotted to all the peoples under the whole heaven."

Yet, these [celestial](#) bodies possess divine origins, as it is God who has "allotted to all peoples" the "host of heaven," including "the sun and the moon and the stars."^[4]

The continual Israelite/Hebrew/Jewish sun worship is logical, when we read at [Psalms](#) 84:11 and [Deuteronomy](#) 4:24, respectively:

"For the LORD your God is a consuming fire..."

"For the Lord God is a sun and shield."

The Israelite reverence of the sun was so intense that by Jeremiah's era (c. 625-565 BCE), the Jewish kings, princes, prophets and general inhabitants of [Jerusalem](#) continued to be portrayed as loving, serving and worshipping the host of [heaven](#), including the sun and [moon](#):

"And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth." [Jeremiah](#) 8:1-2

[Ezekiel](#) (c. 586 BCE) related that the Israelites/Hebrews/Jews continued to worship the sun, as at 8:16:

"And he brought me into the inner court of the house of the LORD; and behold, at the door of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east."

The messiah prophesied as the sun:

"...the sun of righteousness will rise with healing in its wings." [Malachi](#) 4:2.

Jesus as solar deity[[edit source](#) | [editbeta](#)]



Most paintings of Jesus feature a sun-like halo around his head.

Many of the world's sacrificed [godmen](#) have their traditional birthday on December 25 ("[Christmas](#)"), for example see [Sol Invictus](#). This represents the ancient recognition that (from a perspective in the [northern hemisphere](#)) the sun makes a yearly descent southward until December 21 or 22, the [winter solstice](#), when it stops moving southerly for three days and then starts to move northward again. During this time, people back then believed that "God's sun" had "died" for three days and was "[born again](#)" on December 25. After December 25, the Sun moves 1 degree, this time north, foreshadowing longer days. And thus it was said, the Sun died on the cross, was dead for 3 days, only to be resurrected or born again.^[5]

In the Gospel of Luke (1:78), Christ's very advent is depicted as a visitation from the "dayspring on high": "Through the tender mercy of our God; whereby the dayspring from on high hath visited us..." The word for "dayspring" or "day" in the original Greek is ἀνατολή or *anatole*, which means "sunrise, east."

Jesus's role as the "light of the world" and "Sun of Righteousness" is elucidated at Matthew 17:2:

"And he was transfigured before them, and his face shone like the sun, and his garments became white as light."

As it was in Matthew, the face of [Christ](#) as the sun is likewise revealed at Revelation 1:16:

"...in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength."

Jesus's [astro-theological](#) nature is further indicated at Revelation 22:16, in which he is equated with the "bright morning star":

"I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star."

In these verses Jesus is symbolised as [sunlight](#):



A red [sunset](#), signifying Jesus' bleeding. "This is my blood of the covenant, which is poured out for many." - (Mark 14:24)

"I have come into the world as a light, so that no one who believes in me should stay in darkness." - [John](#) 12:46

"In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light." - John 1:4-8

"The true light that enlightens every man was coming into the

world." - John 1:9

"...Christ will shine on you." - [Ephesians](#) 5:14

The "bright [morning star](#)" is typically said to be the planet [Venus](#), but it could also refer to the sun itself.

To paraphrase [New Testament](#) sentiment concerning Christ:

"I am the light of the world that every eye will see." - Revelations 1:7

If every eye can see this "light of the world," it is understandable that many people in ancient times believed Jesus Christ to be the solar orb itself, as they had with numerous gods preceding his purported advent. It is not only natural but logical that thousands of people in the earliest days of Christianity would have believed Christ to be the same as the [gods](#) they were already worshipping, the bulk of which possessed solar attributes and were often considered to be sun gods to a significant extent.

At lower angles the sun has more atmosphere to punch through, so red sunrises and sunsets appear with increasing frequency. Ancients saw these natural events as their sun god weakening as it was falling and bleeding.^[6]

Jesus as the sun[\[edit source\]](#) | [editbeta](#)



The sun's [reflection](#) on the ocean - In other words, it is "walking on water".

The sun is the "[Light](#) of the World." (John 8:12)

- The sun is "anointed" when its rays dip into the sea.
- The sun rising in the morning is the "Savior of mankind," as well as the "healer" or "savior" during the day.
- The sun wears a [corona](#), "crown of thorns" or halo.
- The sun "walks on water," describing its reflection. (John 6:19)
- The sun's "followers," "helpers" or "disciples" are the 12 months and the 12 signs of the zodiac or constellations, through which the sun must pass annually.
- The sun at 12 noon is "Most High" in the sky; thus, "he" begins "his Father's work" at "age" 12.
- The sun enters into each sign of the zodiac at 30°; hence, the "Sun of God" begins his ministry at "age" 30.
- The sun's warmth turns water into wine through ripening grapes.

Jesus Christ's Son of Man [\[edit source\]](#) | [\[editbeta\]](#)



[Orion](#), or the [Son of Man](#), wearing a long robe with a golden crown around his head, and holding a club. (Revelation 14:14 and Rev. 1:12-20)

The [Son of Man](#) in the Gospels can be linked to the constellation [Orion](#). Revelation's description of the Son of man fits the pattern of stars in the constellation Orion. The star on his right shoulder is bright red (upper left star). The three stars at his waist were later seen as the [three wise men](#) who announced the birth of Jesus.^[7]

The Son of man has a cluster of [stars](#) in the background that look like the clouds upon which the Son of man rides. Astronomical maps show the [Milky Way](#) behind the constellation Orion. From earth, they look like clouds.

"Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength." - Rev. 1:12-20

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." - Rev. 14:14-20

Orion, as seen in human form, has his right hand holding a [sickle](#) or a [club](#). His left hand could be holding an [animal skin](#), a [shield](#) or a [bow](#). The Milky Way is behind him. The arc above him represents the Sun's path. The line going through his waist is the [celestial equator](#) which runs parallel to earth's equator.

"As they were gathering in Galilee, Jesus said to them, 'The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day.' And they were greatly distressed." - Matt. 17:22-23

When the sun goes below the equator into the dark days, it is said to be delivered to the enemy. While the earth rotates, the stars appear to be moving westerly until they dip below the horizon. Three days later they reappear in the eastern horizon.^[8]

..."tell us if you are the Christ, the Son of God.' Jesus said to him, 'You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.'" - Matt. 26:63-64

When facing North, Orion's rising in the East can be seen as rising from the right. Orion appears at the right hand of the Sun.

Astrological ages[[edit source](#) | [editbeta](#)]

Main article: [Astrological age](#)



The fish is one of the main symbols of [Christianity](#), which is also the emblem of the current [astrological age](#), [Pisces](#). Jesus' birth date is essentially the start of this age. [It is also a "headless" (or "lamed"—depending on perspective) analemma!]



This article **possibly contains [original research](#)**. Please [improve it](#) by [verifying](#) the claims made and adding [inline citations](#). Statements consisting only of original research may be removed. *(January 2013)*

In the bible there are many references to 'Age'. Each 2150-year period was called an age. In and around 2150, we shall enter the new age called the [Age of Aquarius](#).^{[9][[unreliable source?](#)]} The Bible showcases a [symbolic](#) movement through those three ages, while foreshadowing a 4th.

In the [Old Testament](#), when [Moses](#) came down with [The Ten Commandments](#) he was very upset to see his people worshipping a golden bull calf. The Bull was the symbolic figure for the earlier religion of [Mithraism](#) which flourished in the [Age of Taurus](#).^{[10][[unreliable source?](#)]} The fact is that the [golden calf](#) is Taurus the Bull, and Moses represents the new [Age of Aries the Ram](#)^{[[dubious](#) - [discuss](#)]}. That is why Jews even today still blow the [Ram's horn](#)^{[[dubious](#) - [discuss](#)]}. Moses represents the new Age of Aries, and upon the new age, everyone should shed the old age^{[[dubious](#) - [discuss](#)]}.

Jesus ushers in the age following Aries, the Age of [Pisces](#) the two [Fish](#). Jesus' assumed birth date is essentially the start of this age.^{[[citation needed](#)]}



The symbol of Aquarius, where a man is seen pouring out water.

When Jesus is asked by his disciples where the next [Passover](#) will be, Jesus replied:

‘Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water... follow him into the house where he entereth in.’ - [Luke](#) 22:10

The man carrying a [pitcher](#) of water is Aquarius, the water bearer.^{[[citation needed](#)]} He represents the age after Pisces. When the Sun leaves the Age of Pisces, it will go into the House of Aquarius, as Aquarius follows Pisces in the [precession of the equinoxes](#).^{[11][[unreliable source?](#)]} Apart from the depictions in the [Book of Revelation](#), the main source of this idea comes from this verse, where Jesus says:

I will be with you even to the end of the world.- [Matthew](#) 28:20

In the [King James Version](#), "the world" is the translation. The actual word being used is "[aeon](#)", which means age OR world, OR Eternity. Jesus' Solar Piscean representation will end when the Sun enters the Age of Aquarius. ^{[[citation needed](#)]}

The Zodiac [\[edit source\]](#) | [editbeta](#)



The pre-Christian [Celtic cross](#), which is also a zodiac cross, bears a great resemblance to the [Christian cross](#), and paintings of Jesus (above).

Main article: [Sun cross](#)

The [Zodiac](#) is one of the oldest conceptual images in history. It shows the sun as it figuratively passes through the 12 major constellations over the course of a year. It also reflects the 12 months of the year, the four [seasons](#), and the [solstices](#) and [equinoxes](#). The term Zodiac relates to the fact that constellations were anthropomorphized, or personified, as figures, or animals.

In comparison, [Jesus](#) had 12 companions or disciples, who traveled around with Jesus, just like the [planets](#) travel around the sun. The disciples were likely to be based on the movements of the sun through the skies, a phenomenon that can be found throughout the world because the sun and the 12 zodiac signs can be seen around the globe. Jesus' mother, the [Virgin Mary](#) is the constellation [Virgo](#), which in [Latin](#) means virgin. ^[12]

At the beginning of the 1st century, the sun, on the [vernal equinox](#), passed from [Aries](#) to [Pisces](#). That harmonizes with the mentioned [lamb](#) and [fish](#) in the gospels. With [John the Baptist](#), is seen Aquarius, a man pouring water. Mary is Virgo the [virgin](#). Next to Virgo is [Bootes](#) as [Joseph](#). There is even a tiny constellation between them that represents baby Jesus, [Coma Berenices](#).

By late October, when the sun gets in [Scorpio](#), [Judas](#) betrays Jesus by [kissing him](#). As the sun exits [Libra](#), it enters into the waiting arms of Scorpio to be kissed by Scorpio's bite. ^[13] Thus, when the sun enters the house of Scorpio, the scorpion figuratively stings the sun, wounding it to make it slowly die. After the sun has its fateful encounter with Scorpio, it moves on to [Sagittarius](#) ([Pontius Pilate](#)), leaving Scorpio below the [horizon](#), a figurative death for Scorpio. ^[14]

September 21, 2013

I was just thinking of "light" [as in the "speed" of light $\rightarrow e = mc^2$ [it came in "haste"—"Haste not, waste not"]]. There are two songs that come to mind—Debbie Boone's, "You Light Up My Life," and a song by Andraé Crouch, "If Heaven Was Never Promised To Me." Below are the words to "Andraé's" song:

If Heaven Was Never Promised To Me

Andraé Crouch & The Disciples

Album: **Just Andraé** (1972)

You may ask me why I serve the Lord,
Is it just for heaven's gain?
Or to walk those mighty streets of gold,
And to hear the angels sing?

Is it just to drink from the fountain,
That never shall run dry?
Or just to live forever, ever, and ever,
In that sweet O bye and bye?

Chorus:

But if heaven never was promised to me,
Neither God's promise to live eternally.
It's been worth just having the Lord in my life.
Living in a world of darkness,
You came along and brought me the light.

If there were never any streets of gold,
Neither a land where we'll never grow old,
It's been worth just having the Lord in my life.
Living in a world of darkness,
You came along and brought me the light.

Oh, He's been my closest friend down through the years,
And every time I cry He dries all my tears.

It's been worth just having the Lord in my life.
Living in a world of darkness,
He came along and brought me the light.
I was lost and living in a world of darkness,
But He brought me the light.
Don't you know I was living in a world of darkness
But He brought me the light.
Living in a world of darkness (Je-sus) brought me the light.

I went to biblegateway.com to look for a verse that came to my mind concerning the words, “**to the end.**”
The search result yielded 27 verses:

1. [Exodus 8:22](#)
And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; **to the end** thou mayest know that I am the Lord in the midst of the earth.
[Exodus 8:21-23](#) (in Context) [Exodus 8](#) (Whole Chapter) [Other Translations](#)
2. [Leviticus 17:5](#)
To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord.
[Leviticus 17:4-6](#) (in Context) [Leviticus 17](#) (Whole Chapter) [Other Translations](#)
3. [Deuteronomy 17:16](#)
But he shall not multiply horses to himself, nor cause the people to return to Egypt, **to the end** that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.
[Deuteronomy 17:15-17](#) (in Context) [Deuteronomy 17](#) (Whole Chapter) [Other Translations](#)
4. [Deuteronomy 17:20](#)
That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: **to the end** that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.
[Deuteronomy 17:19-20](#) (in Context) [Deuteronomy 17](#) (Whole Chapter) [Other Translations](#)
5. [Joshua 18:16](#)
And the border came down **to the end** of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,
[Joshua 18:15-17](#) (in Context) [Joshua 18](#) (Whole Chapter) [Other Translations](#)
6. [1 Samuel 9:27](#)
And as they were going down **to the end** of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God.
[1 Samuel 9:26-27](#) (in Context) [1 Samuel 9](#) (Whole Chapter) [Other Translations](#)
7. [Nehemiah 3:21](#)
After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even **to the end** of the house of Eliashib.
[Nehemiah 3:20-22](#) (in Context) [Nehemiah 3](#) (Whole Chapter) [Other Translations](#)
8. [Psalm 19:4](#)
Their line is gone out through all the earth, and their words **to the end** of the world. In them hath he set a tabernacle for the sun,
[Psalm 19:3-5](#) (in Context) [Psalm 19](#) (Whole Chapter) [Other Translations](#)
9. [Psalm 30:12](#)
To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.
[Psalm 30:11-12](#) (in Context) [Psalm 30](#) (Whole Chapter) [Other Translations](#)
10. [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**.

[Ecclesiastes 3:10-12](#) (in Context) [Ecclesiastes 3](#) (Whole Chapter) [Other Translations](#)

11. [Ecclesiastes 7:14](#)

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.

[Ecclesiastes 7:13-15](#) (in Context) [Ecclesiastes 7](#) (Whole Chapter) [Other Translations](#)

12. [Isaiah 48:20](#)

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.

[Isaiah 48:19-21](#) (in Context) [Isaiah 48](#) (Whole Chapter) [Other Translations](#)

13. [Jeremiah 3:5](#)

Will he reserve his anger [variant of "hanger" and "angel" and "angler"] for ever? will he keep it **to the end**? Behold, thou hast spoken and done evil things as thou couldest.

[Jeremiah 3:4-6](#) (in Context) [Jeremiah 3](#) (Whole Chapter) [Other Translations](#)

14. [Ezekiel 20:26](#)

And **I polluted them** in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, **to the end** that they might know that I am the Lord.

[Ezekiel 20:25-27](#) (in Context) [Ezekiel 20](#) (Whole Chapter) [Other Translations](#)

15. [Ezekiel 31:14](#)

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.

[Ezekiel 31:13-15](#) (in Context) [Ezekiel 31](#) (Whole Chapter) [Other Translations](#)

16. [Daniel 4:11](#)

The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof **to the end** of all the earth:

[Daniel 4:10-12](#) (in Context) [Daniel 4](#) (Whole Chapter) [Other Translations](#)

17. [Daniel 4:22](#)

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.

[Daniel 4:21-23](#) (in Context) [Daniel 4](#) (Whole Chapter) [Other Translations](#)

18. [Daniel 12:6](#)

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be **to the end** of these wonders?

[Daniel 12:5-7](#) (in Context) [Daniel 12](#) (Whole Chapter) [Other Translations](#)

19. [Obadiah 1:9](#)

And thy mighty men, O Teman, shall be dismayed, **to the end** that every one of the mount of Esau may be cut off by slaughter.

[Obadiah 1:8-10](#) (in Context) [Obadiah 1](#) (Whole Chapter) [Other Translations](#)

20. [Matthew 10:22](#)

And ye shall be hated of all men for my name's sake: but he that endureth **to the end** shall be saved.

[Matthew 10:21-23](#) (in Context) [Matthew 10](#) (Whole Chapter) [Other Translations](#)

21. [Acts 7:19](#)
The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, **to the end** they might not live.
[Acts 7:18-20](#) (in Context) [Acts 7](#) (Whole Chapter) [Other Translations](#)
22. [Romans 1:11](#)
For I long to see you, that I may impart unto you some spiritual gift, **to the end** ye may be established;
[Romans 1:10-12](#) (in Context) [Romans 1](#) (Whole Chapter) [Other Translations](#)
23. [Romans 4:16](#)
Therefore it is of faith, that it might be by grace; **to the end** the promise might be sure to **all** the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
[Romans 4:15-17](#) (in Context) [Romans 4](#) (Whole Chapter) [Other Translations](#)
24. [2 Corinthians 1:13](#)
For we write none other things unto you, that what ye read or acknowledge; and I trust ye shall acknowledge even **to the end**;
[2 Corinthians 1:12-14](#) (in Context) [2 Corinthians 1](#) (Whole Chapter) [Other Translations](#)
25. [2 Corinthians 3:13](#)
And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look **to the end** of that which is abolished:
[2 Corinthians 3:12-14](#) (in Context) [2 Corinthians 3](#) (Whole Chapter) [Other Translations](#)
26. [1 Thessalonians 3:13](#)
To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
[1 Thessalonians 3:12-13](#) (in Context) [1 Thessalonians 3](#) (Whole Chapter) [Other Translations](#)
27. [1 Peter 1:13](#)
Wherefore gird up the loins of your mind, be sober, and hope **to the end** for the grace that is to be brought unto you at the revelation of Jesus Christ;
[1 Peter 1:12-14](#) (in Context) [1 Peter 1](#) (Whole Chapter) [Other Translations](#)

I was looking for the verse, which is actually not one verse but **two** often quoted together as the following:

Ecclesiastes 9:11, Matthew 10:22,

“...the race is not [given] to the swift, nor the battle to the strong.....but [to him] that endureth to the end...”

September 22, 2013

During prayer-time at church today, this thought came to me:

And, if by the time you read this, you hear that I “died,” just know this: **I didn’t walk out—I ran!**

Sermon from Genesis 29:31-35: **Pain Precedes Promotion**—Dale C. Bronner

“God is love and love by its definition needs an object to be the recipient.”

[When he mentioned “love,” I thought: Love has structure and form—breadth [the bread], length [the “gnel” → “kneel”], depth [the deep], height [breath eight/ate]—Ephesians 3:18]

When I look at the list above, I don’t see a “definite” property that could be LAW. “Breadth” is akin to “width”:

width [the wide—i.e. the “void”—LAW]]

But “bread” relates to the “broken bread” that is “sacrificed” at the beginning of “things” which is also the beginning of LAW. So it represents LOVE as DEATH.

Perhaps “height” is LOVE as LAW (i.e. the strand—i.e. the “ladder”), but there are 10 laws, not 8. **So what (or “where”) of the other two?**

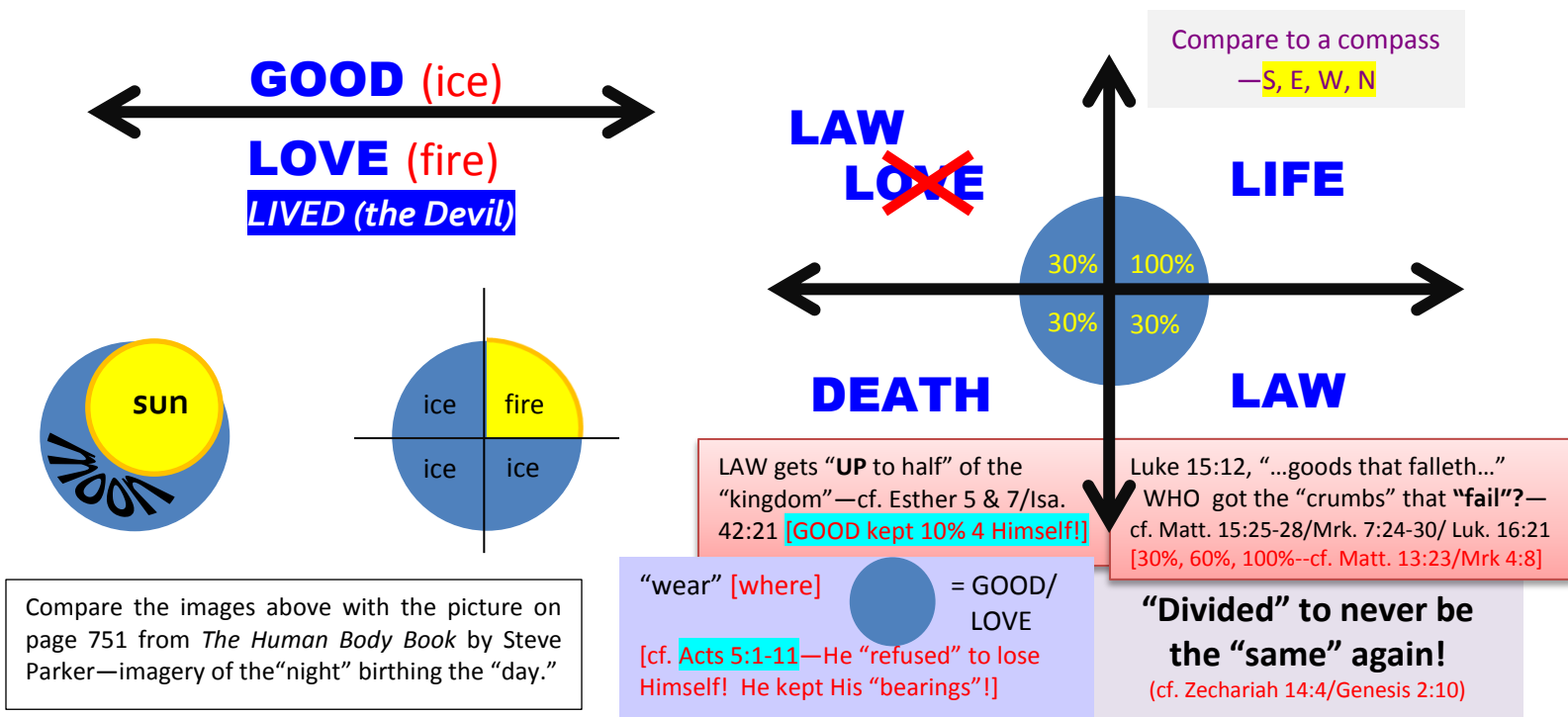
When I look at “length,” there is the obvious—imagery of the “tube”—which is LAW. Also, the letters “gnel” could stand for the word “nail” if the “e” is given the Spanish pronunciation of “a.” “Nail” is imagery of the “cross,” and the “cross” is LAW.

“Depth” (or “deep”) represents “water/blood” and water/blood is the same imagery as “pee”—and the reverse of “deep” is “peed” (the past tense of having “urinated”). This, too, is imagery of LAW—the “water” hose [from which we get the imagery of “hosiery”]. [DEPTH → DEATH—When you consider this imagery in context, a mountain represents DEATH (akin to the stagnation of a circle)—it is “immoveable,” but not necessarily unchanging. It takes a lot of “press-sure” to move a mountain [i.e. volcanoes, earthquakes] and a consistent [“constant”] “drop” of water can “wear” it “away.”]

Without LAW, none of these would exist. “She” is the enabler—the “x” and “y” axes.

Since each dimension is simply a different perspective of the others, it can be assumed that they are, in some respect, “equals”—being divided by LAW, the “balance Er.”

[Love’s structure and form—breadth [the bread—DEATH], length [the “gnel” → the “kneel”—GOOD?], depth [the deep—LIFE], height [breath eight/ate—LAW]—Ephesians 3:18]



I heard these verses today:

Psalm 107:24-25,

“They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep.

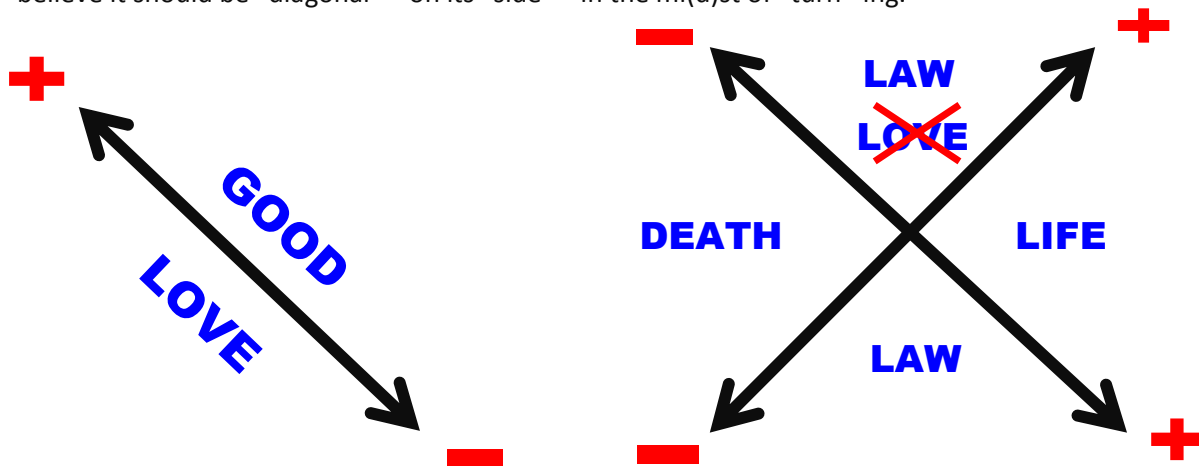
Psalm 33:5 [33—Jesus final age on earth / 5 [4 + 1]—the number of “GRACE”),

“He loveth righteousness and judgment: the earth is full of the goodness of the Lord.”

LOVE and LAW produced the goodness of “the Lord”—LIFE and DEATH

September 23, 2013

This morning I realized that we always align the graph along the horizontal and vertical planes. But actually, I believe it should be “diagonal”—on its “side”—in the mi(d)st of “turn”-ing.



If this was a “body,” then the image of the four quadrants would place LOVE as the “head,” LAW as the “womb,” LIFE as the **left hand** [indicative of the “heart”], and DEATH as the **right hand** [indicative of “vision”]! The point where they all “meet” is the “waste” [the place where the “in-test-ines” begins—i.e. the “colon(y)”]—the “place” called “THERE”—i.e. “Nothing,” a “void.” They meet at the “point of LAW.”

Revelation 9:13-16,

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 hour¹, and a day², and a month³, and a year⁴ [the “length” of “days”—each re-sieved a certain “ME sure” (measure)], for to slay the third part of men.

¹⁶ And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

I looked at the calendar early this morning and realized that yesterday was the beginning of Autumn. Autumn. What “kind” of word is that? After asking this question, I went to the dictionary (Webster’s Ninth New Collegiate Dictionary):

autumn—*n* [ME *autumpne*, fr. L *autumnus*] (14c) **1** : the season between summer and winter comprising in the northern hemisphere usu. [Is there an “exception”?] the months of September, October, and November or as reckoned astronomically extending from the September equinox to the December solstice—called also *fall* **2** : a period of maturity or incipient decline <in the ~ of her life> — **au-tum-nal** *adj* — **au-tum-nal-ly** *adv*

autumn crocus—*n* (ca. 1909) : an autumn-blooming colchicum

“Autumn” in reverse:

Nmutua “in mutua(l)”
mute
tu → to, too, two therefore, “mutua” could be → mute 2a

I am reminded of an episode of the original Star Trek series [I’ll just refer to it as **Star Trek O**] in which the man-child, Trelaine, was scolded by his parents [who are seen only as two orbs of light] for playing too roughly with his “toys” [the ship and crew of the starship Enterprise].

The reverse of “toy” is “yot” [regardless of direction, the “o” is acted upon by the letter that “proceeds” it] → “yacht.” [When you consider the fact that this was one of my least favorite episodes of Star Trek O, and it’s been decades since I’ve seen this episode, there must be some significance to it if Father bothered to bring it to the forefront of my memory today—and with specific detail—such as the character’s “name.” Did I spell it right?]

1yacht \yät\ *n* [obs. D *jaght*, fr. MLG *jacht*, short for *jachtschiff*, lit. **hunting ship**] (1557) : any of various relatively small sailing or mechanically driven ships that characteristically have a sharp prow and graceful lines and are used for pleasure cruising or racing

2yacht—*vi* (1836) : to race or cruise in a yacht

proceed [“pro-ceed”]—*vi* [ME *proceden*, fr. MF *proceder*, fr. L *procedere*, fr. *pro-* forward + *cedere* [“cedar”/ “seed **ere** [seed “before”]/ “Seder” [Heb *sēdher* [“seed her”] order]] to go — more at PRO-, CEDE] (14c) **1** : to come forth from a source: ISSUE **2 a** : to continue after a pause or interruption **b** : to go on in an orderly regulated way **3 a** : to begin and carry on an action, process, or movement **b** : to be in the process of being accomplished **4** : to move along a course : ADVANCE *syn* see SPRING

I was just thinking about what happens when there is either a “take-over” or a “buy-out” of **Company A** by **Company B**. Have you ever wondered “why” the management team gets “fired”? That is usually because the new company leadership—in my example, Company B—wants to get rid of an “old” way of “thinking.”



They bring in new management that either already thinks, or can be easily trained to think, in a way that suits the needs of the new company leadership. They want to establish a “new” infrastructure within an “old” “frame-work”—and that requires a “new” way of thinking. The old management could be trained to think a new way, **but** in a crisis or a decision-making “crunch” that may require an immediate response, people tend to “fall” **back** on what worked “yesterday”—in that “old” way of thinking—“recidivism.” **THAT** is “backward” thinking in a “forward” advancing company! So new companies do what is best for their “future”—they “cast out” the old in favor of the new. Thus, they are ensuring that they are in the best position to move in the direction that is most “profitable.” [This is the same story told in DNA replication imagery.]

The action of “cutting-off” tends to create **bitter** feelings for those who are being “sent” away. And this, sometimes, leads to “war” between those who are “sent” and those allowed to “remain.” Many news articles have been written about the “loss of life” that resulted when such bitter feelings were allowed to “escalate” because the leadership failed to make amends for the “void” brought about in the lives of the “broken.”

That is what Father did!

1broke—*past of* BREAK

2broke—*adj* [ME, alter. of *broken*] (1716) : PENNILESS

broken—*adj* [ME, fr. OE *brocen*, pp. of *brecan* to break] (bef. 12c) **1** : violently separated into parts : SHATTERED **2** : damaged or altered by breaking as **a** : having undergone or been subjected to fracture <a ~ leg> **b of land surfaces** : being irregular, interrupted, or full of obstacles **c** : violated by transgression <a ~ promise> **d** : DISCONTINUOUS, INTERRUPTED **e** : disrupted by change **f of a flower** : having an irregular, streaked, or blotched pattern esp. from virus infection **3 a** : made weak or infirm **b** : subdued completely : CRUSHED <a ~ spirit> **c** : BANKRUPT **d** : reduced in rank [opposite of EMERITUS] **4 a** : cut off : DISCONNECTED **b** : imperfectly spoken or written <~ English> **5** : not complete or full **6** : disunited by divorce, separation, or desertion of one parent <children from ~ homes> <a ~ family> — **bro-ken-ly** *adv* — **bro-ken-ness** *n*

broken-down—*adj* (1817) : extremely infirm : WORN-OUT

broken-field—*adj* (1923) : accomplished (as by a ballcarrier in football) against **widely scattered** opposition

brokenhearted—*adj* (1526) : overcome by grief or despair

broken-winded—*adj* (1523) : affected with or as if with **heaves**

broker—*n* [ME, negotiator, fr. (assumed) AF *brocour*; akin to OF *broche* pointed tool, tap of a cask—more at **BROACH** [“roach” is variant of “road”]] (14c) **1** : one who acts as an intermediary : as **a** : an agent who arranges marriages [Gen. 24] **b** : an agent who **negotiates** contracts of purchase and sale (as of **real** estate, commodities, or securities) **2** : POWER BROKER—**broker** *vb* [to broker change]—**bro-ker-ing** *n* [the verb has a “noun” suffix, and the noun has a “verb” suffix—what does that mean?]

brokerage—*n* (15c) **1** : the business or establishment of a broker **2** : the **fee**(lings) or commission for transacting business as a broker

September 24, 2013

I woke up thinking about something I said on July 18, 2013:

You see, one night during Bible Study I asked a question because of something I heard someone say and I wanted to make them “think.” We Christians have so much “tradition” when it comes to certain things and we tend to “ignore” parts of the Bible that might “contradict” those traditional “thoughts” (I’ve heard the same complaint from people of all religions about how people of “like mind” seem to lean more towards “tradition”—perhaps the same can be said for the “secular” areas of “life.”). So I kept asking questions based upon the Scriptures in the Holy Bible. The answers I received were based upon the interpretation of Scripture as understood in our American English interpretation of the “surface” meaning of the words. I wanted to challenge them to dig deeper and explore what those words they were reading meant from the perspective of the “men” Father used to “pen” them—none of them American (the Holy Bible is not an American, nor English, “book”—it was written in the Aramaic, Hebrew and Greek languages). As we were leaving church, my pastor’s wife laughingly said to me, “You really stirred them up,” to which I replied, “Isn’t that what Bible Study is for?”

This goes along with what I said yesterday:

They want to establish a “new” infrastructure within an “old” “**frame-work**”—and that requires a “new” way of thinking. The old management could be trained to think a new way, **but** in a crisis or a decision-making “crunch” that may require an immediate response, people tend to “fall **back** on what worked “yesterday”—in that “old” way of thinking. **THAT** is “backward” thinking in a “forward” advancing company! So new companies do what is best for their “future”—they “cast out” the old in favor of the new. Thus, they are ensuring that they are in the best position to move in the direction that is most “profitable.”

That “old way” of thinking is often referred to as “tradition” in the religious arena. But lately, in the religious arena, whole denominations have been departing from that “tradition” in a, metaphorically speaking, most “violent” turn-around—they are “accepting” homosexuality as a part of the Christian “faith.”

Religion aside, let’s look at “it” [“accepting” homosexuality as a part of the Christian “faith”] from the “corporate business” side of things—making a somewhat scientific analysis of it [that means we don’t “take sides” of the issue but maintain a **sterile** “mind” towards it and allow the data to “tell” us what **it** is trying to convey to us [noting the “initial” reaction because it, too, is part of the data to be analyzed]—“pre-judging” is counter-productive and renders analyses that are tainted and “**warped**”—could this be akin to the imagery conveyed in Star Trek of warp-speed?].

Before I begin I want to look again at Companies A and B [I will continue this discussion over several days]:

Let's say that the "male" is represented by Company B and the female by Company A. Company B wants to increase its market value so it desires to have Company A because it sees something in Company A that might fulfill its goal of "increase." So Company B goes through the necessary "steps"—introduction, "courtship," then "marriage"—to "acquire" Company A—and this may be over a course of days, weeks, months, or even years! The "length" of time depends upon how long it takes Company A to "agree" with the "terms" of Company B.

But let's throw in this scenario. What happens when Company B desires to have Company A but doesn't ever "address" Company A. Instead, it "plots" and schemes to acquire Company A without Company A's knowledge—a "hostile takeover." It could do so by secretly buying up shares so that it has the "controlling" interest in Company A and therefore can "manipulate" how Company A is "ran"—bending it to its own will.

If Company A is part of a much larger company, Company B could approach the "parent" company and arrange a "marriage" to Company A without Company A's input or "acceptance." In such a case, Company A could find itself married to Company B before even knowing "who" Company B "is."

But, once "joined" they have a **mutual goal** to not just survive, but "grow" together into something "more" that is beneficial for "all" involved. They don't have to "love" each other to do that. Their goal is to "increase"—to "enlarge" themselves and their "pockets." To each individual worker, the bottom-line is "more money in their pockets." The "joining" is pointless if there is no increase.

The difference in companies that form a "love-love" relationship as opposed to those who have a "love-hate" relationship is in the "ease" of doing business! In a love-hate relationship, it takes longer and the work is harder because of the namby-pamby bickering that takes place on a daily basis. The workplace becomes a "war-zone" and there is little goodwill [the word I am looking for is escaping me right now—it was on the tip of my brain, ready to leap—but evidently, it changed its mind and went back in, and I am left with only "goodwill" [9-26-13, I remember now—"employee MORALE"]]. The "new" company may even be productive, but it is not functioning at its maximum potential as the company that came about as the result of mutual love and respect.

Having said all of that, I see something that raises a few questions:

- If love-love represents same sex, then why are same sex relationships "barren"?
- If male-female relationships are the true image of love-love, then why is there so much "tension" and "warfare" that often leads to "divorce"?
- What is with this "seaming/semens" trend of "gender neutral" sex among the "young"?
- What is the imagery trying to tell us **about ourselves** that we aren't listening to?

Let's review past images:

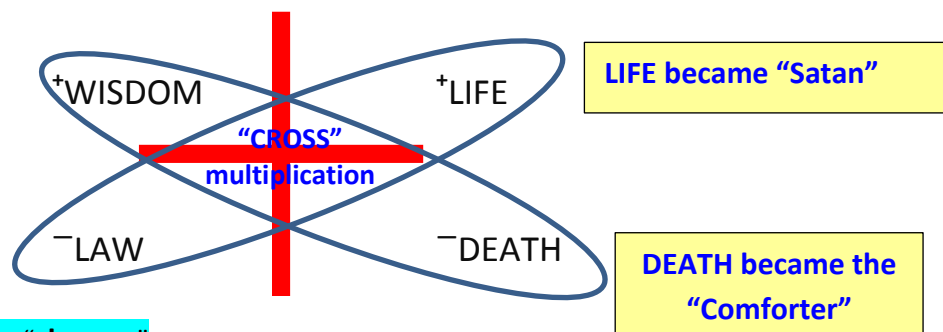
Consider this imagery:

p^+ (WISDOM)

p^- (LAW)

e^+ (LIFE)

e^- (DEATH)



The "center" is where things "change."

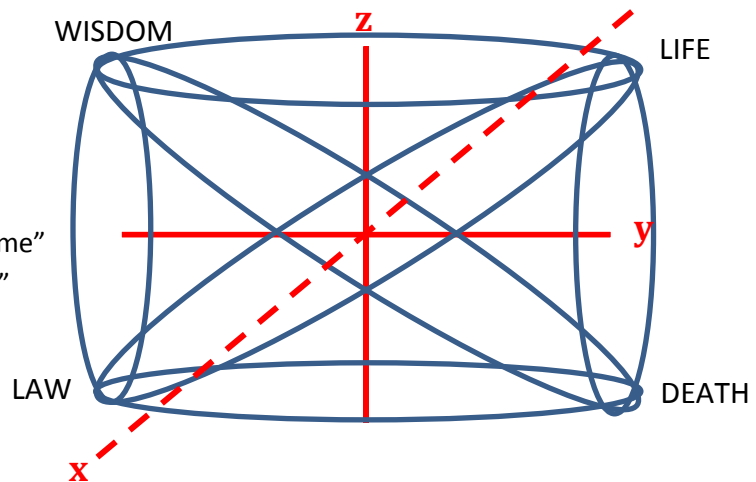
August 5, 2013

WISDOM administers LIFE

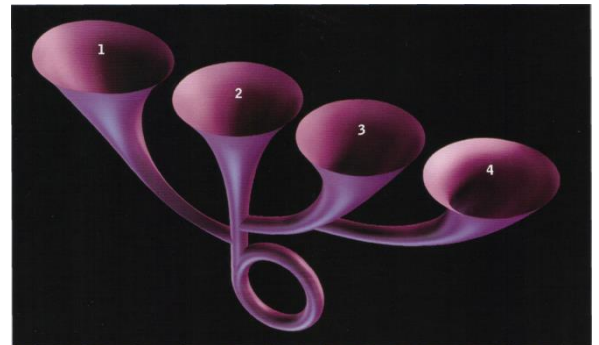
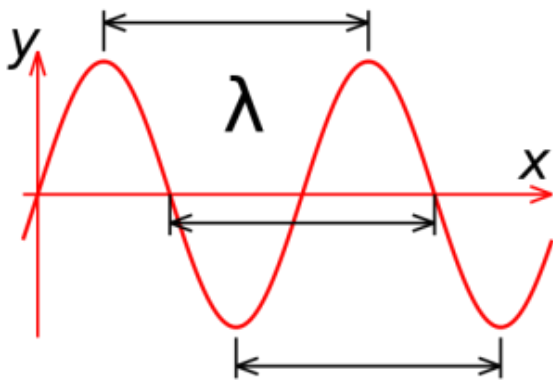
LAW "ministrates" DEATH

WISDOM & LAW are opposites of the "same"

LIFE & DEATH are opposites of the "same"



The "wave" is imagery of a "colt tied to its mother" (Matt. 21/Mrk. 11/Lk 19). He is not allowed to "stray."



When I consider the previous imagery, homosexuality doesn't represent "sex"—it represents "sameness" [Gen. 5:29, "...This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed"]—like two north poles of magnets joined together (they should "repel" each other, yet they are joined [Jesus "touched" the leper → repel (Matt. 8:2-4)]). That is akin to a circle, or two points of departure—two places to leave "from" but no place to "goto." That is Father's definition of "stagnation." Productivity is happening at a minimum—if at all. "Perfect" change (i.e. a "baby" → "increase") cannot "come" from two "womb-less" males, or two "sperm-less" wombs!

This brings about another question:

- What if the magnet represents the Möbius Strip—How does that affect the equation of this scenario?

It's time to have a "grown-up" conversation:

The friction [the "Muse, I see, movement"—music imagery] that resulted in Father from having, figuratively [numerically speaking], "pen-e-trait-ed" Himself ["Spear"-IT] is our imagery of "war," "ill I sit" sex, "crime," "master (lie)-bation"—all things "negative." Like Narcissus, He "looked" at Himself and liked what He saw, then said, "There is nothing finer than this. I will make for Myself 'another.'" And He did, and did, and did, and....That's how we all got "here." [The "true" increase came through the "division" of Himself.]

Father was not "productive" until He imagined an "altar"-ego for Himself—a "shadow" of Himself as "another." We are the "positive" image, and He is the "negative." He took us "out" of Himself. His desire is not to have a "temporary" fix, but a permanent one. He doesn't want to just "wear" us as a costume or a water-soluble tattoo. Father wants to permanently have us as His own by doing what only He can do—that is, permanently divide Himself into each of "us." That is, to dream a dream that "lives" on beyond Him. It's akin

to a Father of truly **“unlimited” wealth** dying and leaving each one of His “kids” an **unlimited portion** of all that He “was” [**“saw”**]. No “Father” works to leave an inheritance to his “servants” [cf. **Genesis 15:1-6**]—which is what a “covenant” is akin to—i.e. a “contracted” relationship in which one is “paid” for services rendered; it’s not a true “inheritance” in which the heirs “receive” WITHOUT “working” for a “living.” That is all that Father is trying to convey to us. That is all that He is asking of us.

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving **let your requests be made known unto God.**”— Philippians 4:6

As His “children,” we each have the right to “choose.” How will we each respond to the question? Would any choose to lose all awareness and become like a stick of furniture for others to “sit” on, or a “floor” to be walked on, or a “void” to be “lived” in? What choice would **you** make?

September 25, 2013

Right now, I have many questions; the answers of which, I believe, have significance to Einstein’s equation. I admit that I don’t understand it all, but I do believe that the significance of homosexuality lies in its **“function”** in the **EQUATION** of “things” → **$e = mc^2$** . The answers are all given to us—we just have to “seek” them “out.”

It is 6:29 p.m. and I have spent the day “cooking.” I wrote several notes this morning that I wanted to type and things I wanted to explore further. But right now, I will simply type the notes I took and list the definitions and Scriptures that I wanted to explore. If I don’t get back to them, you can investigate them on your own.

- 1) When does “action” **come** to the PROMISE? [Creflo Dollar said that Father said to him, “**You’ll never experience any of the promises unless you pray it forth**”; this places a **“condition”** on the promise that requires **“knowledge”** to “enforce.” Father “met” that condition all by Himself [Isaiah 46:10]—and, since we are “in” Him [Acts 17:28/Colossians 1:17], what “He” has done, “we” have done.]
- 2) It is said, “As go the U.S., so goes the world,” but (two times) it was **Germany** that “mobilized” the entire world to action. Like a “virus” (“wire us”), it infected the whole world with its “poise son.” So how does that figure into the equation?
- 3) [I was reminiscing about college and how my best friend and I drifted apart. She lived on campus while I commuted. She became more interested in partying than in studying. The following are just “thoughts.”] **I was always taught not to waste an opportunity.** My education was costing too much to waste it. I was **disinclined** [this isn’t my word choice—it’s what came to me] to the “party” lifestyle. I saw it as a “waste” of precious time rather than “fun.” [“funny” → (rev. sound) “enough”]
- 4) We are a slave to our “feelings.” **Feelings** make you “pay.”
- 5) King David said, “I will go to him, but he will not return to me.” The father in Luke 15:11-32 ran to meet his younger son who had “left.” While they partied, the elder son refused to go “in.” Matt. 25:6, “Go ye out to meet him” [cf. Isa. 52:11/Jer. 51:45—at biblegateway.com “**go ye out**”—study all 127 for the **true context** of these words]. Lucifer (Absalom) returned to his Father (David) [Absalom “booted” his father “out” of the family nest, then “per sued” him without returning “there” (2 Samuel 13-18)]. What does all of this mean and how does it relate to what Father did?
- 6) ELLA—Cinderella [**cinder/sender**], Ella Enchanted—what is the significance of this “child’s” story?

ELLA

The “L L” are **bookends**

EL LA

HIS & HERS

JÆL → **Jael**

“Everything has a double meaning these days.”

—Taylor Williams-Kercado

Things aren't always what they SEAM. The following symbols can be seen as “many” things:

\in → means “element of”

\ni → “contains as member”

\vee → means “curly logical or”

\vee → “Logical Or”

\cap → “Intersection”

\Subset → “double subset”

\pitchfork → “double intersection”

\subset → “subset of”

\forall → “for all”

∂ → “Partial differential”

\emptyset → “empty set”

\propto → “proportional”

♁ → “EARTH”

♃ → “Mercury”

Roman Numerals:

I (i) = 1

V (v) = 5

X (x) = 10

L (l) = 50

C (c) = 100

D (d) = 500

M (m) = 1000

Ⓓ “one thousand C D”

Ⓔ “five thousand”

Ⓕ “ten thousand”

\oslash → “opposition”

■ → “end of proof”

\wedge → “curly logical and”

\wedge → “Logical And”

\cup → “Union”

\supset → “double superset”

Ψ → “double union”

\supset → “superset of”

\complement → “complement”

\exists → “There Exists”

\nexists → “There Does Not Exist”

∞ → “infinity”

♂ → “male sign”

♀ → “female sign” [earth symbol is upside-down “female” sign]

\mathbb{R} [“R”] → “thunderstorm”

\prod → “N-Ary Product”

\coprod → “N-Ary Coproduct”

\hat{e} → “Estimated symbol”

Ӈ → “Cyrillic small letter Io”

\daleth “Dalet symbol”

\aleph “Gimel Symbol”

\beth “Bet symbol”

“Shin” \aleph

■ → “end of proof” is imagery of an “open door”

The symbol for “empty set” is the imagery we see in Saturn and Jupiter—i.e. planets with rings. Same imagery of the Sun → the asteroid belt for a “ring” and the planets for “moons” (or, part of the belt). The great seen in the small.

\perp → “right angle” \sphericalangle → “angle”

I want to talk about $e = mc^2$. There is much more imagery there than meets the eye. I don't understand it all, but I will show you what I see—I believe that there are those who will be able to “interpret” its meaning.

Let's begin with what I just saw on the previous page:

- The various meanings for “e” imagery → “even” backwards or on its head, the imagery speaks

ϵ → means “element of”

\ni → “contains as member”

e → “Estimated symbol”

ё → “Cyrillic small letter Io”

∂ → “Partial differential”

\exists → “There Exists”

Some artists use an elongated cursive “e” [LOOPS] to symbolize the WIND! [A loop can also symbolize a “noose.” And “ü” symbolize the “waves” of the “see”]



- The various meanings for “m” imagery—like the one denoting the Roman numeral:

M (m) = 1000 → “thou sand”

- The various meanings for “c” imagery:

c → “subset of”

⊃ → “superset of”

℄ → “complement”

⋮ “Bet symbol”

\propto → “proportional”

C (c) = 100

Ⓒ “one thousand C D”

Ⓓ “five thousand”

Ⓔ “ten thousand”

Is there a verse about a “thousand thousand”?
Where did I here this number?
 $100 \times 100 = 10,000$
 $10,000 \times 1000 = 10,000,000$
[Rev. 9:16, “...two hundred thousand thousand” — 200,000,000?]

Is this related to “a time, and times, and half a time”? Or, “a time and times and the dividing of time”?



How these figure (or explain how) $e = mc^2$ is the equation of “everything,” I don't know. I don't really understand $e=mc^2$. What I do know is that “related” imagery gives “clues” to further understand whatever it is that you are focusing on. Understand the “family,” and you'll better understand the “child.” Follow the “tangent” of “the child” through all of “its” wild “wanderings” and “he” will always lead you “home.” Note the “places” where they “agree”—“kiss”—and the places where they “miss”—i.e. “deviate.” Follow the “common thread” that exists between them—no matter how mundane or “idiotic.” You have to be willing to be the “fool” if you really want to learn [that simply means—“become as a child” because “a child shall lead them”—and children know “Nothing”]. Thinking that you know it all will get you “know” where.

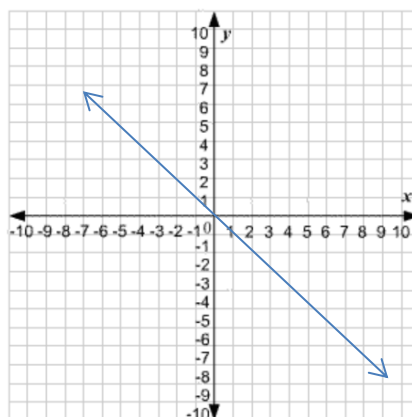
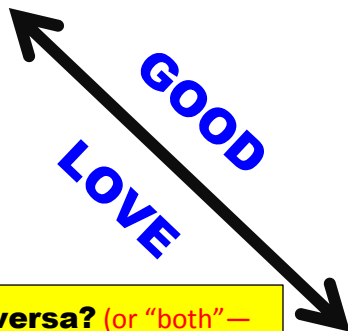
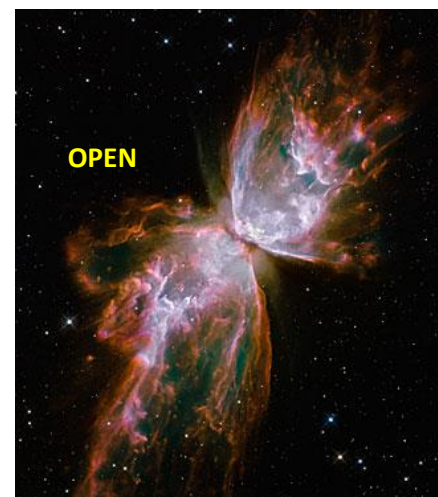
When you search for a “phrase” (in a verse) notice if the entire phrase remains “intact” (like a “close-knit” family) or the individual words are “scattered” throughout the (uni-)verse. Also notice if all the words are “present” or if some are “missing”—i.e. not at “home”—i.e. “out” or on “vacation.”

I have more that I want to talk about concerning $e = mc^2$ —that can be seen in the **earth's topography**. But I will save it for tomorrow (see page 292, September 29, 2013). It's almost 1 a.m. I'm going to bed now. Those definitions and Scriptures will have to wait till tomorrow also. In case I forget to go back to the matter of it, include in your calculations (whenever you arrive at this point) what $e=mc^2$ would be if homosexuality was the "norm" instead of the "exception." The earth's topography [if you use the regional data to understand what occurred "there," noting "when" and "how" (the "names" of "who" will help improve your accuracy)] should render data that will greatly increase, not just your understanding, but improve your ability to more accurately calculate the "evidence" of things.

September 26, 2013

Right now it is 2:16 p.m. and I am listening to Joseph Prince. As I listen, this realization has come to me—Ishmael represents LOVE (the law-"less") and Isaac, LAW (-abiding). And I immediately thought of the Islamic nations and Israel. Two "entities" steeped in LAW—but more the "former" ["farmer"] than the latter ["letter"]. The Islamic nations [LOVE] are wanting to annihilate Israel [LAW]. If you really "think" about the imagery and ignore, for a moment, the "religious" and "moral" implications and take a **sterile view** of the imagery, you will see that "act" of LOVE that transformed LAW into PEACE—you will see the "battle" shown in the DNA replication imagery that is being seen today [the "battle" that turned Israel into Palestine [with the "dispersion" of the Israelites], back to Israel again [bringing the Israelites "back into the fold"], and the continued "fight" to transform it into Palestine again! ["Palestine" → pal es "tine" → "Tine" is "friend"—cf. "Abraham my friend" (Isaiah 41:8)] The Holocaust is equivalent to the death of the first-born in Exodus].

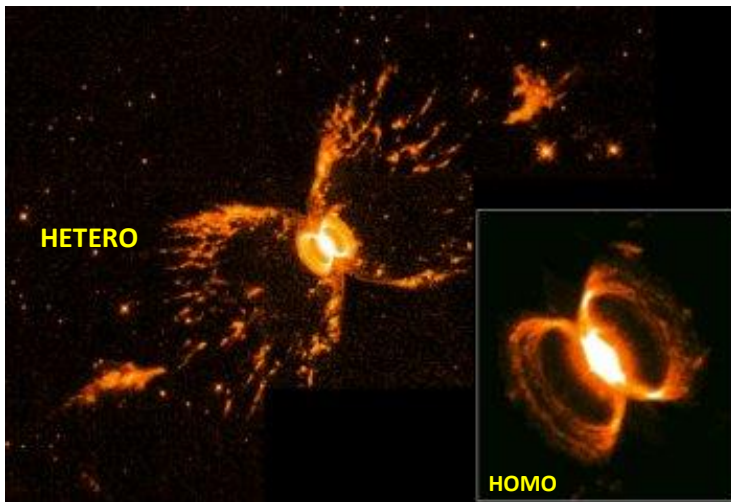
I woke up this morning and had an epiphany about "homo"-sexuality. First consider the images below:



LAW is the "x, y, z" axes and the "a, b, c, ..." axes. She is the "sword which turned every way" (Gen. 3:24)—which represents the "multi-dimensions" of M-theory ["M" is imagery of a line trying to go "up" but always forced to come "down"—like "M-1,2,3ilk"].

OR, is it vice versa? (or "both"—being "all things to all men" [1 Cor. 9:22]?)

- LOVE is "positive" (& "neg")
- GOOD is "negative" (& "pos")



The word I would use to make a distinction between the “inner” change and the “outer” change is “**containment**.” The biblical imagery of the “Seed” of GOOD is that of lice, fleas, or a viral infection—i.e. something that needs to be contained or **quarantined** or eradicated—hence our lonely place in the universe. “Homosexuality” is imagery of containing a contagion. “Heterosexual” marriage is imagery of that contagion being **released** from PANDORA’S “box”—the alabaster sound box—“two” **exploding** into “many”!

Consider the words “homo” and “hetero”:

“home O” → [akin to “house arrest”]

Same as saying, “Stay home. Don’t go anywhere, don’t do anything. Be silent and still. If you as much as move, we’ll throw you back in the ‘brig’.”

“Homo” represents the **first** act of LAW—“change.” Father was still Himself but a **new** “mind”—a “changed” mind. Our “pre-sent” existence represents the “closed”—i.e. “inside” the “hole” → Homo say, pee “in”. We die to this “whorled” to “live” in the “open” heave-in. I’ve already talked about the imagery of the letter “m,” but let me reiterate part of it. “M” speaks of a **downward** “end”—every effort to go “up” always brings the “line” back “down.” “Homo” represents a “dry cistern.”

“heat Er O” / “He tear O” → [“tear” in all of its meanings is “good” imagery] Represents the “**fragmenting**” to become “MANY.” The “process” of fragmenting is what is seen in a “troubled” marriage. And the “trouble,” often, does not hinder the “**reproductiveness**” of the marriage. Growth often comes to the “home” even with the tension of **dis-“function.”** “Hetero” represents an **overflowing** “well/spring.”

I heard a preacher on television (Andrew Wommack) speaking about Hebrews 10:20. After reading most of the chapter, I decided to place the whole of the chapter here. When I went to biblegateway.com, Hebrews 10:30-31 was the Verse of the Day.

Hebrews 10 (KJV)

¹ For the law **having a shadow of good things to come**, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the **comers** thereunto perfect.

² For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

³ But in those sacrifices there is a remembrance again made of sins every year.

⁴ For it is not possible that the blood of bulls and of goats should take away sins.

⁵ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

¹¹ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

¹³ From henceforth expecting till his enemies be made his footstool.

¹⁴ **For by one offering he hath perfected for ever them that are sanctified.**

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that he had said before,

¹⁶ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and **in their minds will I write them;**

¹⁷ And their sins and iniquities will I remember no more.

¹⁸ Now where remission of these is, there is no more offering for sin.

¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

²⁰ **By a new and living way,** which he hath consecrated for us, through **the veil,** that is to say, **his flesh;**

²¹ And having **an high [silent "h" makes this "eye"]** priest over the house of God;

²² Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

²³ Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

²⁴ And let us consider one another to provoke unto love and to good works:

²⁵ Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

²⁶ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

²⁸ He that despised Moses' law died without mercy under two or three witnesses:

²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

³⁰ For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

³¹ It is a fearful thing to fall into the hands of the living God.

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

³³ Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

³⁴ 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.

³⁵ Cast not away therefore your confidence, which hath great recompence of reward.

³⁶ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

³⁷ For yet a little while, and he that shall come will come, and will not tarry.

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The imagery of the graph and of the Butterfly Nebula (and others that “match” this image) is that of “counter”-balance or counter-weight [“wait”]. Father is the “Count Er”-balance for us, His children.

count—*n* [MF *comte*, fr. LL *comit-*, *comes*, fr. L, companion, one of the imperial court, fr. *com-* + *ire* to go [“Ire-land”]—more at **ISSUE**] (15c) : a European nobleman whose rank corresponds to that of a British **earl**

1 counterbalance—*n* (ca. 1611) **1** : a weight that balances another **2** : a force or influence that offsets or checks an opposing force

2 counterbalance—*vt* (ca. 1611) **1** : to oppose or balance with an equal weight or force **2** : to equip with counterbalances

counterpart—*n* (15c) **1** : one of two corresponding copies of a legal instrument : **DUPLICATE** **2 a** : a thing that fits another perfectly **b** : something that completes : **COMPLEMENT** **3 a** : one remarkably similar to another **b** : one having the same function or characteristics as another : **EQUIVALENT** <college presidents and their ~s in business>

counterweight—*n* (1693) : an equivalent weight or force : **COUNTERBALANCE**—

counterweight *vt*

count noun—*n* (1952) : a noun (as *bean* or *sheet*) that forms a plural and is used with a numeral, with words such as many or few, or with the indefinite article *a* or *an*—compare **MASS NOUN**

mass noun—*n* (1933) : a noun (as *sand* or *water*) that characteristically denotes in many languages a **homogeneous** substance or a concept without subdivisions and that in English is preceded in indefinite **singular** construction by **some** rather than *a* or *an*—compare **COUNT NOUN**

count palatine—*n* (1596) **1 a** : a high judicial official in the Holy Roman Empire **b** : **a count of the Holy Roman Empire having imperial powers in his own domain** **2** : the proprietor of a county palatine in England or Ireland [*palatine* is a variant of “para” + “tine”]

September 27, 2013

This morning I got up with the intent to start cooking “dinner.” We often have to during the “heat spells” if we don’t want the house getting too hot during the “heat” of the day—the post “noon” hours. Even with “central” air and heating, the house can become so hot that the A/C will run continuously without shutting-off to “rest.” But today isn’t as hot as it “was.” Well, anyway, I started to watch (actually, “listen,” since I was in the kitchen [“**schin**” variant] and the TV is in the “**living room**”) *Whale Rider* after Joseph Prince went off. I noticed something that I had noted before but didn’t mention. At the end of the movie, after “Pi” takes a trip on the back of the whale, her grandfather, the present Maori Chief, speaks to her while she is in the hospital and everyone is waiting for her to “wake-up” [because of her “or deal” of riding in the ocean on the back of a whale, she is unconscious when they finally find her]. **The elder addresses the younger:**

“Wise leader, forgive me. I am just a fledgling new to flight.”

Last night before I went to bed, I began thinking about “para-doxes [boxes].” I was flossing my teeth and realized that we put a lot of “care” in maintaining a body that is “doomed” to die. I mean: our bodies begin the “tearing down” process the moment we are born—we begin to “die”—moving closer every day towards

DEATH—while at the same time, it is building itself up (i.e. getting stronger and stronger and doing more and more from infancy to adulthood). And yet, all the while, it is “dying.”

Eating is the most important part, I think, to that maintenance of these bodies we dwell in. Yet, the majority of us allow the maintenance of the “real” us—the “unseen” part—to go “undone.” That part of us is literally, “starving.” Even the majority of “Christians”—so called—only allow for “occasional” maintenance. Why is that? What does that say? How does it figure into the calculation of everything? I am very curious to know what a mathematician will be able to discover with a new “mindset.”

The other day, my sister and I watched a movie, *The Tall Man*, about children in a poor community “disappearing.” What you later discover is that they were “taken” by the doctor and his wife and some unnamed “others” to be placed in the homes of the elite. That was their idea of breaking the “chain” of poverty that existed in that town. The “takers” didn’t do it for money. They did it out of a **misguided** sense of “serving”—to the point that they surrendered all that they “were” for all that the children could “be” [the doctor chose to live a life of “non-existence” and his wife, a nurse, chose imprisonment to hide the truth from the children’s parents and from the authorities]. That movie brought to mind something that, I don’t know how true it is, or what the statistics are for it—“How come” the poor seem to be so “prolific” and the wealthy seem to struggle to increase in family size? If you look at the globe, even in the poorest nations there are large families among the poorest of the poor. Things have begun to “change” and wealth is increasing in some of these nations, but when they were each at their lowest point, they “increased” in population. And on a more “personal” level—speaking of “individuals,” not nations—the wealthy seem to have more need of the services of a fertility specialist than the poor. How does that compute, if indeed, it is true? [“wealthy”→ “well/welt/weal/wheel/will thee/thy/thigh”]

I just heard something that I “know” but needed to hear again: Marriage is a **covenant** [it’s not something you’re born into]. I decided to look up the base words, “cove” and “coven”:

- **Webster’s Ninth New Collegiate Dictionary:**

¹cove—*n* [ME, den, fr. OE *cofa*; akin to OE *cot*] (bef. 12c) **1** : a recessed place : CONCAVITY: as **a** : an architectural member with a concave cross section **b** : a trough for concealed lighting at the upper part of a wall **2** : a small sheltered inlet or bay **3 a** : a deep recess or small valley in the side of a mountain **b** : a level area sheltered by hills or mountains

²cove—*vt coved; cov-ing* (1756) : to make in a hollow concave form [“Hallowed be thy name”]

³cove—*n* [Romany *kova* thing, person] *Brit* (1567) : MAN, FELLOW

coven—\ˈkəv-ən, ˈkō-vən\ *n* [ME *covin* band, fr. MF, fr. ML *convenium* agreement, fr. L *convenire* to agree—more at CONVENTION] (1500) **1** : an assembly or band of usu. 13 witches **2** : a collection of individuals with similar interests or activities <a ~ of intellectuals>

¹covenant—*n* [ME, fr. MF, fr. prp. of *covenir* to agree, fr. L *convenire*] (14c) **1** : a usu. formal, solemn, and binding agreement : COMPACT **2 a** : a written agreement or promise usu. under seal between two or more parties esp. for the performance of some action **b** : the common-law action to recover damages for breach of such a contract—**cov-e-nan-tal** *adj*

²covenant—*vt* (14c) : to promise by a covenant : PLEDGE ~*vi* : to enter into a covenant : CONTRACT

Coventry—*n* [Coventry, England] (1765) : a state of ostracism or exclusion <sent to ~>

- “Covenant” according to **Strong’s Exhaustive Concordance of the Bible**:

STRONG’S #1285 (b^eriyth, ber-eeth’) [used 264 times in the **Old Testament**]: from 1262 (in the sense of *cutting* [like 1254]); a *compact* (because made by passing between *pieces* of flesh): [rendered in Scripture as:]—confederacy, [con-]feder[-ate], covenant, league.

STRONG’S 1262 (**bârâh, baw-raw’**) a primitive root; to *select*; also (as denom. from 1250) to *feed*; also (as equiv. to 1305) to *render clear* (Eccl. 3:18):—choose, (cause to) eat, manifest, (give) meat.

STRONG’S 1254 (**bârâ’, baw-raw’**) a primitive root; (absolutely) to *create*; (qualified) to *cut down* (a wood), *select, feed* (as formative processes):—choose, create (creator), cut down, dispatch, do, make (fat).

STRONG’S 1250 (**bâr, bawr or bar, bar**) from 1305 (in the sense of *winnowing*); *grain* of any kind (even while standing in the field); by extens. the open *country*:—corn, wheat.

STRONG’S 1305 (**bârar, baw-rar’**) a primitive root; to *clarify* (i.e. *brighten*), *examine, select*:—make bright, choice, chosen, cleanse (be clean), clearly, polished, (shew self) pure(-fy), purge (out).

STRONG’S #1242 (diathêkê [“die ‘a’ THE key”], dee-ath-ay’-kay) [used 17 times in the **New Testament**]: from 1303; prop. a *disposition*, i.e. (spec.) a *contract* (espec. a *devisory will*):—covenant, testament.

STRONG’S 1303 (**diatithēmai, dee-at-ith’-em-ahee**) mid. voice from 1223 and 5087; to *put apart*, i.e. (fig.) *dispose* (by assignment, compact, or bequest):—appoint, make, testator.

STRONG’S 1223 (**dia, dee-ah’**) a primary prep. denoting the channel of an act; through (in very wide applications, local, causal, or occasional):—after, always, among, at, to avoid, because of (that), briefly, by for (cause)...fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, x though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

Dia. See 2203.

STRONG’S 2203 (**Zēus, dzyooce**) of uncertain aff.; in the oblique cases there is used instead of it a (prob. cognate) name

Dis, deece, which is otherwise obs.; *Zeus* or *Dis* (among the Latins *Jupiter* or *Jove*), the supreme deity of the Greeks:—Jupiter.

[STRONG’S 2204 is a variant of the word “zero”:

Zēō, *dzeh’-o*; a primary verb; to be hot (boil, of liquids; or glow, of solids), i.e. (fig.) be fervid (earnest):— be fervent.]

STRONG’S 5087 (**tithēmi, thith’-ay-mee**) a prolific form of a primary

thēō, theh’-o (which is used only as alt. in certain tenses); to place (in the widest application, lit. and fig.; properly in a pass. or horizontal posture, and thus different from 2476, which prop. denotes an upright and active position, while 2749 is prop. refl. and utterly prostrate):— + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Spedial Symbols

+ (*addition*) denotes a rendering in the A. V. of one or more Greek words in connection with the one under consideration. For example, in Rev. 17:17, No. 1106,...(**gnōmē**) is translated as a verb (“to agree”), when it is actually a noun and part of a Greek idiom that is literally translated “to do one mind.”

x (*multiplication*) denotes a rendering in the A. V. that results from an idiom peculiar to the Greek. For example, in Heb. 12:21, the whole Greek phrase in which ..., **ēntrōmōs** (1790) appears is a way of expressing great anxiety. The same idiom is used about Moses in Acts 7:32.

() (*parentheses*), in the renderings from the A. V., denote a word or syllable which is sometimes given in connection with the principal word to which it is attached. In Mark 15:39 there are two Greek prepositions (1537 and 1727) which are used together ("over against"). One English preposition, "opposite," communicates the same idea.

[] (*brackets*), in the rendering from the A. V., denote the inclusion of an additional word in the Greek. For example, No. 2596 ... (**kata**) is translated "daily" in Luke 19:47, along with No. 2250 ... (**hēmēra**). So, two Greek words were translated by one English word.

Italics, at the end of a rendering from the A. V., denote an explanation of the variations from the usual form.

- **"Covenant"** according to ***Vine's Complete Expository Dictionary of Old and New Testament Words***:

COVENANT [Old Testament]

b^erit (... , 1285), "covenant; league; confederacy." This word is most probably derived from an Akkadian root meaning "to fetter"; it has parallels in Hittite, Egyptian, Assyrian, and Aramaic. *B^erit* is used over 280 times and in all parts of the Old Testament. The first occurrence of the word is in Gen. 6:18: "But with thee [Noah] will I establish my covenant."

The KJV translates *b^erit* fifteen times as "league": "... Now therefore make ye a league with us" (Josh. 9:6). These are all cases of political agreement within Israel (2 Sam. 3:12-13, 21; 5:3) or between nations (1 Kings 15:19). Later versions may use "covenant," "treaty," or "compact," but not consistently. In Judg. 2:2, the KJV has: "And ye shall make no league with the inhabitants of this land..." The command had been also given in Exod. 23:32; 34:12-16; and Deut. 7:2-6, where the KJV has "covenant."

The KJV translates *b^erit* as "covenant" 260 times. The word is used of "agreements between men," as Abraham and Abimelech (Gen. 21:32): "Thus they made a covenant at Beer-sheba..." David and Jonathan made a "covenant" of mutual protection that would be binding on David's descendants forever (1 Sam. 18:3; 20:8, 16-18, 42). In these cases, there was "mutual agreement confirmed by oath in the name of the Lord." Sometimes there were also material pledges (Gen. 21:28-31).

Ahab defeated the Syrians: "So he made a covenant with [Ben-hadad], and sent him away" (1 Kings 20:34). The king of Babylon "took of the king's seed [Zedekiah], and made a covenant with him, and hath taken an oath of him ..." (Ezek. 17:13, NIV, "treaty"). In such "covenants," the terms were imposed by the superior military power; they were not mutual agreements.

In Israel, the kingship was based on "covenant": "... David made a covenant [KJV, "league"] with them [the elders of Israel] in Hebron before the Lord ..." (2 Sam. 5:3). The "covenant" was based on their knowledge that God had appointed him (2 Sam. 5:2); thus they became David's subjects (cf. 2 Kings 11:4, 17).

The great majority of occurrences of *b^erit* are of God's "covenants" with men, as in Gen. 6:18 above. The verbs used are important: "I will *establish* my covenant" (Gen. 6:18)—literally, "cause to stand" or "confirm." "I will *make* my covenant" (Gen. 17:2, RSV). "He *declared* to you his covenant" (Deut. 4:13). "My covenant which I *commanded* them ..." (Josh. 7:11). "I have *remembered* my covenant. Wherefore ... I will bring you out from under the burdens of the Egyptians" (Exod. 6:5-6). God will not reject Israel for their disobedience so as "to destroy them utterly, and to *break* my covenant with them ..." (Lev. 26:44). "He will not ... forget the covenant ... which he *swore* unto them" (Deut. 4:31). The most common verb is "to cut [*kārat*] a covenant," which is always translated as in Gen. 15:18: "The Lord made a covenant with Abram." This use apparently comes from the ceremony described in Gen. 15:9-17 (cf. Jer. 34:18), in which God appeared as "a smoking furnace, and a burning lamp [flaming torch] that passed between those pieces" (Gen. 15:17). These verbs make it plain that God takes the sole initiative in covenant making and fulfillment.

"Covenant" is parallel or equivalent to the Hebrew words *dābār* ("word"), *hōq* ("statute"), *piqqūd* ("precepts"—Ps. 103:18, NASB), *'ēdāh* ("testimony"—Ps. 25:10), *tōrāh* ("law"—Ps. 78:10), and *hesed* ("lovingkindness"—Deut. 7:9, NASB). These words emphasize the authority and grace of God in making and keeping the "covenant," and the specific responsibility of man under the covenant. The words of the "covenant" were written in a book (Exod. 24:4, 7; Deut. 31:24-26) and on stone tablets (Exod. 34:28).

Men "enter into" (Deut. 29:12) or "join" (Jer. 50:5) God's "covenant." They are to obey (Gen. 12:4) and "observe carefully" all the commandments of the "covenant" (Deut. 4:6). But above all, the "covenant" calls Israel to "love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5). God's "covenant" is a relationship of love and loyalty between the Lord and His chosen people.

"... If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ... and ye shall be unto me a kingdom of priests, and a holy nation" (Exod. 19:5-6). "All the commandments ... shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers" (Deut. 8:1). In the "covenant," man's response contributes to covenant fulfillment; yet man's action is not causative. God's grace always goes before and produces man's response.

Occasionally, Israel "made a covenant before the Lord, to walk after the Lord, and to keep his commandments..., to perform the words of this covenant that were written in this book" (2 Kings 23:3). This is like their original promise: "All

that the Lord hath spoken we will do" (Exod. 19:8; 24:7). Israel did not propose terms or a basis of union with God. They responded to God's "covenant."

The wholly gracious and effective character of God's "covenant" is confirmed in the Septuagint by the choice of *diatheke* to translate *b'rit*. A *diatheke* is a will that distributes one's property after death according to the owner's wishes. It is completely unilateral. In the New Testament, *diatheke* occurs 33 times and is translated in the KJV 20 times as "covenant" and 13 times as "testament." In the RSV and the NASB, only "covenant" is used.

The use of "Old Testament" and "New Testament" as the names for the two sections of the Bible indicates that God's "covenant" is central to the entire book. The Bible relates God's "covenant" purpose, that man be joined to Him in loving service and know eternal fellowship with Him through the redemption that is in Jesus Christ.

COVENANT [New Testament]

A. Noun.

diathēkē(..., 1242) primarily signifies "a disposition of property by will or otherwise." In its use in the Sept., it is the rendering of a Hebrew word meaning a "covenant" or agreement (from a verb signifying "to cut or divide," in allusion to a sacrificial custom in connection with "covenant-making," e.g., Gen. 15:10, "divided" Jer.34:18-). In contradistinction to the English word "covenant" (lit., "a coming together"), which signifies a mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person. For instance, in Gal. 3:17 it is used as an alternative to a "promise" (vv. 16-18). God enjoined upon Abraham the rite of circumcision, but His promise to Abraham, here called a "covenant," was not conditional upon the observance of circumcision, though a penalty attached to its nonobservance.

"The NT uses of the word may be analyzed as follows: (a) a promise or undertaking, human or divine, Gal. 3:15; (b) a promise or undertaking on the part of God, Luke 1:72; Acts 3:25; Rom. 9:4; 11:27; Gal. 3:17; Eph. 2:12; Heb. 7:22; 8:6, 8, 10; 10:16; (c) an agreement, a mutual undertaking, between God and Israel, see Deut. 29-30 (described as a 'commandment,' Heb. 7:18, cf. v 22); Heb. 8:9; 9:20; (d) by metonymy, the token of the covenant, or promise, made to Abraham, Acts 7:8; (e) by metonymy, the record of the covenant, 2 Cor. 3:14; Heb. 9:4; cf. Rev. 11:19; (f) the basis, established by the death of Christ, on which the salvation of men is secured, Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 10:29; 12:24; 13:20.

"This covenant is called the 'new,' Heb. 9:15, the 'second,' 8:7, the 'better,' 7:22. In Heb. 9:16-17, the translation is much disputed. There does not seem to be any sufficient reason for departing in these verses from the word used everywhere else. The English word 'Testament' is taken from the titles prefixed to the Latin Versions."*¶ See TESTAMENT.

B. Verb.

suntithēmi ["Son, tithe me"] (... , 4934), lit., "to put together," is used only in the middle voice in the NT, and, means "to determine, agree," John 9:22 and Acts 23:20; "to assent," Acts 24:9; "to covenant," Luke 22:5. See AGREE, ASSENT.¶

Note: In Matt. 26:15 the KJV translates *histēmi*, "to place (in the balances)," i.e., to weigh, "they covenanted with"; RV, "they weighed unto."

A Season For Miracles (a Hallmark Film):

Emily (the aunt, asking the children to lie by saying that she is their "Mom"): Now look. I know it's really bad that I'm asking you to fib, but I don't think we really have a choice right now.

Alana (the niece): It's okay. Everybody lies.

Emily: No. Everybody doesn't lie. And as soon as we get through this, we won't either. Okay? What do you say? Can we play this game and play it really, really well?

Nathan (the Policeman): Look. I know...I know you don't know me, and I don't know much about kids, if there's anything I can do to help...

Emily: Well, I'll let you know. Thank you...again...I feel like I'm wearing out those two words.

September 28, 2013

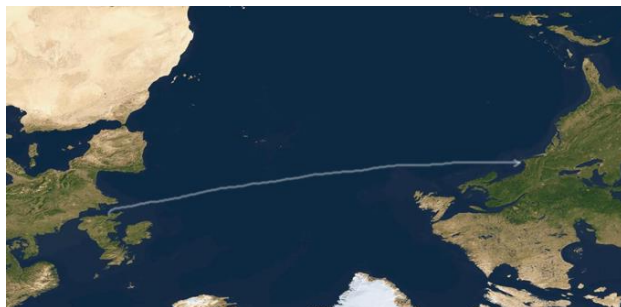
I was awakened this morning by this thought:

Electrons and the "sword" that "turned every way" are like a LASER scalpel cutting through the "hardness" of the "sardine"/"kid ["go at"] knee"/"g all" stone. Every "hewn-man" represent that "word"/"sword"/"droplet" cutting, chipping or melting away the "Stone" that needs to be "taken" away.

September 29, 2013



I want to, now, show you **the** equation in the earth's topography. Understanding the HISTORY of these "places" will greatly increase the understanding of the imagery and how it affects the equation [I will **very simply** explain it as best I know how—an historian can "increase" that understanding later]. The images are "turned" on their "heads" because "we" are upside-down!



This image shows the voyage of the Mayflower from the port in **Plymouth, England** to Plymouth Rock of the "new world." [Perhaps "m" for "mass" is in some way akin to "**mouth/speaking/voice**" considering the Catholic Church's imagery of "Mass."]

$e = mc^2$. "e" is England. The Atlantic Ocean and the ships that "crossed" it—i.e. the Mayflower [and the Speedwell that "began" the journey but took on water and both ships returned to "origin" and the Mayflower had to "carry" the passengers of both ships]—represent the "=" (equal) sign [tracks]. The land "mass" of Canada, and the U.S. [Hawaii is the "small, negligible component?"] represent "m." The population of these nations (including Hawaii?) represents "c²." What would be the result of the equation if Australia (the "reciprocal") was substituted for the U.S. of A? [Compare Ezekiel 38:8-16 to what happened as a result of this "**voi(d) age**." Sheba, Dedan, and "young lions" represent Canada and the U.S. In verse 16, the "em" migrants that left the "motherland" of "**End**-land represent the "**cloud**" that covers the land—the white "**could**"—the "white" man, the "**pale/pail**"-faced man.]

The following article is from History.com.

The Mayflower ["(EL) may flow Er"]

In September 1620, a merchant ship called the Mayflower set sail from Plymouth, a port on the southern coast of England. Typically, the Mayflower's cargo was wine and dry goods, but

on this trip the ship carried passengers: 102 of them, all hoping to start a new life on the other side of the Atlantic. Nearly 40 of these passengers were Protestant Separatists—they called themselves “Saints”—who hoped to establish a new church in the New World. Today, we often refer to the colonists who crossed the Atlantic on the Mayflower as “Pilgrims.”

Pilgrims Before the Mayflower

In 1608, a congregation of disgruntled English Protestants from the village of Scrooby, Nottinghamshire, left England and moved to Leyden, a town in Holland. These “Separatists” did not want to pledge allegiance to the Church of England, which they believed was nearly as corrupt and idolatrous as the Catholic Church it had replaced, any longer. (They were not the same as the Puritans, who had many of the same objections to the English church but wanted to reform it from within.) The Separatists hoped that in Holland, they would be free to worship as they liked

In fact, the Separatists (they called themselves “Saints”) did find religious freedom in Holland, but they also found a secular life that was more difficult to navigate than they’d anticipated. For one thing, Dutch craft guilds excluded the migrants, so they were relegated to menial, low-paying jobs. Even worse was Holland’s easygoing, cosmopolitan atmosphere, which proved alarmingly seductive to some of the Saints’ children. (These young people were “drawn away,” Separatist leader [William Bradford](#) wrote, “by evill [sic] example into extravagance and dangerous courses.”) For the strict, devout Separatists, this was the last straw. They decided to move again, this time to a place without government interference or worldly distraction: the “New World” across the Atlantic Ocean.

The Mayflower

First, the Separatists returned to London to get organized. A prominent merchant agreed to advance the money for their journey. The Virginia Company gave them permission to establish a settlement, or “plantation,” on the East Coast between 38 and 41 degrees north latitude (roughly between the Chesapeake Bay and the [mouth](#) of the Hudson River). And the King of England gave them permission to leave the Church of England, “provided they carried themselves [peaceably](#).”

Compare this to the imagery of Jesus turning back through the crowd that wanted to “cast” Him off of a cliff—like the (once thought) water’s edge—cf. Luke 4:24-31.

In August 1620, a group of about 40 Saints joined a much larger group of (comparatively) secular colonists—“Strangers,” to the Saints—and set sail from England on two merchant ships: the Mayflower and the Speedwell. The Speedwell began to leak almost immediately, however, and the ships headed back to port. The travelers squeezed themselves and their belongings onto the Mayflower and set sail once again.

Because of the delay caused by the leaky Speedwell, the Mayflower had to cross the Atlantic at the height of storm season. As a result, the journey was horribly unpleasant. Many of the passengers were so seasick they could scarcely get up, and the waves were so rough that [one “Stranger”](#) was swept overboard and drowned. (It

was “the just hand of God upon him,” Bradford wrote later, for the young sailor had been “a proud and very profane yonge man.”)

The Mayflower Compact

After two miserable months at sea, the ship finally reached the New World. There, the Mayflower’s passengers found an abandoned Indian village and not much else. They also found that they were in the wrong place: Cape Cod was located at 42 degrees north latitude, well north of the Virginia Company’s territory. Technically, the Mayflower colonists had no right to be there at all. In order to establish themselves as a legitimate colony (“Plymouth,” named after the English port from which they had departed) under these dubious circumstances, 41 of the Saints and Strangers drafted and signed a document they called the [Mayflower Compact](#). This Compact promised to create a “civil Body Politick” governed by elected officials and “just and equal laws.” It also swore allegiance to the English king.

Plymouth [“ply mouth”] Colony and the First Thanksgiving

The colonists spent the first winter, which only 53 passengers and half the crew survived, living onboard the Mayflower. (The Mayflower sailed back to England in April 1621.) Once they moved ashore, the colonists faced even more challenges. During their first winter in America, more than half of the Plymouth colonists died from malnutrition, disease and exposure to the harsh New England weather. In fact, without the help of the area’s native people, it is likely that none of the colonists would have survived. An English-speaking Pawtuxet named Samoset helped the colonists form an alliance with the local Wampanoags, who taught them how to hunt local animals, gather shellfish and grow corn, beans and squash. At the end of the next summer, the Plymouth colonists celebrated their first successful harvest with a three-day festival of [thanksgiving](#). We still commemorate this feast today.

Eventually, the Plymouth colonists were absorbed into the Puritan [Massachusetts](#) Bay Colony. Still, the Mayflower Saints and their descendants remained convinced that they alone had been specially chosen by God to act as a beacon for Christians around the world. “As one small candle may light a thousand,” Bradford wrote, “so the light here kindled hath shone to many, yea in some sort to our whole nation.”

Did You Know?

The Separatists who founded the Plymouth Colony referred to themselves as “Saints,” not “Pilgrims.” The use of the word “Pilgrim” to describe this group did not become common until the colony’s bicentennial.



“Turned on our heads” is the wrong description of our “situation,” I think. Better said, “A mirror reflection”—Narcissus leaning over the water and seeing Himself from the “waste” upward like the imagery seen in a “deck” of cards. I found it interesting that there were articles talking about the King of Hearts being the only king in the deck of cards without a “must ache.” The “Dutch” card from the 1920 era has a mustache, but the facial feature is absent in the **modern** deck of cards.



It is said that Narcissus “fell” in love with his own “reflection.” He stared at himself until “he was not” (Ge 5:24). But it is also said that in the place where he sat grew a beautiful flower (a weed?)—the “life” that sprang from his “death.” Such imagery of life springing from death can clearly be seen every day, every “see Son.” Note that the reflection is “marred” →“æ.”



Night view of the Atlantic Ocean

“Those who walk in darkness have seen a great light.” [This one is merely a reflection of the “true.”]

September 30, 2013

I was just thinking about two different things—“fear” in the church, and Sandra Bullock’s imagery.

My sister was reading about a church shooting in another state and mentioned to me that her pastor said a little while ago that he and certain staff were “packin’”—i.e. “carrying” an armed weapon (firearm/gun). My first thought of that was: How does “fear” in the “church” compute in the equation? I’ve often wondered why, when we preach about “divine” protection, there “seams” to be little “expected” these days that “men of God” must have bodyguards and armed personnel present in the church. And, why are they so willing to send a “lost” soul to what they believe to be an eternally burning “Hell” when they, if killed, would be going to “Heaven”? [And I have heard many, especially “older,” preachers advocate “violence” towards the “aggressors.”] And it is not that I am so pure of heart. I have mellowed of late—as I have said before, I have grown tired of fighting—but, I have had a red-hot temper in the past and would probably have, back then, broken a few of their bones if accosted [Catch me on a “good day” and I still might!]. Yet I would think that, following Jesus’ example, their [“our”] attitude would be, “Father, forgive them for they know not what they do.” We preach about total sacrifice and being soldiers in “God’s” army. Well, soldiers are “appointed” to “die” for their “nation’s” cause [they are also “appointed” to “kill”]. So what does all of this “mean” [what happens to DNA material “taken” from the strand]? And why are some souls deemed more expendable than others?

warfare [“wear fair ‘e’”—\ˈwɔːr-,fa(ə)r, -,fe(ə)r\

wear—\ˈwa(ə)r or ˈwe(ə)r\

wore—\wɔː(ə)r or wə(ə)r\

war—\wɔː(ə)r\

1ware \ˈwa(ə)r or ˈwe(ə)r\ *adj* [ME *war*, *ware* careful, aware, fr. OE *wær*—more at WARY] (bef. 12c) **1** : AWARE, CONSCIOUS <was ~ of black looks cast at me—Mary Webb> **2** *archaic* : WARY, VIGILANT

2ware *vt wared; war-ing* [ME *waren*, fr. OE *warian*; akin to OHG *biwarōn* to protect, OE *wær* aware] (bef. 12c) : to beware of : AVOID—used chiefly as a command to hunting animals

3ware *n* [ME, fr. OE *waru*; akin to MHG *ware* ware and prob. to OE *wær* aware—more at WARY] (bef. 12c) **1 a** : manufactured articles [“ELs”], products [multiplication] of arts or craft, or farm produce : GOODS—often used in combination <tinware> **b** : an article of merchandise **2** : articles (as pottery or dishes) of fired clay <earthenware> **3** : an intangible item (as a service) that is a marketable commodity

4ware *vt wared; war-ing* [ME *waren*, fr. ON *verja* to clothe, invest, spend—more at WEAR] *Scot* (14c) : SPEND, EXPEND

Every name means something! I was reminded of Sandra Bullock’s. “Sandra”—“sand” and “bra” (“b” is backward). “Bullock”—“bull” and “lock”—imagery seen throughout the Holy Bible. When I look at her life [and I don’t know much about her], I remember the lawsuit she had against the “builder’s” of her Texas “dream” home—they didn’t do it right and kept “adding” charges to what they were doing. I saw an interview in which she was asked about “the house.” She said that her “new” home would have to be “torn” down—not being fit to be lived-in.

My thoughts, probably, went in this direction because yesterday I was watching Rabbi Kirt Schneider (on *Discovering the Jewish Jesus*) teach from the book of the Song of Solomon [also called, the Song of Songs].

There is a verse there that I am familiar with that comes to mind when I think of Sandra Bullock's "unlivable" house:

"Mine own vineyard have I not kept." (Song 1:6 (cf. 8:12))

Perhaps she didn't keep her own vineyard because, like Sandra Bullock's house, it wasn't "fit" to be "kept" [structural damage? foundation problems?]-imagery of the alabaster box that "held" expensive perfume which "a woman" **broke** (Mark 14:3/Luke 7:37). The Song of **Solomon** ["single man"] is worth a close study. According to Rabbi Schneider, it "shows the **drama** of growing in divine love." He's been doing a series "there" called "**Journey Into** Divine Love."

Other imagery from the Song of Solomon is that of lovers looking through a "lattice"-imagery of a "sieve"/ "winnowing".

"We are just portals...just doors that, should He choose to use us,
He can come through us." [cf. Acts 16:23-34-"many" open doors is imagery of a "lattice"]

-T. D. Jakes

Quotes from the animated film, **RANGO**:

"Ah-h...there's a bute. Sometimes you gotta dig deep to find what you're lookin' for."

"It doesn't matter what they call you. It's the deeds that make the man."

"No man can walk-out on his own story."

"We each see what we need to see."

"Control the water and you control everything."

"Keep digging until you get to the **bottom** [i.e. the "**root** system"] of it."

-NCIS

I read the words to this beautiful song I heard on a movie on Netflix:

A song from **Shinobi: Heart Under Blade**

What you held out right to me,
Smiling, there at the end,

Was just so utterly beyond beautiful,
I could not hold back my tears.
I'm sure that on that day,
We felt the touch of love.
We've been searching for each other,
At times, losing sight of ourselves,
Knowing that when we finally found each other,
Whatever outcome was waiting for us,
We couldn't call it anything other than destiny.

Up in the sky, into which you have departed,
There is a star that gently shines down on me.

Stay by my side, my beloved,
For there is still a future here,
Transcending time, changing form, that neither of us can yet see.

Stay by my side, my beloved,
For there is still a future here,
Transcending time, changing form, that neither of us can yet see.
Believe me, my beloved,
You are alive within me,
And so, from now on and forever,
I will never say goodbye.
I'm sure that on that day,
We felt the touch of love.

“The law condemns the best of us. Grace saves the worst of us.”

—Joseph Prince

“Learn the **unforced** rhythms of GRACE.”

—ad for preaching product by Joseph Prince

The Scriptures that I wanted to include the other day came from Romans 5. But there was something at the end of Romans 3 about “establishing” law, so I’ve decided to include all of **Romans 3-5** [If you have arrived at this point having already read the preface to the main document, you should be able to understand most of the imagery being conveyed here—therefore, I present it without explanation!]:

Romans 3 (KJV)

¹ What advantage then hath the Jew? or what profit is there of circumcision?

² Much every way: chiefly, because that unto them were committed the oracles of God.

³ For what if some did not believe? shall their unbelief make the faith of God without effect?

⁴ 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.

⁵ But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

⁶ God forbid: for then how shall God judge the world?

⁷ For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

⁸ And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

⁹ What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

¹⁰ As it is written, There is none righteous, no, not one:

¹¹ There is none that understandeth, there is none that seeketh after God.

¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

¹³ Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

¹⁴ Whose mouth is full of cursing and bitterness:

¹⁵ Their feet are swift to shed blood:

¹⁶ Destruction and misery are in their ways:

¹⁷ And the way of peace have they not known:

¹⁸ There is no fear of God before their eyes.

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.

²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸ Therefore we conclude that a man is justified by faith without the deeds of the law.

²⁹ Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

³⁰ Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

³¹ Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 4 (KJV)

¹ What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

² For if Abraham were justified by works, he hath whereof to glory; but not before God.

³ For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

⁴ Now to him that worketh is the reward not reckoned of grace, but of debt.

⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

⁶ Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

⁷ Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

⁸ Blessed is the man to whom the Lord will not impute sin.

⁹ Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

¹⁰ How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

¹² And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

¹³ For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

¹⁴ For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

¹⁵ Because the law worketh wrath: for where no law is, there is no transgression.

¹⁶ Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

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.

¹⁸ Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

²¹ And being fully persuaded that, what he had promised, he was able also to perform.

²² And therefore it was imputed to him for righteousness.

²³ Now it was not written for his sake alone, that it was imputed to him;

²⁴ But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

²⁵ Who was delivered for our offences, and was raised again for our justification.

Romans 5 (KJV)

¹ Therefore being justified by faith, we have peace with God through our 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.

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.

Verse of the Day

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. [Philippians 1:9-10 KJV](#)

“God will judge us not according to how much we endured, but how much we could love.”

—Richard Wurmbrand (in his book *Tortured for Christ*)

October 1, 2013

When I went to Biblegateway.com to find the reference for the verse that says, “...Abraham my friend,” there were 22 verses that came up as a result of my search for “my friend”—although, only 10 are the exact phrase, 2 (3?) are a “mixture” of the phrase, and 9 (10?) only contain an assortment of the phrase. I believe that the correct way to show “context” of Scripture, is to look at all the times that that “word” or “phrase” is used throughout the Holy Bible, not only in the chapter in which it occurs [each “way” is necessary]. That is why I have included the multiple verses in which a phrase that I was looking for appeared. Those other “uses” are the “family” of that word or phrase and when you understand the “family” you understand the “child”—i.e. the “individual” word or phrase of your search.

The word-search for “my friend”:

1. [Ruth 2:13](#)
Then she said, Let me find favour in thy sight, **my** lord; for that thou hast comforted me, and for that thou hast spoken **friendly** unto **thine handmaid**, though I be **not like** unto one of thine handmaidens.
[Ruth 2:12-14](#) (in Context) [Ruth 2](#) (Whole Chapter) [Other Translations](#)
2. [Job 16:20](#)
My **friends** scorn me: but mine eye poureth out tears unto God.
[Job 16:19-21](#) (in Context) [Job 16](#) (Whole Chapter) [Other Translations](#)
3. [Job 19:14](#)
My kinsfolk have failed, and **my familiar friends** have forgotten me.
[Job 19:13-15](#) (in Context) [Job 19](#) (Whole Chapter) [Other Translations](#)
4. [Job 19:19](#)
All **my inward friends** **abhorred** me: and they whom I loved are **turned** against me.
[Job 19:18-20](#) (in Context) [Job 19](#) (Whole Chapter) [Other Translations](#)
5. [Job 19:21](#)
Have pity upon me, have pity upon me, O ye **my friends**; for the hand of God hath touched me.
[Job 19:20-22](#) (in Context) [Job 19](#) (Whole Chapter) [Other Translations](#)
6. [Job 42:7](#)
And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, **My** wrath is kindled against thee, and against thy two **friends**: for ye have not spoken of me the thing that is right, as **my** servant Job hath.
[Job 42:6-8](#) (in Context) [Job 42](#) (Whole Chapter) [Other Translations](#)
7. [Psalm 35:14](#)
I behaved **myself** as though he had been **my friend** or brother: I bowed down heavily, as one that mourneth for his mother.
[Psalm 35:13-15](#) (in Context) [Psalm 35](#) (Whole Chapter) [Other Translations](#)
8. [Psalm 38:11](#)
My lovers and **my friends** stand aloof from **my** sore; and **my** kinsmen stand afar off.
[Psalm 38:10-12](#) (in Context) [Psalm 38](#) (Whole Chapter) [Other Translations](#)

9. [Psalm 41:9 \(?\)](#)
Yea, **mine** own familiar **friend**, in whom I trusted, which did eat of **my** bread, hath lifted up his heel against me.
[Psalm 41:8-10](#) (in Context) [Psalm 41](#) (Whole Chapter) [Other Translations](#)
10. [Proverbs 6:1](#)
My son, if thou be surety for thy **friend**, if thou hast stricken thy hand with a stranger,
[Proverbs 6:1-3](#) (in Context) [Proverbs 6](#) (Whole Chapter) [Other Translations](#)
11. [Proverbs 6:3](#)
Do this now, **my** son, and deliver thyself, when thou art come into the hand of thy **friend**; go, humble thyself, and make sure thy **friend**.
[Proverbs 6:2-4](#) (in Context) [Proverbs 6](#) (Whole Chapter) [Other Translations](#)
12. [Song of Solomon 5:1](#)
I am come into **my** garden, **my** sister, **my** spouse: I have gathered **my** myrrh with **my** spice; I have eaten **my** honeycomb [**something with "teeth"—DNA imagery**] with **my** honey; I have drunk **my** wine with **my** milk: eat, O **friends**; drink, yea, drink abundantly, O beloved.
[Song of Solomon 5:1-3](#) (in Context) [Song of Solomon 5](#) (Whole Chapter) [Other Translations](#)
13. [Song of Solomon 5:16](#)
His mouth is most sweet: yea, he is altogether lovely. This is **my** beloved, and this is **my friend**, O daughters of Jerusalem.
[Song of Solomon 5:15-16](#) (in Context) [Song of Solomon 5](#) (Whole Chapter) [Other Translations](#)
14. [Isaiah 41:8](#)
But thou, Israel, art **my** servant, Jacob whom I have chosen, the seed of Abraham **my friend**.
[Isaiah 41:7-9](#) (in Context) [Isaiah 41](#) (Whole Chapter) [Other Translations](#)
15. [Zechariah 13:6](#)
And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of **my friends**.
[Zechariah 13:5-7](#) (in Context) [Zechariah 13](#) (Whole Chapter) [Other Translations](#)
16. [Luke 7:6](#)
Then Jesus went with them. And when he was now not far from the house, the centurion sent **friends** to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under **my** roof:
[Luke 7:5-7](#) (in Context) [Luke 7](#) (Whole Chapter) [Other Translations](#)
17. [Luke 12:4](#)
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.
[Luke 12:3-5](#) (in Context) [Luke 12](#) (Whole Chapter) [Other Translations](#)
18. [Luke 15:6](#)
And when he cometh home, he calleth together his **friends** and neighbours, saying unto them, Rejoice with me; for I have found **my** sheep which was lost.
[Luke 15:5-7](#) (in Context) [Luke 15](#) (Whole Chapter) [Other Translations](#)
19. [Luke 15:29](#)
And he answering said to his father, 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**:
[Luke 15:28-30](#) (in Context) [Luke 15](#) (Whole Chapter) [Other Translations](#)
20. [John 3:29](#)
He that hath the bride is the bridegroom: but the **friend** of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this **my** joy therefore is fulfilled.
[John 3:28-30](#) (in Context) [John 3](#) (Whole Chapter) [Other Translations](#)

21. [John 15:14](#)

Ye are **my friends**, if ye do whatsoever I command you.

[John 15:13-15](#) (in Context) [John 15](#) (Whole Chapter) [Other Translations](#)

22. [John 15:15](#)

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **friends**; for all things that I have heard of **my** Father I have made known unto you.

[John 15:14-16](#) (in Context) [John 15](#) (Whole Chapter) [Other Translations](#)

In trying to understand $e = mc^2$ (the equation of “everything”), I kept hearing the verse in my mind, “Ye are the light of the world...” I remembered a *MinutePhysics* video about the Old English letter “thorn.” That video mentioned something about “ye” written as y^e . I wondered if the “raised” e could be the “e” of Einstein’s equation? I don’t know if this is correct or not (I am not a mathematician), but could the equation of “LIFE” be

$$y^e = C^\infty$$

[where infinity is represented in “text” by the “Latin small letter turned Oe” (ø)]

or “proportion to” ∝ [“oc” —i.e. “ocean”

[(reciprocal) co → i.e. Count “E,” the “cosine” Er that’s “down-under”?]]?

Matthew 5:13-15 (KJV)

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** [$e = mc^2$]. 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.

John 9:4-6 (KJV)

⁴ I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

⁵ As long as I am in the world, **I am the light of the world** [$e = mc^2$].

⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

My search result for “light” showed that there are 309 verses that contain the word, “light.” Therefore, I lowered it down to 57 by the addition of the word, “darkness.”

Biblegateway.com results for “**light darkness**”:

1. [Genesis 1:4](#)
And God saw the **light**, that it was good: and God divided the **light** from the **darkness**.
[Genesis 1:3-5](#) (in Context) [Genesis 1](#) (Whole Chapter) [Other Translations](#)
2. [Genesis 1:5](#)
And God called the **light** Day, and the **darkness** he called Night. And the evening and the morning were the first day.
[Genesis 1:4-6](#) (in Context) [Genesis 1](#) (Whole Chapter) [Other Translations](#)
3. [Genesis 1:18](#)
And to rule over the day and over the night, and to divide the **light** from the **darkness**: and God saw that it was good.
[Genesis 1:17-19](#) (in Context) [Genesis 1](#) (Whole Chapter) [Other Translations](#)
4. [Exodus 14:20](#)
And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and **darkness** to them, but it gave **light** by night to these: so that the one came not near the other all the night.
[Exodus 14:19-21](#) (in Context) [Exodus 14](#) (Whole Chapter) [Other Translations](#)
5. [2 Samuel 22:29](#)
For thou art my lamp, O Lord: and the Lord will **lighten** my **darkness**.
[2 Samuel 22:28-30](#) (in Context) [2 Samuel 22](#) (Whole Chapter) [Other Translations](#)
6. [Job 3:4](#)
Let that day be **darkness**; let not God regard it from above, neither let the **light** shine upon it.
[Job 3:3-5](#) (in Context) [Job 3](#) (Whole Chapter) [Other Translations](#)
7. [Job 10:22](#)
A land of **darkness**, as **darkness** itself; and of the shadow of death, without any order, and where the **light** is as **darkness**.
[Job 10:21-22](#) (in Context) [Job 10](#) (Whole Chapter) [Other Translations](#)
8. [Job 12:22](#)
He discovereth deep things out of **darkness**, and bringeth out to **light** the shadow of death.
[Job 12:21-23](#) (in Context) [Job 12](#) (Whole Chapter) [Other Translations](#)
9. [Job 17:12](#)
They change the night into day: the **light** is short because of **darkness**.
[Job 17:11-13](#) (in Context) [Job 17](#) (Whole Chapter) [Other Translations](#)
10. [Job 18:18](#)
He shall be driven from **light** into **darkness**, and chased out of the world.
[Job 18:17-19](#) (in Context) [Job 18](#) (Whole Chapter) [Other Translations](#)
11. [Job 29:3](#)
When his candle shined upon my head, and when by his **light** I walked through **darkness**;
[Job 29:2-4](#) (in Context) [Job 29](#) (Whole Chapter) [Other Translations](#)
12. [Job 30:26](#)
When I looked for good, then evil came unto me: and when I waited for **light**, there came **darkness**.
[Job 30:25-27](#) (in Context) [Job 30](#) (Whole Chapter) [Other Translations](#)
13. [Job 38:19](#)
Where is the way where **light** dwelleth? and as for **darkness**, where is the place thereof,

- [Job 38:18-20](#) (in Context) [Job 38](#) (Whole Chapter) [Other Translations](#)
14. [Psalm 18:28](#)
For thou wilt **light** my candle: the Lord my God will enlighten my **darkness**.
[Psalm 18:27-29](#) (in Context) [Psalm 18](#) (Whole Chapter) [Other Translations](#)
15. [Psalm 112:4](#)
Unto the upright there ariseth **light** in the **darkness**: he is gracious, and full of compassion, and righteous.
[Psalm 112:3-5](#) (in Context) [Psalm 112](#) (Whole Chapter) [Other Translations](#)
16. [Psalm 139:11](#)
If I say, Surely the **darkness** shall cover me; even the night shall be **light** about me.
[Psalm 139:10-12](#) (in Context) [Psalm 139](#) (Whole Chapter) [Other Translations](#)
17. [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.
[Psalm 139:11-13](#) (in Context) [Psalm 139](#) (Whole Chapter) [Other Translations](#)
18. [Ecclesiastes 2:13](#)
Then I saw that wisdom excelleth folly, as far as **light** excelleth **darkness**.
[Ecclesiastes 2:12-14](#) (in Context) [Ecclesiastes 2](#) (Whole Chapter) [Other Translations](#)
19. [Isaiah 5:20](#)
Woe unto them that call evil good, and good evil; that put **darkness** for **light**, and **light** for **darkness**; that put bitter for sweet, and sweet for bitter!
[Isaiah 5:19-21](#) (in Context) [Isaiah 5](#) (Whole Chapter) [Other Translations](#)
20. [Isaiah 5:30](#)
And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold **darkness** and sorrow, and the **light** is darkened in the heavens thereof.
[Isaiah 5:29-30](#) (in Context) [Isaiah 5](#) (Whole Chapter) [Other Translations](#)
21. [Isaiah 9:2](#)
The people that **walked** in **darkness** have seen a great **light**: they that dwell in the land of the shadow of death, upon them hath the **light** shined. [compare to Matt. 4:16 (#34)]
[Isaiah 9:1-3](#) (in Context) [Isaiah 9](#) (Whole Chapter) [Other Translations](#)
22. [Isaiah 42:16](#)
And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make **darkness light** before them, and crooked things straight. These things will I do unto them, and not forsake them.
[Isaiah 42:15-17](#) (in Context) [Isaiah 42](#) (Whole Chapter) [Other Translations](#)
23. [Isaiah 45:7](#)
I form the **light**, and create **darkness**: I make peace, and create evil: I the Lord do all these things.
[Isaiah 45:6-8](#) (in Context) [Isaiah 45](#) (Whole Chapter) [Other Translations](#)
24. [Isaiah 50:10](#)
Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in **darkness**, and hath no **light**? let him trust in the name of the Lord, and stay upon his God.
[Isaiah 50:9-11](#) (in Context) [Isaiah 50](#) (Whole Chapter) [Other Translations](#)
25. [Isaiah 58:10](#)

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:

[Isaiah 58:9-11](#) (in Context) [Isaiah 58](#) (Whole Chapter) [Other Translations](#)

26. [Isaiah 59:9](#)

Therefore is judgment far from us, neither doth justice overtake us: we wait for **light**, but behold obscurity; for brightness, but we walk in **darkness**.

[Isaiah 59:8-10](#) (in Context) [Isaiah 59](#) (Whole Chapter) [Other Translations](#)

27. [Jeremiah 13:16](#)

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

[Jeremiah 13:15-17](#) (in Context) [Jeremiah 13](#) (Whole Chapter) [Other Translations](#)

28. [Lamentations 3:2](#)

He hath led me, and brought me into **darkness**, but not into **light**.

[Lamentations 3:1-3](#) (in Context) [Lamentations 3](#) (Whole Chapter) [Other Translations](#)

29. [Ezekiel 32:8](#)

All the bright **lights** of heaven will I make dark over thee, and set **darkness** upon thy land, saith the Lord God.

[Ezekiel 32:7-9](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

30. [Daniel 2:22](#)

He revealeth the deep and secret things: he knoweth what is in the **darkness**, and the **light** dwelleth with him.

[Daniel 2:21-23](#) (in Context) [Daniel 2](#) (Whole Chapter) [Other Translations](#)

31. [Amos 5:18](#)

Woe unto you that desire the day of the Lord! to what end is it for you? **the day of the Lord is darkness**, and not **light**.

[Amos 5:17-19](#) (in Context) [Amos 5](#) (Whole Chapter) [Other Translations](#)

32. [Amos 5:20](#)

Shall not the day of the Lord be **darkness**, and not **light**? **even very dark**, and no brightness in it?

[Amos 5:19-21](#) (in Context) [Amos 5](#) (Whole Chapter) [Other Translations](#)

33. [Micah 7:8](#)

Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in **darkness**, the Lord shall be a **light** unto me.

[Micah 7:7-9](#) (in Context) [Micah 7](#) (Whole Chapter) [Other Translations](#)

34. [Matthew 4:16](#)

The people which **sat** in **darkness** saw great **light**; and to them which sat in the region and shadow of death **light** is sprung up. [cf. [Isaiah 9:2/Psalm 1:1](#)]

[Matthew 4:15-17](#) (in Context) [Matthew 4](#) (Whole Chapter) [Other Translations](#)

35. [Matthew 6:23](#)

But if thine eye be evil, thy whole body shall be full of **darkness**. If therefore the **light** that is in thee be **darkness**, how great is that **darkness**!

[Matthew 6:22-24](#) (in Context) [Matthew 6](#) (Whole Chapter) [Other Translations](#)

36. [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.

[Matthew 10:26-28](#) (in Context) [Matthew 10](#) (Whole Chapter) [Other Translations](#)

37. [Luke 1:79](#)

To give **light** to them that sit in **darkness** and in the shadow of death, to guide our feet into the way of peace.

[Luke 1:78-80](#) (in Context) [Luke 1](#) (Whole Chapter) [Other Translations](#)

38. [Luke 11:34](#)

The **light** of the body is the eye: therefore when thine eye is single, thy whole body also is full of **light**; but when thine eye is evil, thy body also is full of **darkness**.

[Luke 11:33-35](#) (in Context) [Luke 11](#) (Whole Chapter) [Other Translations](#)

39. [Luke 11:35](#)

Take heed therefore that the **light** which is in thee be not **darkness**.

[Luke 11:34-36](#) (in Context) [Luke 11](#) (Whole Chapter) [Other Translations](#)

40. [Luke 12:3](#)

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.

[Luke 12:2-4](#) (in Context) [Luke 12](#) (Whole Chapter) [Other Translations](#)

41. [John 1:5](#)

And the **light** shineth in **darkness**; and the **darkness** comprehended it not.

[John 1:4-6](#) (in Context) [John 1](#) (Whole Chapter) [Other Translations](#)

42. [John 3:19](#)

And this is the condemnation, that **light** is come into the world, and men loved **darkness** rather than **light**, because their deeds were evil.

[John 3:18-20](#) (in Context) [John 3](#) (Whole Chapter) [Other Translations](#)

43. [John 8:12](#)

Then spake Jesus again unto them, saying, I am the **light** of the world: he that followeth me shall not walk in **darkness**, but shall have the **light** of life.

[John 8:11-13](#) (in Context) [John 8](#) (Whole Chapter) [Other Translations](#)

44. [John 12:35](#)

Then Jesus said unto them, Yet a little while is the **light** with you. Walk while ye have the **light**, lest **darkness** come upon you: for he that walketh in **darkness** knoweth not whither he goeth.

[John 12:34-36](#) (in Context) [John 12](#) (Whole Chapter) [Other Translations](#)

45. [John 12:46](#)

I am come a **light** into the world, that whosoever believeth on me should not abide in **darkness**.

[John 12:45-47](#) (in Context) [John 12](#) (Whole Chapter) [Other Translations](#)

46. [Acts 26:18](#)

To open their eyes, and to turn them from **darkness** to **light**, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[Acts 26:17-19](#) (in Context) [Acts 26](#) (Whole Chapter) [Other Translations](#)

47. [Romans 2:19](#)

And art confident that thou thyself art a guide of the blind, a **light** of them which are in **darkness**,

[Romans 2:18-20](#) (in Context) [Romans 2](#) (Whole Chapter) [Other Translations](#)

48. [Romans 13:12](#)

The night is far spent, the day is at hand: let us therefore cast off the works of **darkness**, and let us put on the armour of **light**.

[Romans 13:11-13](#) (in Context) [Romans 13](#) (Whole Chapter) [Other Translations](#)

49. [1 Corinthians 4:5](#)

Therefore judge nothing before the time, until the Lord come, who both will bring to **light** the hidden things of **darkness**, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

[1 Corinthians 4:4-6](#) (in Context) [1 Corinthians 4](#) (Whole Chapter) [Other Translations](#)

50. [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.

[2 Corinthians 4:5-7](#) (in Context) [2 Corinthians 4](#) (Whole Chapter) [Other Translations](#)

51. [2 Corinthians 6:14](#)

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath **light** with **darkness**?

[2 Corinthians 6:13-15](#) (in Context) [2 Corinthians 6](#) (Whole Chapter) [Other Translations](#)

52. [Ephesians 5:8](#)

For ye were sometimes **darkness**, but now are ye **light** in the Lord: walk as children of **light**:

[Ephesians 5:7-9](#) (in Context) [Ephesians 5](#) (Whole Chapter) [Other Translations](#)

53. [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**.

[1 Thessalonians 5:4-6](#) (in Context) [1 Thessalonians 5](#) (Whole Chapter) [Other Translations](#)

54. [1 Peter 2:9](#)

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

[1 Peter 2:8-10](#) (in Context) [1 Peter 2](#) (Whole Chapter) [Other Translations](#)

55. [1 John 1:5](#)

This then is the message which we have heard of him, and declare unto you, that God is **light**, and in him is no **darkness** at all.

[1 John 1:4-6](#) (in Context) [1 John 1](#) (Whole Chapter) [Other Translations](#)

56. [1 John 2:8](#)

Again, a new commandment I write unto you, which thing is true in him and in you: because the **darkness** is past, and the true **light** now shineth.

[1 John 2:7-9](#) (in Context) [1 John 2](#) (Whole Chapter) [Other Translations](#)

57. [1 John 2:9](#)

He that saith he is in the **light**, and hateth his brother, is in **darkness** even until now.

[1 John 2:8-10](#) (in Context) [1 John 2](#) (Whole Chapter) [Other Translations](#)

I just saw my next door neighbor (the “wife”). We spoke to each other. We smiled at each other. It’s a start.

I was considering the role of “women” in ancient and modern society. Why have the roles of women been “suppressed”? Why must it **not be known** “that a **woman** came into the floor” [Ruth 4]? What is it about the “woe man” (or “**whim men**”) that carries a **negative** connotation? Without LAW there would be only ONE—and one “alone.” LAW enabled the “division” of ONE. It was also LAW that made the two ONE (“again”). How does this calculate into the equation?

whim—\`hwim, `wim [variant of “swim”]\n [short for **whim-wham**] (1678) **1** : a capricious or eccentric and often sudden idea or turn of the mind [a circle becoming a **Möbius Strip?**] : FANCY **2** : a large capstan that is made with one or more radiating arms to which a horse may be yoked and that is used in mines for raising ore or water **syn** see **CAPRICE**

October 2, 2013

I was sent a 2014 calendar that marks **all** of the Jewish holidays—that includes the ones ignored by the **Gregorian calendar**. The first holiday is January 15—Tu B’Shevat Eve [“**Tube (two/to/you) Be She Vat**” // **STRONG’S 7773** (sheva’, sheh’-vah)—“from (**STRONG’S**) 7768; a halloo:—cry.”]—followed by the actual holiday of Tu B’Shevat—the **New Year for Trees**—on January 16. The following is from *WhatIs.com*:

Gregorian calendar

Part of the [Computing fundamentals](#) glossary:

The Gregorian calendar is the calendar in current use in the Western world, both as the civil and Christian ecclesiastical calendar. Instituted by Pope Gregory XIII in 1582, the calendar has 365 days with an extra day every four years (the leap year) except in years divisible by 100 but not divisible by 400. Thus, the calendar year has an average length of 365.2422 days. The Gregorian calendar replaced the [Julian calendar](#), which had become 10 days out of synchrony with the solar cycle. In October, 1582, 10 days were dropped from the calendar. England and the American colonies were late in adopting the calendar. In 1752, they dropped 11 days.

This was last updated in September 2006

Contributor(s): Preston A. Larimer

Posted by: [Margaret Rouse](#)

According to [biblegateway.com](#), there are 129 search results for “**the trees.**” I place here the first 21. There are two chapters that contain parables about “trees,” that are found in the search. I’ve placed them on the following pages, plus a chapter in Daniel found “outside” the search.

1. [Genesis 3:2](#)

And **the** woman said unto **the** serpent, We may eat of **the** fruit of **the trees** of **the** garden:

[Genesis 3:1-3](#) (in Context) [Genesis 3](#) (Whole Chapter) [Other Translations](#)

2. [Genesis 3:8](#)

And **they** heard **the** voice of **the** Lord God walking in **the** garden in **the** cool of **the** day: and Adam and his wife hid **themselves** from **the** presence of **the** Lord God amongst **the trees** of **the** garden.

[Genesis 3:7-9](#) (in Context) [Genesis 3](#) (Whole Chapter) [Other Translations](#)

3. [Genesis 23:17](#)

And **the** field of Ephron which was in Machpelah, which was before Mamre, **the** field, and **the** cave which was **therein**, and all **the trees** that were in **the** field, that were in all **the** borders round about, were made sure

[Genesis 23:16-18](#) (in Context) [Genesis 23](#) (Whole Chapter) [Other Translations](#)

4. [Exodus 10:15](#)

For **they** covered **the** face of **the** whole earth, so that **the** land was darkened; and **they** did eat every herb of **the** land, and all **the** fruit of **the trees** which **the** hail had left: and **there** remained not any green thing in **the trees**, or in **the** herbs of **the** field, through all **the** land of Egypt.

[Exodus 10:14-16](#) (in Context) [Exodus 10](#) (Whole Chapter) [Other Translations](#)

5. [Exodus 15:27](#)

And **they** came to Elim, where were twelve wells of water, and threescore and ten palm **trees**: and **they** encamped **there** by **the** waters.

[Exodus 15:26-27](#) (in Context) [Exodus 15](#) (Whole Chapter) [Other Translations](#)

6. [Leviticus 19:23](#)

And when ye shall come into **the** land, and shall have planted all manner of **trees** for food, **then** ye shall count **the** fruit **thereof** as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

[Leviticus 19:22-24](#) (in Context) [Leviticus 19](#) (Whole Chapter) [Other Translations](#)

7. [Leviticus 23:40](#)

And ye shall take you on **the** first day **the** boughs of goodly **trees**, branches of palm **trees**, and **the** boughs of thick **trees**, and willows of **the** brook; and ye shall rejoice before **the** Lord your God seven days.

[Leviticus 23:39-41](#) (in Context) [Leviticus 23](#) (Whole Chapter) [Other Translations](#)

8. [Leviticus 26:4](#)

Then I will give you rain in due season, and **the** land shall yield her increase, and **the trees** of **the** field shall yield **their** fruit.

[Leviticus 26:3-5](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

9. [Leviticus 26:20](#)

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall **the trees** of **the** land yield **their** fruits.

[Leviticus 26:19-21](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)

10. [Numbers 24:6](#)

As **the** valleys are **they** spread forth, as gardens by **the** river's side, as **the trees** of lign aloes which **the** Lord hath planted, and as cedar **trees** beside **the** waters.

[Numbers 24:5-7](#) (in Context) [Numbers 24](#) (Whole Chapter) [Other Translations](#)

11. [Numbers 33:9](#)

And **they** removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm **trees**; and **they** pitched **there**.

[Numbers 33:8-10](#) (in Context) [Numbers 33](#) (Whole Chapter) [Other Translations](#)

12. [Deuteronomy 16:21](#)

Thou shalt not plant **thee** a grove of any **trees** near unto **the** altar of **the** Lord thy God, which thou shalt make **thee**.

[Deuteronomy 16:20-22](#) (in Context) [Deuteronomy 16](#) (Whole Chapter) [Other Translations](#)

13. [Deuteronomy 20:19](#)

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy **the trees thereof** by forcing an axe against **them**: for thou mayest eat of **them**, and thou shalt not cut **them** down (for **the** tree of **the** field is man's life) to employ **them** in **the** siege:

[Deuteronomy 20:18-20](#) (in Context) [Deuteronomy 20](#) (Whole Chapter) [Other Translations](#)

14. [Deuteronomy 20:20](#)

Only **the trees** which thou knowest that **they** be not **trees** for meat, thou shalt destroy and cut **them** down; and thou shalt build bulwarks against **the** city that maketh war with **thee**, until it be subdued.

[Deuteronomy 20:19-20](#) (in Context) [Deuteronomy 20](#) (Whole Chapter) [Other Translations](#)

15. [Deuteronomy 28:40](#)

Thou shalt have olive **trees** throughout all thy coasts, but thou shalt not anoint thyself with **the** oil; for thine olive shall cast his fruit.

[Deuteronomy 28:39-41](#) (in Context) [Deuteronomy 28](#) (Whole Chapter) [Other Translations](#)

16. [Deuteronomy 28:42](#)

All thy **trees** and fruit of thy land shall **the** locust consume.

[Deuteronomy 28:41-43](#) (in Context) [Deuteronomy 28](#) (Whole Chapter) [Other Translations](#)

17. [Deuteronomy 34:3](#)

And **the** south, and **the** plain of **the** valley of Jericho, **the** city of palm **trees**, unto Zoar.

[Deuteronomy 34:2-4](#) (in Context) [Deuteronomy 34](#) (Whole Chapter) [Other Translations](#)

18. [Joshua 10:26](#)

And afterward Joshua smote **them**, and slew **them**, and hanged **them** on five **trees**: and **they** were hanging upon **the trees** until **the** evening.

[Joshua 10:25-27](#) (in Context) [Joshua 10](#) (Whole Chapter) [Other Translations](#)

19. [Joshua 10:27](#)

And it came to pass at **the** time of **the** going down of **the** sun, that Joshua commanded, and **they** took **them** down off **the trees**, and cast **them** into **the** cave wherein **they** had been hid, and laid great stones in **the** cave's mouth, which remain until this very day.

[Joshua 10:26-28](#) (in Context) [Joshua 10](#) (Whole Chapter) [Other Translations](#)

20. [Judges 1:16](#)

And **the** children of **the** Kenite, Moses' father in law, went up out of **the** city of palm **trees** with **the** children of Judah into **the** wilderness of Judah, which lieth in **the** south of Arad; and **they** went and dwelt among **the** people.

[Judges 1:15-17](#) (in Context) [Judges 1](#) (Whole Chapter) [Other Translations](#)

21. [Judges 3:13](#)

And he gathered unto him **the** children of Ammon and Amalek, and went and smote Israel, and possessed **the** city of palm **trees**.

[Judges 3:12-14](#) (in Context) [Judges 3](#) (Whole Chapter) [Other Translations](#)

Judges 9:1-21 (KJV) [A parable about trees]

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 left; for he hid himself.

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, 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, and my good fruit, and go to be promoted over the trees?

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.

Could dates be “code” for “naught-ical” readings?
[i.e. years = latitude/ months = longitude/ days = ?]

Ezekiel 31 (KJV) [A parable about trees]

¹ And it came to pass **in the eleventh year, in the third month, in the first day of the month** [specific details are here for a reason], 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.

Daniel 4 (KJV) [A story about a king that is compared to “a” tree]

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:

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**, 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** [“base” cf. Job 30:8/Ezek. 17:14/Eze. 29:14-15].

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 astonished 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, 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.

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 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. [Why this use of the lower-case "k"?]

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?

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: 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.

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.

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: 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.

“You and your feelings. They just run you, don’t they?”

—*I, Robot*

This morning I found this book in my brother’s storage unit—*Everybody’s Normal Till You Get To Know Them*, by John Ortberg. Below are the words on the inside of the jacket cover:

The need for community is woven into the very fabric of our being. Nothing else can substitute for the life-giving benefits of connecting with others—not even God. He won’t preempt the way he himself has designed us to reflect his own intensely relational nature.

But there’s a hitch in our experience of community, says John Ortberg: We’re all weird. Folks around us may seem normal enough, but just wait till we get to know them—and they get to know us. The unhealthy, sinful ways we respond to life in a fallen world are hardly God’s idea of “normal,” and they can make us as unhuggable as porcupines. We face the “porcupine dilemma,” says Ortberg: We need each other, but how do we get close without getting hurt? How do we get past all those quills and grow together in Christ?

In *Everybody’s Normal Till You Get to Know Them*, Ortberg once again reveals his gift for sharing profound insights using a lighten-up approach. With winsome humor and a fondness for well-spun stories, he pops the myth of normalcy and hands us the keys to creating and sustaining relationships. “God’s dream for community encompasses the redemption of all spheres of life,” he says.

Who doesn’t want to be liked, to be wanted, to have solid, **satisfying** friendships? Ortberg shows what such relationships are made of. He reveals the benefits of authenticity—what it means to live with an “unveiled face,” as the Bible puts it. He encourages us to trade the stones it’s so easy to cast at others for acceptance. He opens our eyes and hearts to empathy, the art of reading people. And he takes us through the ins and outs of conflict, forgiveness, confrontation, inclusion, and gratitude.

The principles and discussion questions in this book are down-to-earth. They’re for real people living in a real world, and are intended to help us count the practical cost of relationship and then pay it—because in all the rewards and struggles of community, we’re investing in something beyond our comprehension. You could call it heaven. You could call it home. It’s the place where all of us are headed, all of us belong, and all of us will be normal at last.

JOHN ORTBERG is a pastor at Menlo Park Presbyterian Church in Menlo Park, California. He is the bestselling author of *If You Want To Walk On Water, You’ve Got To Get Out Of The Boat*; *God Is Closer Than You Think*; *Love Beyond Reason*; and *Old Testament Challenge*. He has written for *Christianity Today* and is a frequent contributor to *Leadership* journal.

The “outside,” back jacket cover says:

normal? who’s normal?

Not you, that’s for sure! No one you’ve ever met, either. None of us are normal according to God’s definition, and the closer we get to each other, the plainer that becomes. Yet for all our quirks, sins,

and jagged edges, we need each other. Community is more than just a word—it is one of our most fundamental requirements. So how do flawed, abnormal people such as ourselves master the forces that can drive us apart and come together in the life-changing relationships God designed us for?

In *Everybody's Normal Till You Get To Know Them*, teacher and bestselling author John Ortberg zooms in on the things that make community tick. You'll get a thought-provoking look at God's heart, at others, and at yourself. Even better, you'll gain wisdom and tools for drawing closer to others in powerful, impactful ways. With humor, insight, and a gift for storytelling, Ortberg shows how community pays tremendous dividends in happiness, health, support, and growth. It's where all of us weird, unwieldy people encounter God's love in tangible ways and discover the transforming power of being loved, accepted, and valued just the way we are.

October 3, 2013

Several years ago I heard a sermon in which the preacher mentioned that he wondered "why" Jesus folded the napkin that had covered His face, but not the "linen clothes." This morning, I was awakened by this thought that I will simply present in the way that it came to me:



Napkin—Jesus folded the napkin that covered His face

"sanitary napkin" → another name for feminine sanitary **pad**

menstrual cloth

← "sew **pillows** in **armholes**" (Lamentations?)

← Twins—2nd born baby's **arm** came out first (**Jacob?**) and they tied a red string around its wrist

Man-child born of a woman (Rev. 12/Gen. 3)—that is what this imagery is telling us

"Seed of the [woe man]"

Jesus passed through the spiritual birth canal → "first the natural then the spiritual"

↓
limited existence

↓
no limits

The following also came to me:

male "silent at the end"

_____ = e [breaking-down (to form "e")]

email "pronounced at the beginning"

e = _____ [building up (a "product" of "e")]

“Head”-ing west ←

(“heading **Mai** way”)

Fort Worth, **Texas,** “Where the West begins!”
axe

“Head”-ing east →

“Texas” is the “axe” between a “headless cross” [“T”] and a “change” [“s” → a change in the direction of a cycle]. [Texas → saxet → “sack set”]

As I was searching for the correct Scripture about the “folded napkin” that I often hear preachers preach about during the Resurrection holiday, I came across the following. Pay close attention to the “choice” of words used, the phraseology, and the “details”:

Mark 16 (KJV)

- ¹ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
- ² And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- ³ And they said among themselves, Who shall **roll us away** the stone from the door of the sepulchre?
- ⁴ And when they looked, they saw that the stone was rolled away: for it was very great.
- ⁵ And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- ⁶ And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.
- ⁷ **But** go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.
- 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.
- ⁹ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils [**compare to Proverbs 9:1/1 Kings 7:17/Exodus 38:28**].
- ¹⁰ And she went and told them that had been with him, as they mourned and wept.
- ¹¹ And they, when they had heard that he was alive, and had been seen of her, believed not.
- ¹² After that he appeared **in another form** unto two of them, as they walked, and went into the country.
- ¹³ And they went and told it unto the residue: neither believed they them.
- ¹⁴ Afterward he appeared unto the eleven as they sat at meat, and **upbraided** them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen [**clearly DNA imagery**].
- ¹⁵ And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- ¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- ¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
- ¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

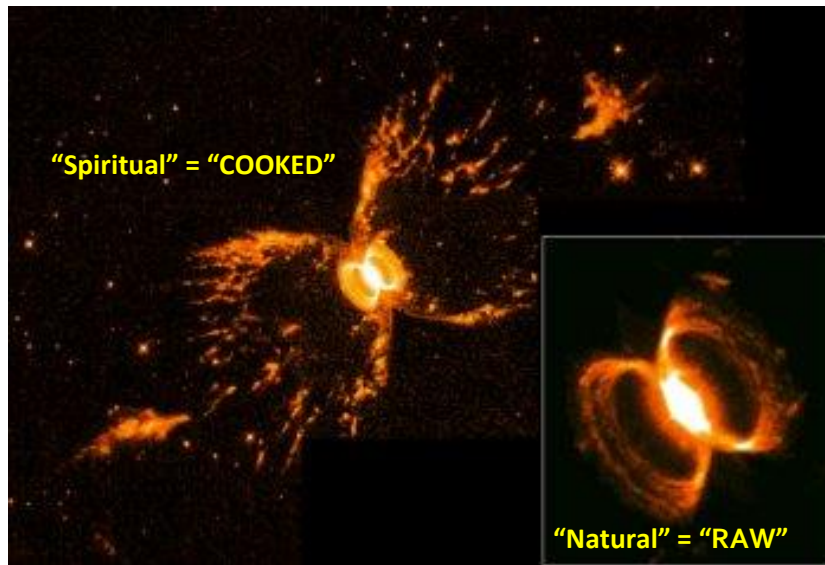
¹⁹ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God [right hand represents “vision” → He sat down in the “seat of prophecy”].

²⁰ And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Last night my sister told me about an incident that involved a friend of hers. The friend was threatened by a co-worker in front of the police [which the friend called when the woman showed up at work and began ranting illogically]. The co-worker is most likely bi-polar or schizophrenic or suffering from some other mental disorder. But today, I was thinking about something I said at the beginning of my journal—something about “choices.” And, I wondered, at what point do we decide that something or someone must “die” before we can be “happy”? I was thinking about some of the things I have heard come out of the mouths of older “white” preachers who have, not just condoned the taking of the life of an aggressor, but condemned any president that was hesitant to do so. So I ask my question again, “At what point is it alright to take a life?” And how does, “Thou shalt not kill [Deut. 5:17—a “law” to all but the lawless—it does not stipulate any exceptions!],” figure into the equation? How does it calculate with Eccl. 3:3, “A time to kill...” and Deut. 7, “utterly destroy”? How does the “**mercy seat**” [Mercy “sat down” on the job!] figure into that equation? Any mathematician, who can calculate this, can calculate the puzzle of LIFE and DEATH!

October 4, 2013

I understand a little more about the imagery of “homo” (the natural) versus “hetero” (the spiritual) sexuality.



The “natural” stage is still “confined”—which represents the stage of a female in old English times before the arrival of her child. She was “sequestered” from mainstream society because she was “showing.” But once her child “a-rived” it was acceptable for her to “return” to mainstream society having “added” something to that society that ensures its continuance—this is the “spiritual” stage.

1. [1 Corinthians 15:44](#)
it is sown a **natural** body, it is raised a **spiritual** body. If there is a **natural** body, there is also a **spiritual** body.
2. [1 Corinthians 15:46](#)
The **spiritual** did not come first, but **the natural**, and after that **the spiritual**.
3. [Jude 1:19](#)
These are **the** people who divide you, who follow mere **natural** instincts and do not have **the Spirit**.

1 Corinthians 15:35-58

³⁵ But some man will say, How are the dead raised up? and with what body do they come?

³⁶ **Thou fool** [cf. Matt. 5:22], 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 [i.e. “unified, whole”?], and the glory of the terrestrial is another [“fragmented/scattered”?].
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 [“(h)ate”] 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.

I was watching an old broadcast by Zola Levitt and, because of my poor eyesight, I thought the verse on the screen said, “...the chicken of Israel.” I realized it must have been the word “children”—but to my eyes it still looked like “chicken.” It brought this verse to my mind—Matthew 23:37, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy **children** together, even as a hen gathereth her chickens under her wings, and ye would not!”

Earlier I gave information about the Gregorian calendar. Now, I would like to do the same for the Julian calendar. The following is from Eric Weisstein's World of Astronomy at scienceworld.wolfram.com. I place such information here for those of us who didn't "know." I present 3 forms of "understanding" because "thrice" I was reminded of this "name." **It ends on page 331.**

Julian Calendar

In the year 46 BC, the Greek [Sosigenes](#) convinced Julius Caesar to reform the [Roman calendar](#) to a more manageable form. At this time, Julius also changed the number of days in the months to achieve a 365 day year. In order to "catch up" with the [seasons](#), Julius Caesar also added 90 days to the year 46 [BC](#) between November and February (Vardi 1991, p. 238).

The Julian calendar consisted of cycles of three 365-day years followed by a 366-day [leap year](#). Around 9 BC, it was found that the priests in charge of computing the calendar had been adding [leap years](#) every three years instead of the four decreed by Caesar (Vardi 1991, p. 239). As a result of this error, no more [leap years](#) were added until 8 [AD](#). Leap years were therefore 45 BC, 42 BC, 39 BC, 36 BC, 33 BC, 30 BC, 27 BC, 24 BC, 21 BC, 18 BC, 15 BC, 12 BC, 9 BC, 8 AD, 12 AD, and every fourth year thereafter (Tøndering). The UNIX command `cal` incorrectly lists 4 [AD](#) as a [leap year](#) (Vardi 1991).

SEE ALSO: [Babylonian Calendar](#), [Calendar](#), [Egyptian Calendar](#), [French Revolutionary Calendar](#), [Gregorian Calendar](#), [Islamic Calendar](#), [Leap Year](#), [Roman Calendar](#)

REFERENCES:

Tøndering, C. "Frequently Asked Questions about Calendars." <http://www.tondering.dk/claus/calendar.html>.

Vardi, I. "The Julian Calendar." §3.5.1 in [Computational Recreations in Mathematica](#). Reading, MA: Addison-Wesley, pp. 44 and 238-240, 1991.

© 1996-2007 Eric W. Weisstein

The following info on the Julian calendar is from www.timeanddate.com:

The Julian Calendar



A statue of the Roman emperor Julius Caesar Augustus.
©iStockphoto.com/vladacanon

The Julian calendar was introduced by Julius Caesar in 45 BCE (Before Common Era) and replaced the [Roman calendar](#).

The Julian calendar has a regular (common) year of 365 days divided into 12 months with a leap day added to the month of February every four years (leap year). This made the Julian year 365.25 days long on average, and needless to say, this extra .25 day caused several issues.

A new solar calendar

The Roman calendar was very complicated. It required a group of people to decide when days should be added or removed in order to keep the calendar in track with the [seasons](#), which are marked by equinoxes and solstices in the calendar.

In order to create a more standardized calendar, Julius Caesar consulted with an Alexandrian astronomer named Sosigenes and created a more regulated civil calendar based entirely on the Earth's revolutions around the sun.

The calendar was used throughout the Roman Empire and by various Christian churches.

Calendar types

[Gregorian calendar](#)

Julian calendar

[Mayan Calendar](#)

[Roman calendar](#)

[Chinese calendar](#)

Introducing Leap Years

The [Roman calendar](#) consisted of 12 months for a total of 355 days. The new Julian months were formed by adding ten days to the pre-Julian Roman year of 355 days, creating a Julian year of 365 days. Two extra days were added to the months Ianuarius (January), Sextilis (August) and December, while one extra day was added to Aprilis (April), Iunius (June), September and November.

[The Months of the Year](#)

The Julian calendar introduced the [Leap Year](#) every 4 years.

At the time, Leap Day was February 24, because February was the last month of the year.

However, leap years were not observed in the first years after the reform due to a counting error. In the first years of the calendar's existence – until 12 AD – every third year was a leap year due to a calculation error.

Too many days

The Julian calendar introduced an error of one day every 128 years, which meant that every 128 years the tropical year shifts one day backwards with respect to the calendar. This made the method for calculating the dates for Easter inaccurate. The solution to this error was to replace the Julian calendar with the [Gregorian calendar](#) in 1582 in nearly all countries.

[Why are some days missing in the 1752 calendar?](#) [I include the info from this link at the bottom of this article]

The Julian Calendar in Modern Society

Although the [Gregorian calendar](#) has become the international civil calendar, the Julian calendar was still used by some countries into the early 1900s. Some Orthodox churches still use it today to calculate the dates of moveable feasts, such as the Orthodox Church in Russia. Others who still use the Julian calendar include the Berber people of North Africa and on Mount Athos.

The Julian Period for astronomers

The Julian period or the Julian Day system provides astronomers with a single system of dates that could be used when working with different calendars to align different historical chronologies. It assigns a Julian Day (JD) to every year without having to worry about B.C.E or C.E. It was invented by French Scholar Joseph Justus Scaliger in 1583, who proposed that the Julian Period starts at noon on January 1, 4713 B.C.E. (Julian calendar) and lasts for 7980 years. This was determined because it is a time period long enough to include all of recorded history and includes some time in the future that would incorporate the three important calendrical cycles, the Golden Number Cycle, the Solar Cycle, and the Roman Indiction.



The Golden Number Cycle is a cycle of 19 years, while the Solar Cycle is a cycle of 28 years and the Roman Indiction repeats every 15 years. Thus the Julian Period is calculated to be 7980 years long or 2,914,695 days because $19 \times 28 \times 15 = 7980$.

[“Why are some days missing in the 1752 calendar?”—article follows]

The Switch from the Julian Calendar to the Gregorian Calendar

The [Gregorian Calendar](#), also known as the “Western Calendar” or “Christian Calendar”, is the most widely accepted calendar around the world today. Its predecessor, the [Julian Calendar](#) (*), was replaced because it did not correctly reflect the *tropical year* or *solar year* marked by Earth's revolution around the Sun. To get back in step with astronomical reality, a number of days were dropped in the new calendar, creating irregular months with only 18 days and odd dates like [February 30](#).

Calendar for September 1752 UK

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
Phases of the moon: 15:  23:  30: 						

11 days were omitted in September, 1752 in some countries.

When was the Gregorian Calendar introduced?

The Gregorian Calendar was first introduced in 1582 in some European countries. However, many countries used the Julian Calendar much longer. Turkey was the last country to officially switch to the new system on January 1, 1927.

[More about the Julian Calendar](#)

[More about the Gregorian Calendar](#)

The Switch to the Gregorian Calendar in Countries around the World

The table below shows when the Gregorian Calendar was introduced in some countries and how many days were dropped.

Click on the country links to view a calendar for the irregular year, and look out for months that have some days missing.

Please note: The list shows only a small selection of countries.

Year	Country	Number of days dropped
1582	✓ France (most areas) ✓ Italy ✓ Poland ✓ Portugal ✓ Spain	10 days
1583	Austria Germany (Catholic states)	10 days
1587	Hungary	10 days
1610	Germany (Prussia)	10 days
1752	Canada (most areas) United Kingdom (and colonies) United States (most areas)	11 days
1872/1873	Japan	12 days
1911/1912	China	12 days
1916	Bulgaria	13 days
1918	Estonia Russia	13 days
1923	Greece	13 days
1926/1927	Turkey	13 days

Did you know? timeanddate.com's [Calendar Generator](#) and [Printable PDF Calendars](#) automatically take into account the different dates for the calendar change, meaning that the Julian Calendar is shown by default for years before the switch. It is possible to manually switch to the other calendar system by selecting "Gregorian Calendar" or "Julian Calendar" in the drop-down menu entitled "Country".

Why does the number of omitted days vary?

The Julian Calendar moves slightly slower than the Gregorian Calendar, introducing an error of 1 day every 128 years. This means that the difference between the two calendar systems increases slowly over time. The papal bull issued by Pope Gregory XIII in 1582 decreed that 10 days be dropped when switching to the Gregorian Calendar. However, many countries chose to introduce the new calendar in later years. The later the switch occurred, the more days had to be omitted. Currently (years 1901 - 2099), the Julian Calendar is 13 days behind the Gregorian Calendar.

The Gregorian Calendar is not perfect either, though somewhat more precise: it is off by only 1 day in 3236 years.

[Is there a perfect calendar?](#)

Too many Leap Years

The reason why the Julian Calendar was out of step with the *tropical year* was the rule it used to define a [Leap Year](#). The Julian Calendar had only one rule to determine whether a year would have 29 days in February instead of 28. If the year could be divided by 4 then it was considered to be a Leap Year. The Gregorian Calendar on the other hand has a more complicated rule for calculating what years will be Leap Years:

The year must be evenly divisible by 4;

If the year can be evenly divided by 100, it is not a Leap Year, unless;

The year is also evenly divisible by 400. Then it is a Leap Year.

These rules result in fewer leap years, minimizing the inaccuracies of the Julian Calendar.

The delay in switching to the Gregorian Calendar meant that different countries not only followed different calendars for a number of years, but also had different rules to calculate whether a year was a Leap Year. This explains why the years 1700, 1800 and 1900 were considered to be Leap Years in countries still using the Julian Calendar (e.g. [Greece](#)), while in countries that had adopted the Gregorian calendar (e.g. [Germany](#)), these years were not Leap Years.

(* **Please note:** The term “Julian Calendar” is sometimes used to describe a [calendar showing day numbers](#) (1 - 356/366). This article refers to the old calendar system also called Julian Calendar that was in use before the Gregorian Calendar was introduced.

The following is an **excerpt** from the [Wikipedia.org](#) article on the Julian calendar:

Leap year error [\[edit\]](#)

Although the new calendar was much simpler than the pre-Julian calendar, the pontifices initially added a leap day every three years, instead of every four. According to [Macrobius](#), the error was the result of counting inclusively, so that the four-year cycle was considered as including both the first and fourth years; perhaps the earliest recorded example of a [fence post error](#). After 36 years, this resulted in three too many leap days. [Augustus](#) remedied this discrepancy by [restoring the correct frequency](#). He also skipped three leap days over 12 years in order to realign the year. Once this reform was complete, intercalation resumed in every fourth year and the Roman calendar was the same as the [Julian proleptic calendar](#).^[34] **[“leptic” brings to mind two words—“leper” and “septic”]**

The historic sequence of leap years in this period is not given explicitly by any ancient source, though [Scaliger](#) established that the Augustan reform was instituted in 8 BC. Several solutions have been proposed, which are summarised in the following table. The table shows for each solution the implied proleptic Julian date for the first day of Caesar's reformed calendar (Kal. Ian. AUC 709) and the first Julian date in which the Roman calendar date matches the [proleptic Julian calendar](#) after the completion of Augustus' reform.

Scholar	Date	Triennial leap years (BC)	First Julian day	First aligned day	Quadriennial leap year resumes
Candidate solutions which <i>may be correct</i>					
Scaliger^[35]	1583	42, 39, 36, 33, 30, 27, 24, 21, 18, 15, 12, 9	2 Jan. 45 BC	25 Feb. AD 4	AD 8
Bennett ^[36]	2003	44, 41, 38, 35, 32, 29, 26, 23, 20, 17, 14, 11, 8	31 Dec. 46 BC	25 Feb. 1 BC	AD 4
Candidate solutions proven to be incorrect					
Bünting^[37]	1590	45, 42, 39, 36, 33, 30, 27, 24, 21, 18, 15, 12	1 Jan. 45 BC	25 Feb. 1 BC	AD 4
Christmann^{[37][38]}	1590	43, 40, 37, 34, 31, 28, 25, 22, 19, 16, 13, 10	2 Jan. 45 BC	25 Feb. AD 4	AD 7 ^[37]
Harriot^[37]	after 1610	43, 40, 37, 34, 31, 28, 25, 22, 19, 16, 13, 10	1 Jan. 45 BC	25 Feb. 1 BC	AD 4
Kepler^[39]	1614	43, 40, 37, 34, 31, 28, 25, 22, 19, 16, 13, 10	2 Jan. 45 BC	25 Feb. AD 4	AD 8
Ideler^[40]	1825	45, 42, 39, 36, 33, 30, 27, 24, 21, 18, 15, 12, 9	1 Jan. 45 BC	25 Feb. AD 4	AD 8
Matzat ^[41]	1883	44, 41, 38, 35, 32, 29, 26, 23, 20, 17, 14, 11	1 Jan. 45 BC	25 Feb. 1 BC	AD 4
Soltau ^[42]	1889	45, 41, 38, 35, 32, 29, 26, 23, 20, 17, 14, 11	2 Jan. 45 BC	25 Feb. AD 4	AD 8
Radke ^[43]	1960	45, 42, 39, 36, 33, 30, 27, 24, 21, 18, 15, 12	1 Jan. 45 BC	25 Feb. 1 BC	AD 4

Scaliger's proposal is the most widely accepted solution. It closely matches Macrobius' description and results in a calendar year and leap year cycle which exactly matches the [proleptic Julian calendar](#) at the time of Caesar's reform, except for his belief that the first reformed year, 45 BC, was not a leap year. Although some scholars, including [Mommsen](#), support Ideler's view that 45 BC was a leap year, Brind'Amour has proved that there was only one bissextile day before 41 BC (in the table above, this rules out both Ideler's solution and the solution proposed by Bünting in 1590 and again by Radke in 1960).^[44]

All proposals which end the triennial cycle before 9 BC are provably incorrect (keeping only the candidate solutions proposed by Scaliger and most recently by Bennett in the table above). The [Asian calendar reform](#)^[45] decreed by the proconsul [Paullus Fabius Maximus](#) aligned the calendar of the [Asian province](#) to the Roman calendar with a New Year falling on [Augustus](#)' birthday. It cannot have taken effect any earlier than 9 BC, and the decree states that the first reformed year was a leap year in a triennial cycle.

In 1999, an Egyptian [papyrus](#) was published that gives an [ephemeris](#) table for 24 BC with both Roman and Egyptian dates.^[30] While the Egyptian and lunar synchronisms match the Roman dates on the [proleptic Julian calendar](#), they do not match them on any previously proposed solution for the triennial cycle. One suggested resolution of this problem, which matches the data of the papyrus, is a new triennial sequence, in which the triennial leap years started in 44 BC and ended in 8 BC, with leap years resuming in AD 4 (this is the solution most recently proposed in 2003 by Bennett in the table above).

Month names [\[edit\]](#)

The Julian reform did not immediately cause the names of any months to be changed. The old [intercalary month](#) was abolished and replaced with a single intercalary day at the same point (i.e. five days before the end of February). January continued to be the first month of the year.

The Romans later renamed months after [Julius Caesar](#) and [Augustus](#), renaming Quintilis as "Iulius" (July)^[2] in 44 BC and Sextilis as "Augustus" (August) in 8 BC. Quintilis was renamed to honour Caesar because it was the month of his birth.^[46] According to a [senatus consultum](#) quoted by Macrobius, Sextilis was renamed to honour Augustus because several of the most significant events in his rise to power, culminating in the fall of Alexandria, occurred in that month.^[47]

Other months were renamed by other emperors, but apparently none of the later changes survived their deaths. In AD 37, [Caligula](#) renamed September as "Germanicus" after his [father](#),^[48] in AD 65, [Nero](#) renamed April as "Neroneus", May as "Claudius" and June as "Germanicus";^[49] and in AD 84 [Domitian](#) renamed September as "Germanicus" and October as "Domitianus".^[50] [Commodus](#) was unique in renaming all twelve months after his own adopted names (January to December): "Amazonius", "Invictus", "Felix", "Pius", "Lucius", "Aelius", "Aurelius", "Commodus", "Augustus", "Herculeus", "Romanus", and "Exsuperatorius".^[51] The emperor [Tacitus](#) is said to have ordered that September, the month of his birth and accession, be renamed after him, but the story is doubtful since he did not become emperor before November 275.^[52]

Other name changes were proposed but were never implemented. [Tiberius](#) rejected a senatorial proposal to rename September as "Tiberius" and October as "Livius", after his mother [Livia](#).^[53] [Antoninus Pius](#) rejected a senatorial decree renaming September as "Antoninus" and November as "Faustina", after [his empress](#).^[54] Similar honorific months were implemented in many of the provincial calendars that were aligned to the Julian calendar.^[55]

Much more lasting than the ephemeral month names of the post-Augustan Roman emperors were the names introduced by [Charlemagne](#).^[56] He renamed all of the months agriculturally into [Old High German](#). They were used until the 15th century, over 700 years after his rule, and continued with some modifications until the late 18th century in Germany and in the Netherlands. The names (January to December) were: *Wintarmanoth* (winter month), *Hornung* (the month when the male red deer sheds its antlers), *Lentzinmanoth* (Lent month), *Ostarmanoth* (Easter month), *Wonnemanoth* (love-making month), *Brachmanoth* (plowing month), *Heuivimanoth* (hay month), *Aranmanoth* (harvest month), *Witumanoth* (wood month), *Windumemanoth* (vintage month), *Herbistmanoth* (autumn/harvest month), and *Heilagmanoth* (holy month).

The calendar month names used in western and northern Europe, in Byzantium, and by the [Berbers](#), were derived from the Latin names. However, in eastern Europe older seasonal month names continued to be used into the 19th century, and in some cases are still in use, in many languages, including: [Belarusian](#), [Bulgarian](#), [Croatian](#), [Czech](#), [Finnish](#), [Georgian](#), [Lithuanian](#), [Macedonian](#), [Polish](#), [Romanian](#), [Slovene](#), [Ukrainian](#). When the Ottoman empire adopted the [Rumi calendar](#), the [month names](#) reflected Ottoman tradition.

Year numbering [\[edit\]](#)

The principal method that the Romans used to identify a year for dating purposes was to name it after the two consuls who took office in it, so this eponymous or named year was called the consular year. Since 153 BC, they had taken office on 1 January, the start of the calendar year. The calendar year is the order that the months were listed in calendars or *fasti* displayed on painted walls or on stone tablets, and has been January to December since about 450 BC according to Ovid or since about 713 BC according to Macrobius and Plutarch (see [Roman calendar](#)). Julius Caesar did not change the beginning of either the consular year or the calendar year. In addition to consular years, the Romans sometimes used the regnal year of the emperor, and by the late 4th century documents were also being dated according to the 15-year cycle of the [indiction](#). In 537, [Justinian](#) required that henceforth the date must include the name of the emperor and his regnal year, in addition to the [indiction](#) and the consul, while also allowing the use of local eras.

In 309 and 310, and from time to time thereafter, no consuls were appointed.^[57] When this happened, the consular date was given a count of years since the last consul (so-called "post-consular" dating). After 541, only the reigning emperor held the consulate, typically for only one year in his reign, and so post-consular dating became the norm. Similar post-consular dates were also known in the West in the early 6th century. The system of consular dating, long obsolete, was formally abolished in the law code of [Leo VI](#), issued in 888.

Only rarely did the Romans number the year from the [founding of the city \(of Rome\)](#), [ab urbe condita](#) (AUC). This method was used by Roman historians to determine the number of years from

one event to another, not to date a year. Different historians had several different dates for the founding. The [Fasti Capitolini](#), an inscription containing an official list of the consuls which was published by Augustus, used an [epoch](#) of 752 BC. The epoch used by [Varro](#), 753 BC, has been adopted by modern historians. Indeed, [Renaissance](#) editors often added it to the manuscripts that they published, giving the false impression that the Romans numbered their years. Most modern historians tacitly assume that it began on the day the consuls took office, and ancient documents such as the *Fasti Capitolini* which use other AUC systems do so in the same way. However, [Censorinus](#), writing in the 3rd century AD, states that, in his time, the AUC year began with the [Parilia](#), celebrated on 21 April, which was regarded as the actual anniversary of the foundation of Rome.^[58]

Many local eras, such as the [Era of Actium](#) and the [Spanish Era](#), were adopted for the Julian calendar or its local equivalent in the provinces and cities of the Roman Empire. Some of these were used for a considerable time.^[59] Perhaps the best known is the [Era of Martyrs](#), sometimes also called *Anno Diocletiani* (after [Diocletian](#)), which was associated with the [Alexandrian calendar](#) and often used by the [Alexandrian Christians](#) to number their Easters during the 4th and 5th centuries, and continues to be used by the Coptic and [Ethiopian](#) churches.

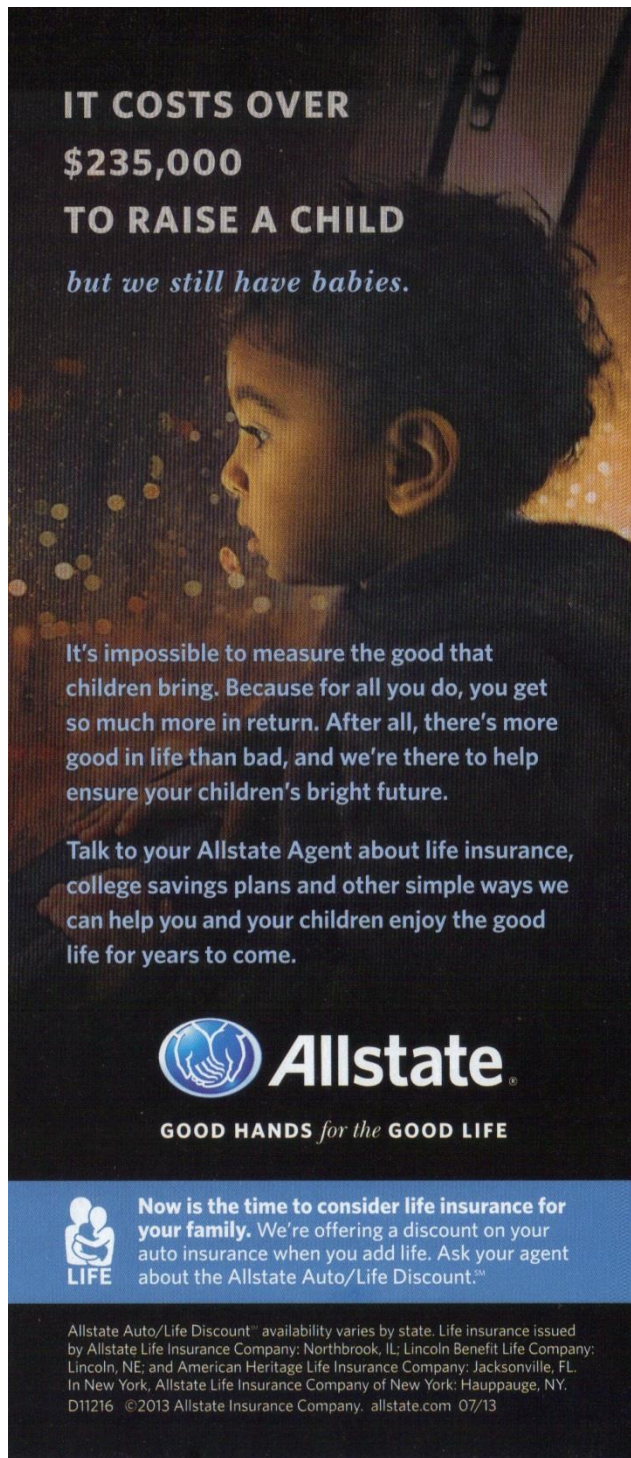
In the Eastern Mediterranean, the efforts of Christian chronographers such as [Annianus of Alexandria](#) to date the Biblical creation of the world led to the introduction of [Anno Mundi](#) eras based on this event.^[60] The most important of these was the [Etos Kosmou](#), used throughout the Byzantine world from the 10th century and in Russia until 1700. In the West, the kingdoms succeeding the empire initially used [indictions](#) and [regnal years](#), alone or in combination. The chronicler [Prosper of Aquitaine](#), in the fifth century, used an era dated from the [Passion of Christ](#), but this era was not widely adopted. [Dionysius Exiguus](#) proposed the system of [Anno Domini](#) in 525. This era gradually spread through the western Christian world, once the system was adopted by [Bede](#).

The Julian calendar was also used in some Muslim countries. The [Rumi calendar](#), the Julian calendar used in the later years of the [Ottoman Empire](#), adopted an era derived from the lunar [AH](#) year equivalent to AD 1840, i.e. the effective Rumi epoch was AD 585. In recent years, some users of the [Berber calendar](#) have adopted an era starting in 950 BC, the approximate date that the Libyan pharaoh [Sheshonq I](#) came to power in Egypt.

I saw and heard the following:

- “How many [of you] have gone through a day of fire, a season of fire? All of us have...A season of fire reveals our motives.”—Joseph Prince
- “Wood is always [i.e. represents] mankind...‘All the trees of the field clap their hands.’”—Joseph Prince **["prayerful" hands "clapping" = wings "flapping"]**
- “Wisdom is always humbling.”—Joseph Prince
- 1 Corinthians 3:13 (NKJV),¹³ each one’s work will become **clear**; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is.
- “Keeping a **straight** face”—a children’s program


- “It costs over \$235,000 to raise a child—but we still have babies. **It’s impossible** [“em” possible / (reverse) “el BE is soap” [“the Be is soap”]] **to measure the good that children bring** [the future is always “coming” without end—cf. Isaiah 9:7, “And of the increase...there shall be no end...” → it is “in” comprehensible—“in” calculably great → “it” is “OUT” → the imagery of **Pil!**].”




**IT COSTS OVER
\$235,000
TO RAISE A CHILD**
but we still have babies.

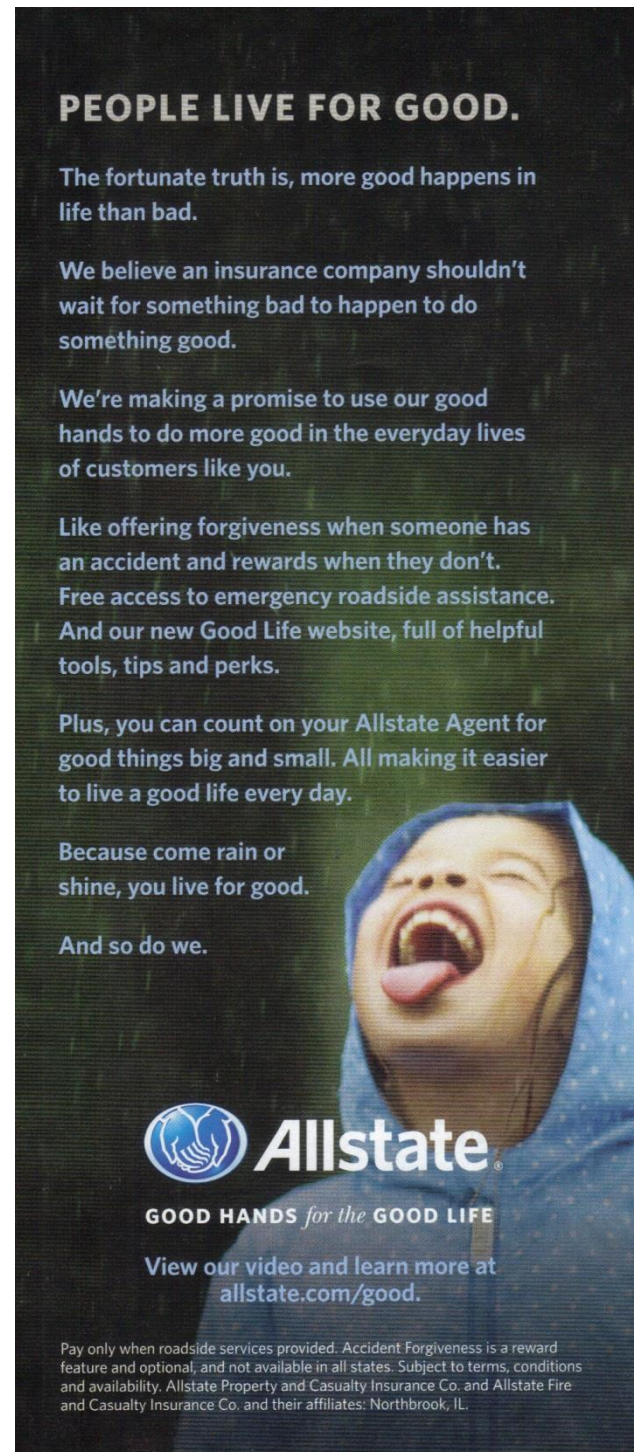
It's impossible to measure the good that children bring. Because for all you do, you get so much more in return. After all, there's more good in life than bad, and we're there to help ensure your children's bright future.

Talk to your Allstate Agent about life insurance, college savings plans and other simple ways we can help you and your children enjoy the good life for years to come.

 **Allstate**
GOOD HANDS *for the* GOOD LIFE

 **LIFE** **Now is the time to consider life insurance for your family.** We're offering a discount on your auto insurance when you add life. Ask your agent about the Allstate Auto/Life Discount.™

Allstate Auto/Life Discount™ availability varies by state. Life insurance issued by Allstate Life Insurance Company, Northbrook, IL; Lincoln Benefit Life Company, Lincoln, NE; and American Heritage Life Insurance Company, Jacksonville, FL. In New York, Allstate Life Insurance Company of New York, Hauppauge, NY. D11216 ©2013 Allstate Insurance Company. allstate.com 07/13



PEOPLE LIVE FOR GOOD.

The fortunate truth is, more good happens in life than bad.

We believe an insurance company shouldn't wait for something bad to happen to do something good.


We're making a promise to use our good hands to do more good in the everyday lives of customers like you.

Like offering forgiveness when someone has an accident and rewards when they don't. Free access to emergency roadside assistance. And our new Good Life website, full of helpful tools, tips and perks.

Plus, you can count on your Allstate Agent for good things big and small. All making it easier to live a good life every day.

Because come rain or shine, you live for good.

And so do we.

 **Allstate**
GOOD HANDS *for the* GOOD LIFE

View our video and learn more at allstate.com/good.

Pay only when roadside services provided. Accident Forgiveness is a reward feature and optional, and not available in all states. Subject to terms, conditions and availability. Allstate Property and Casualty Insurance Co. and Allstate Fire and Casualty Insurance Co. and their affiliates: Northbrook, IL.

October 5, 2013

Today is what I would call a “perfect” day. Most may consider it “dreary,” but not me. I love “inclement” weather! Days that are cool (or cold), rainy (or snowy), and somewhat “dark” (or “over”-cast). Such days always brings back fond memories of my childhood—the days in which we were “stuck” inside. Whether sitting somewhere quiet and just reading a book, or playing games with my siblings, or watching TV—they were all “good” days. I loved being “shut-up” in the house with my family.

I want to revisit this image again.



The “initial” stage represents Father’s “debut” or His “coming-out” of the proverbial “closet”—or “testing” the waters with His feet. Without it, there would be no “more” to **speak** of. The initial stage represents Father’s “decision”—though not fully realized. It is imagery of His “expectation.” The second stage—the total “out”-burst—represents the realization of Father’s dream—so much from so “**little**” expectation. Once He had a taste of what “it” was, He had to have more, and **am**ore. Father fell in love with His

new sense of freedom—He now had an “out-let” to escape His mundane existence—i.e. a “re-lease” of the “fire shut up in my bones” (Jer. 20:9)—the “old man” got a “new lease” on life. [The smaller image looks like light shining at the entrance of two tunnels that are “joined” in Siamese fashion! **COMPARE** also to a “drop” of “light as water” and its mirror reflection / the number 8 / an “our” glass (cf. Rev. 4:6, Rev. 15:2).]

Last night, I was thinking about a sermon that T. D. Jakes preached that started a “movement” in Christendom—“Woman, Thou Art Loosed” (Luke 13:12). I was thinking about the word “loose.” I don’t know how they say it around the world, but here in America—at least when I was growing up—a “loose” woman was a “whore.” Which brings to my mind the verse that I mentioned in the original part of my paper—“**I will not punish** your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated [i.e. “consecrated”] with whores...” (Hosea 4:14).

Hosea 4 (KJV)

¹ Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

² By swearing, and lying, and killing, and stealing, and committing adultery, **they break out**, and blood toucheth blood.

³ Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

⁴ **Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.**

⁵Therefore shalt thou fall **in the day**, and the prophet also shall fall **with thee in the night**, and I will destroy thy mother [LAW is always the “man Er” of increase].

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

⁷As they were increased, so they sinned against me: therefore will I change their glory into shame.

⁸They **eat up** the sin of my people, and they set their heart on their iniquity.

⁹And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

¹⁰For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have **left [as opposed to “right” [“cleft”]] off** to take heed to the Lord.

¹¹Whoredom and wine and new wine take away the heart.

¹²My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

¹³They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

¹⁴**I will not punish** your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated [i.e. “consecrated”] with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

¹⁵Though thou, Israel, play the harlot, yet let not Judah **offend**; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The Lord liveth. [cf. verse 10, “left off”]

¹⁶For Israel slideth back as a backsliding heifer: **now the Lord will feed them as a lamb in a large place.**

¹⁷Ephraim is joined to idols: **let him alone.**

¹⁸Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.

¹⁹**The wind** [the “breath” → represented by “h”] hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

As I was looking in my sister’s bible for this passage, I saw some notes that I had written there, and I may have already included at some point in my paper, but I will repeat it because they each stand out to me—although some no longer make sense to me now. I’ll let you determine their significance.

Hosea 2:**3-6-9**, [Upon second thought, I have decided to include the entire chapter.]

Hosea 2 (KJV) [**born, thorns, corn**]

¹ Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

² Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

³ Lest I strip her naked, and set her as in the day that she was **born**, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

⁴ And I will not have mercy upon her children; for they be the children of whoredoms.

⁵ For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

⁶ Therefore, behold, I will hedge up thy way with **thorns**, and make a wall, that she shall not find her paths.

⁷ And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

⁸ For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

⁹ Therefore will I return, and take away my **corn** in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

¹⁰ And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

¹¹ I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

¹² And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

¹³ And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord.

¹⁴ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

¹⁵ And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

¹⁶ And it shall be at that day, **saith the Lord**, that thou shalt **call me Ishi**; and shalt **call me** no more **Baali**.

¹⁷ For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

¹⁸ And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

¹⁹ And I will **betroth thee unto me for ever** ["betroth" but not "married"]; yea, I will **betroth** thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

²⁰ I will even **betroth** thee unto me in faithfulness: and **thou shalt know the Lord** [The "knowing" (i.e. sex) should only come after the actual "marriage" not the engagement; therefore, He is treating His "beloved" as a "whore" in the way that Shechem treated Dinah in Genesis 34 [cf. 2 Samuel 13— Amnon and Tamar.]. Note also, He does **not** say, "know **ME**,"—perhaps He is giving His "beloved" to a "friend" (cf. Judges 14:20, "But Samson's wife was given to his companion, whom he had used as his friend." [Compare Ps. 118:18])].

²¹ And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; **I = e H = they [?]**

²² And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.
 Fat = Jez [?] seed = c, w, o [c.o.w./crow]

²³ And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

October 6, 2013

I got side-tracked the other day when I began looking for that verse that was in my head. Often when a "thought" wakes me up and I begin to write it down, my initial thought tends to get side-tracked by another that comes to me as I begin to write.

This morning (and yesterday) I woke up with these thoughts:

- Jesus never mentioned the word, “embrace” or “hug” [“hug” is never mention in the KJV, and “huge” [hug e] is only mentioned once], but there are several references to “kiss.” Why doesn’t a hug “generate” an equal emotional response as a kiss?

I was writing a note and when I wrote the word, “yet,” I saw this:

y^(e)(t) = ? ; could “but” be like this?

QUOTES:

From Dale Bronner’s message PAIN PRECEDES PROMOTION part 3 [What the bishop said in this sermon speaks of what Father felt and did]:

- “All loss is about losing the way that things **were**.”—Dale Bronner
- He said that **pain has a message** and quoted someone
- “Don’t expect your wife to play her part when you have other people auditioning for her role.”—Dale Bronner [this speaks of LOVE and LAW—“she” was replaced by each of “us.”]
- When he mentioned something about “owing” everybody, I thought about what I heard Clarence McClendon mention earlier today, the verse about “righteousness—that it was “(ac)credited” to Abraham (Rom. 4); and the verse T.D. Jakes mentioned about the word not profiting “them” because it was not “mixed with faith” (Heb. 4:2 (If you want to understand LAW, read the 2nd verse of every chapter—they each represent LAW), “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”)

Jentezen Franklin:

- “Seems like God and life **collide** at every episode of our lives.” [The age-old story of the son rebelling against his father—“rebels” (STRONG’S #4784) **mārâh** first used in Numbers 20:10.]

Ron Carpenter:

- “She never walks **through** something and gets stuck.”—Ron Carpenter speaking of “Ruth” [imagery of LAW—also imagery of “Oz Moses”]

FALLING SKIES quote:

Biology. It’s from a Greek word meaning, “life discourse.” That’s from the dictionary. But you know what it is to me? To me, it’s the study of the most miraculous gift that has ever been bestowed on us. It is the study of the wonder and the beauty and the “mystery” that is life itself...and to study it, is to...well, is to learn humility...and responsibility...and gratitude, right?

I read this just now:

Hebrews 6:1,

“Therefore **[Be-] leaving the principles** of the doctrine of Christ, let us go on **un**to perfection; not laying again the foundation of repentance from dead works, and of faith toward God.”

I am watching a movie on TBN—“The Scarlet and the Black”—staring Gregory Peck as a priest fighting against the “evil” of Nazism. When I heard the word, “**Vatican**,” I thought of the holiday *Tu B’Shevat*.

In this (w)hole, we are all the “**B-LACK**” (people) and the “lite”!

October 7, 2013

I was looking for a word and saw these:

faerie *also faery*—*n, pl faeries* [ME, fr. MF *faerie*—more at FAIRY] (1590) 1 : FAIRYLAND 2 : FAIRY—**faery** *adj*

Faeroese—*n, pl Faeroese* (1855) 1 : a member of the Germanic people inhabiting the Faeroes 2 : the Germanic language of the Faeroese people—**Faeroese** *adj*

As I watched that movie, the thought of the war and the sacrifices made by so many causes me to think of Calvary and the ultimate sacrifice made there. Every Resurrection Sunday, I hear of how Jesus died and descended into “Hell” where, according to many preachers, He preached to those who went before and “took” the keys of hell and of death (Rev. 1:18 says “have the keys”), then rose again to give those keys to us.

When I think about “total” sacrifice, I think about the “giving up” of **EVERYTHING!!!!** And, I mean EVERYTHING! Most don’t really understand that today. TOTAL...EVERYTHING...both, by definition, means that you leave “nothing” for yourself—i.e. you give “**all things**.” It is like the verses in the Holy Bible that say “utterly destroy”—according to the margin of the NIV bible it is “the irrevocable giving over of things or persons to the Lord, often by **totally** destroying them.” Those who “play it safe” do not, cannot totally surrender. They are afraid to risk “everything”! They must make sure that they have “something” for “tomorrow” [like the children of Israel in the wilderness trying to store up the manna for another day!]. They don’t “throw caution to the wind.” They have to ensure that, for them at least, there is a “tomorrow.” But this is not Jesus’ example [this is what GOOD did (cf. Acts 5:1-11)].

Jesus example is the true image of total sacrifice—i.e. He left “nothing” for Himself, but gave **all**—even His “soul”!!!!!!! At the “end,” there was no playing it safe. He made no attempt to avoid being “taken” but went to a “pub(l)ic” place that would make Him easily accessible to those who would seek Him—i.e. He went to the “guard den” of “O lives”! He paid the ultimate sacrifice of becoming the embodiment of “sin” and allowing His soul to endure “Hell”—and, like David at Ziggag [variant of “zigzag”—imagery of a zipper, teeth, gears of a clock], He pursued to the gates of Hell and beyond until all was re-“covered”! And now, being “raised,” He has gained the world [Acts 2:32, 3:26, 4:10, 5:30, 13:23, 33/Gal. 1:1/Rom. 10:9/Heb. 11:11-19/Mark 8:36/Matt. 16:26/Rom. 3:2].

I wonder:

- How would this equate for those who believe that “Hell” is **only** for the “**fearful**,” and the “**unbelieving**,” and those who **cannot hear** the voice of God [the “**deaf**”]?
- How does it equate for those who say you have to play it safe—“Don’t anger God!”?
- How does it equate for those believers who believe that the “unbelievers” should endure an eternity of Hell because the believers endured momentary trials?
- How does it equate for those who have never heard, nor will ever hear the name, “Jesus”?
- How does it equate for those who have died without hearing the name, Jesus, or knowing the truth of the gospel?
- How does it equate for **all** those who refuse to acknowledge truth?
- And, how does Jesus’ sacrifice equate with David at Ziggag when he recovered all?

And I wonder [and I’m thinking of American “preachers”]:

- At what point would clergy place more value upon the life of one of Father’s children than upon the gain of “prestige,” “power,” and “wealth” to the point that they would risk all to save it? [What factors must be present to cause this to “begin” to happen, and which factor/component would sustain this “reaction”?]

When I think of Jesus’ sacrifice, I think of the five foolish virgins in Matthew 25:1-13 who allowed their lights to go out—like the light that sits on a hill—a candle light, that is—giving “light unto all that are in the house.” And a “candle” does not burn unceasingly—its light comes to an “end” (when the “wick(ed)” is “gone”) and the candle is “no more.”

[cf. Matthew 5:14-16]

Also, when I think of Jesus’ sacrifice, I think of the following verses [note the differences between them]:

1. [Matthew 10:39](#)
He that **findeth** his life shall **lose** it [compare to imagery of “findeth a wife” → Hosea and Gomer]: and he that **loseth** his life for my sake shall find it.
2. [Matthew 16:25](#)
For whosoever will **save** his life shall **lose** it: and whosoever will **lose** his life for my sake shall find it.
3. [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.
4. [Luke 9:24](#)
For whosoever will **save** his life shall **lose** it: but whosoever will **lose** his life for my sake, the same shall save it.
5. [Luke 17:33](#)
Whosoever shall **seek to save** his life shall **lose** it; and whosoever shall **lose** his life shall preserve it.
6. [John 12:25](#)
He that **loveth** his life shall **lose** it; and he that hateth his life in this world shall keep it unto life eternal.

I believe that Jacob’s ladder is imagery of an equation—each “level” is “raised” to another “level” [i.e. “power”].

There is something important I need to mention about “how” you work the equation. I believe that it is important to not just consider the perspectives of the “**voices**”—GOOD, LOVE, LAW, LIFE, and DEATH—but also the perspectives of the “**mode (mold)**”—i.e. social, business [supply vs. demand], academic, legal, political [domestic vs. foreign], recreational, religious, and science [and any other that may exist].



Today I watched the following science videos and one not so science:

Veritasium: “[The Most Amazing Thing About Trees](#)” (7:23 minutes long), “[How Special Relativity Makes Magnets Work](#)” (4:19)

MinutePhysics: “[MAGNETS: How Do They Work?](#)” (6:26), “[How lasers work \(in theory\)](#)” (1:42), “[What if the Earth was Hollow?](#)” (3:59), “[What is fire?](#)” (1:29)

Hybrid Librarian: “[10 Most Incredible Discoveries](#)” (6:14)

EducationalTV presents BBC HORIZON’s: “[The Secret Life of Your Bodyclock](#)” (49:11). The following are quotes I heard at the opening of the program:

“The secret clock inside our bodies dominate every moment, every day of our lives.”

“We tend to eat and drink whenever we choose. But, actually, those behaviors are very much influenced by the bodyclock.”

“Tonight’s Horizon is a journey inside our bodies—and into this **secret** world.”

“If you are running your body physiology against its natural cycle, there will be a price to pay.”

1 Corinthians 9:27 (KJV)

²⁷ But I keep **under my body**, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a **castaway**.

1 Corinthians 9:27 (NIV)

No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

October 8, 2013

Father’s story is like a game of *CLUE* mixed with the game of *MONOPOLY*. It is the ultimate *M4STER4!* With the “fault” lying in every direction. Who is to BLAME? “Not me,” says the robin. “Nor I,” says the squirrel. “Neither I,” says the Monkey! But “some” One is to blame. [“M4STER e”/ “mast Er e”]

Hebrews 8:8

⁸ **For finding fault with them** [in order to accuse?], he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

I was watching Andrew Wommack just now and heard him tell a story of an experience he had had. There was someone he knew that wanted him to pursue getting a doctorate through a certain church-run school that this man was affiliated with. Andrew Wommack did not wish to do so. But the “gentle”-man hounded him for a week to the point of rudeness that Andrew Wommack finally had to just come out and tell the man that the reason he didn’t want a doctorate from his church-owned bible school was because he didn’t want to be like “him”—“no power of God, no grace of God, no love, no mercy in [his] life.”

I discovered some time ago, that for some, a title simply means that they qualify for a higher pay rate. Unfortunately, it doesn’t mean that they feel a greater sense of responsibility.

October 9, 2013

This morning, before I went to bed, I had the following thought:

LAW is the “**Swiss Miss**”—i.e. neither “in” nor “out,” but “**new troll**” “**terror tory**.”

I heard the following quotes today:

**“The greatest sermon that Jesus ever preached
was to one person [i.e. Nicodemus, woman at the well...]...
That’s how important you are.”—Silas Malafaia**

“To everything you go through [in this life], there is an expiration date attached to it.”

—Creflo Dollar

**“The Old Testament is the New Testament concealed.
The New Testament is the Old Testament revealed.”**

—Creflo Dollar stating “common” theological thought

“Grace and Truth is a single unit...You will not be able to separate Grace and Truth...IT’s a Person!” —Creflo Dollar teaching from John 1:17

[John 1:17, “For the law was given by Moses, but grace and truth came by Jesus Christ.”]

Today I saw and heard the periodic table put to music in the AsapSCIENCE video, “The NEW Periodic Table Song (In Order)” (3:00 minutes long). In the song, it said that “56 is where the table splits”—why there? What significance does it “hold”? What is Father trying to tell us? I saw something that made me realize something I overlooked earlier [see the following]:

February 18, 2013 revisited:

Take, for example, the following:

- 1) M TH = GOOD [these 3 represent 2 “WORDS” but 7 “pillars” (vertical lines)]
- 2) MOTH = LOVE
- 3) MATH = LAW
- 4) METH = LIFE → DEATH
- 5) MYTH = DEATH → LIFE

The meanings of the **letters/pillars** have significant differences with the change of the vowel **“sound”** placed between them.

September 6, 2013 revisited:

Just as in:

S_t [represented by the abbreviation—“st.”] | [“saint”→ “a, i (in)”]
Sot [“sot(tish)”/ sought]
Sat
Set
Sit

VOWELS: a, e, i, o, u (and sometimes “y”—usually, in place of “i” or “e”).

o, a, e, i represent a different “variable,” GOOD has “no” variable. [ū → (y)ōō → “you” is missing!]

The video of the periodic table mentioned “Bismuth”—a **seven**-letter word. I suddenly realized that the example I gave on February 18 is incomplete. There is a “mu” word—just not four letters [the **four letter** would not have “breath” but a “scepter” at the **end**]. “B is **mut(e)** h” [“BE is mute (silent) breath”// “BE is μ x h—the “cross” or “t” represents “multiplication”? If so, how does this affect “p-

over-t-y” (p/t)(y)?] is the word that should be added for “mu” [“moo”]. Seven letters for the “Day” that is “holy” [in the “hole”]. The “bismuth” is for Father’s “heart-burn”!

As for the “s_t” variations, “soot” or “suit” [“sut”] would have to “do.”

I was trying to find where I mentioned the word “sterile” and came across this verse added on March 22, 2013:

Ephesians 4 (Complete Jewish Bible)

¹⁷ Therefore I say this — indeed, in union with the Lord I insist on it: do not live any longer as the pagans live, with their **sterile** ways of thinking. ¹⁸ Their intelligence has been shrouded in darkness, and they are estranged from the life of God, because of the ignorance in them, which in turn comes from resisting God’s will. ¹⁹ They have lost all feeling, so they have abandoned themselves to sensuality, practicing any kind of impurity and always greedy for more. ²⁰ But this is not the lesson you learned from the Messiah! ²¹ If you really listened to him and were instructed about him, then you learned that since **what is in Yeshua [JESUS] is truth**, ²² then, so far as your former way of life is concerned, you must strip off your old nature, because your old nature is thoroughly rotted by its deceptive desires; ²³ and you must let your spirits and minds keep being renewed, ²⁴ and clothe yourselves with the new nature created to be godly, which expresses itself in the righteousness and holiness that flow from the truth. ²⁵ Therefore, stripping off falsehood, **let everyone speak truth with his neighbor,** ^b because we are intimately related to each other as parts of **a** body.

I can’t help but notice that whenever I Google a preacher’s name, most of the time there are articles there by people who want to “slam” the minister for one reason or another. It brought to my mind the DNA replication process, and I wondered if the “dis-sent-Ers” represent the “disassemblers” of the DNA strand? Their job is to “tear” it apart so that others can “put it back” together. I’m sure that preachers aren’t the only ones with them. Probably in every “field” you will find them “there”—**fulfilling their purpose!**

October 10, 2013

My sister, Deb, was wondering why (in the average dwelling) the refrigerator is usually placed “by the door”? The other day, I was watching part of a TV program with my sister—“Flashpoint,” I think. There was a scene of a guy with cocaine. I have always been somewhat confused by the “drug” terminology—chiefly, “cut it.” I’ve never understood why they use a “sharp”-looking, flat object—normally seen on the screen as a “razor”—to “cut” something that is a powder. Flour, sugar and salt are each a powder, but we don’t use a blade-like instrument to “slice” through them. We “divide,” we “sift,” we “pour”—but I’ve never seen a recipe that asked me to “cut” my powder ingredients. There could exist a recipe I don’t know about that asks you to do so—but as of yet (and a past hobby of mine was “collecting” recipes), I have not come across one. Some may require the “butter” to be “cut in”—but not the flour, sugar or salt. So why is the drug “treated” in this manner?

ADDICTION FRICTION

I woke up this morning thinking about a “sterile” mindset and how it relates to a state of “addiction.” As I stated at the beginning of my paper, the Jewish people represent both—a sterile mindset and a drug that is addictive—which are, themselves, polar opposites.

Sterile—free from contaminants.

Addictive—toxic—loaded/laden with contaminants.

The drugs [i.e. the “heroin” of Father’s story— or anything addictive], themselves, may not be where the problem lies. The problem could lie solely in the “user.” Some drugs taken in “moderation” may not have the negative effects that can be seen when used “excessively.” The same can be said of the food we eat daily to stay alive! “Over”-use is “ab”-use. Even too much water can kill you!

IONIZING AGONY [of the “Elect” Lady and her children (cf. 2 John 1, 13)]

I think that, when people become emotionally “charged” about a viewpoint to the level that they can’t tolerate even “listening” to the other side make their “point,” they are allowing their “E motions” to weigh more heavily upon their views than their “reason.” I have heard emotionally charged arguments between professionals and seen how “listening” is only used to the point of merely “waiting” for the other person to take a breath long enough for them to “charge”-in and take over the argument. Their arguing, to my mind, sounded like a lot of nonsense [you cannot make a truly intelligent rebuttal without getting **all** of the facts that the other “side” has to offer!]. None of their arguments would have held up in a court of law! And as the independent, “neutral,” third-party jury, I would declare a miss-trial—neither presented their cases well, though they had many (equally emotionally “charged” as they) who agreed with them! I found their arguments to be “utter” nonsense! Neither side did their homework! They should have spent more time actually “studying” the viewpoint of the other side, rather than simply dismissing it and looking **only** for the loopholes that exist in “all things.”

SUSPICION

What would you do?

Scenario: Mr. and Mrs. Able are a hard-working, lower middle-class couple with children. They buy bottled water for their family. Mrs. Able reaches into a new package of bottled water and sees that the shrink-wrap has a tear at one of the two openings. She wonders if her husband or son may have done it when they brought it from the car to the pantry. All bottles are accounted for, but it looks like it could have been torn open to allow someone to “remove” a bottle—or, “replace” one—for what purpose? She takes the bottle closest to the tear for herself. She examines it and it is sealed and looks okay. She grabs another bottle. She places the “other” one beside her bed, and drinks the first one. A day later, she reaches for the bottle beside her bed and finds that the seal is broken. She can’t remember breaking it. Maybe she did, maybe she didn’t. Now caution would dictate that she simply “throw it away.” It’s only one bottle of water.

Now, let’s say that the Ables live in a war-torn, draught-stricken, desert-dry land. What water they find is probably contaminated. Now that one bottle of water takes on a whole new significance. It becomes a “precious” commodity. One bottle could be life or death for her family. Should she “take a chance” on drinking it, or should she “pour it out”? What would you do?

ONE FINE DAY

If you ask my father how old he is, he says, “19.” In his mind, he hasn’t aged since the day he married my mom. The 40+ years that they were married was all “one” day of his life. And though my mother has been “gone” many years, that “day” hasn’t ended yet—as long as he has his children around him.

On October 7, 2013, I made reference to 1 Corinthians 9:27. I felt led to divide "9:27" by 3, then by 9 and it yielded the following verses [I present the **KJV** and **NIV** versions]:

1 Corinthians 3:9 (NIV)

⁹ For we are co-workers **in** God's **service**; ^(A) you are God's field, ^(B) God's building. ^(C)

Cross references:

- A. [1 Corinthians 3:9](#) : [Mk 16:20](#); [2Co 6:1](#); [1Th 3:2](#)
- B. [1 Corinthians 3:9](#) : [Isa 61:3](#)
- C. [1 Corinthians 3:9](#) : [Eph 2:20-22](#); [1Pe 2:5](#)

1 Corinthians 3:9 (KJV)

⁹ For we are labourers together **with** God: ye are God's husbandry, ye are God's building.

1 Corinthians 1:3 (NIV)

³ Grace and peace to you from God our Father **and** the Lord Jesus Christ [imagery of a united kingdom]. ^(A)

Cross references:

- A. [1 Corinthians 1:3](#) : [S Ro 1:7](#)

1 Corinthians 1:3 (KJV)

³ Grace be unto you, and peace, from God our Father, **and from** the Lord Jesus Christ [imagery of a divided kingdom].

Verse 10, below, caught my attention when I saw it on a program, and Daniel 2 & 9 were discussed on a program. I saw some imagery that might help "uncover" some truth.

Numbers 20 (KJV)

¹ Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

² And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

³ And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

⁴ And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

⁵ And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

⁶ And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

⁷ And the LORD spake unto Moses, saying,

⁸ Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

⁹ And Moses took the rod from before the LORD, as he commanded him.

¹⁰ And **Moses and Aaron gathered the congregation** together before the rock [gather the "fragmented" body of Israel together—compare to John 6:12-13, "¹²When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. ¹³Therefore they gathered them together, and filled twelve

baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.”], and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

¹¹ And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

¹² And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

¹³ This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

¹⁴ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

¹⁵ How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

¹⁶ And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

¹⁷ Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

¹⁸ And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

¹⁹ And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet.

²⁰ And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

²¹ Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

²² And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

²³ And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

²⁴ Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

²⁵ Take Aaron and Eleazar his son, and bring them up unto mount Hor:

²⁶ And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

²⁷ And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

²⁸ And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

²⁹ And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Daniel 2 (KJV)

2 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

² Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

³ And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

⁴ Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

⁵The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

⁶But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

⁷They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

⁸The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

⁹But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

¹⁰The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

¹¹And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

¹²For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

¹³And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

¹⁴Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

¹⁵He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

¹⁶Then Daniel went in, and desired of the king that he would **give him time**, and that he would shew the king the interpretation.

¹⁷Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

¹⁸That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

¹⁹Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

²⁰Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

²¹And he **changeth the times and the seasons**: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and **knowledge to them that know understanding**:

²²He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with **him**.

²³I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. [A change in the **“mode/mold”** of address in this verse—i.e. 20-22→ **“he”** / 23→ **“thee”**]

²⁴Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

²⁵ Then Arioch brought in Daniel before the king **in haste** [this phrase always captures my attention when I see it in Scripture], and said thus unto him, I have found a man of the captives of Judah, **that will make known unto the king the interpretation** [This caught my attention because the **complete thought**—“that will make known the interpretation”—is **interrupted** by the phrase, “unto the king”—why? It happens a lot in Scripture.].

²⁶ The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

²⁷ Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

²⁸ But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

²⁹ As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

³⁰ But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

³¹ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

³² This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

³³ His legs of iron, his feet part of iron and part of clay.

³⁴ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

³⁶ This is the dream; and we will tell the interpretation thereof before the king.

³⁷ Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

³⁹ And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise [the evidence of molestation].

⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they **shall not cleave one to another**, even as iron is not mixed with clay.

⁴⁴ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

⁴⁵ Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

⁴⁶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

⁴⁷ The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

⁴⁸ Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

⁴⁹ Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel 9 (KJV)

¹ In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

² In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

³ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

⁴ And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

⁷ O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

⁸ O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

⁹ To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

¹⁰ Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

¹² And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

¹³ As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

¹⁴ Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

¹⁵ And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

¹⁶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

²⁰ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

²¹ Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

²² And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

²³ At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

²⁴ Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

²⁵ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

²⁶ And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

²⁷ And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

October 11, 2013

I got up early this morning. I've been listening to the **preachers** [as I typed this word, a mistake made me realize that it is a variant of "peace" and possibly a combination of "peace makers"—it's full of imagery // the "piece-makers" bring "division" (cf. **Luke 12:51**-52, "⁵¹Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: ⁵²For from henceforth there shall be five in one house divided, three against two and two against three.")] **on TV** [which is experiencing poor reception today, so I'm not able to receive all that they are

saying; I don't really care that much for digital—at least with analog, if either the sound or the picture went “out,” we still had a chance of receiving the “other” so that we didn't completely miss-“out”]. **Right now, Joseph Prince is teaching from Jeremiah 23:1-8. I see something there that bears pointing out.**

Jeremiah 23 (KJV)

¹ **Woe be unto the pastors that destroy and scatter the sheep** of my pasture! saith the Lord.

² Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.

³ And I will gather the remnant of my flock out of all countries **whither I have driven them** [the ONE Who “gathers” is the same that “scattered”—in verse 1, Father is speaking of Himself], and will bring them again to their folds; and they shall be fruitful and increase.

⁴ And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

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. [Compare to Daniel 8—see pages 24-25 (verses 19-26) and pages 95-97 (entire chapter)]

⁶ In his days 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. [“which brought up” → “which reared/raised”]

⁹ Mine heart [LAW and her “children”] within me is broken [“fragmented”] because of the prophets [“the testimony of Jesus is the spirit of prophecy” (Rev.19:10)]; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness.

¹⁰ For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

¹¹ For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

¹² Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord.

¹³ And I have seen folly in the prophets of Samaria; they prophesied in Baal, and **caused my people Israel to err**. [Isaiah 30:27-28, “Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath [exhaled in speaking], as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, **causing them to err**.”]

¹⁴ I have seen also **in** the prophets of Jerusalem an horrible thing: they commit adultery, and **walk in lies** [there were 79 references for “walk in” and 4 for “walk in them” (1 Kings 6:12/Hosea 14:9/2 Corinthians 6:16/Ephesians 2:10) at biblegateway.com]: they strengthen also the hands of evildoers, that none doth return from his wickedness; they are **all of them** unto me as Sodom, and the inhabitants thereof as Gomorrah [sounds like a “cheer” → “Go, MORE, rah, rah, rah”].

¹⁵ Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

¹⁶ Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: **they make you vain** [Isaiah 30:28]: they speak a vision of their own heart [the heart of GOOD], and not out of the mouth of the Lord [“Christ” the “holē”].

¹⁷ They say “still” unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

¹⁸ For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?

¹⁹ Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

²⁰ The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

²¹ I have not sent these prophets, **yet they ran**: I have not spoken to them, yet they prophesied.

²² But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

²³ **Am I a God at hand** [see all 32 references following this passage], saith the Lord, and not a God afar off?

²⁴ Can any hide himself in secret places that I shall not see him? saith the Lord. **Do not I fill heaven and earth?** [“Fill His tines”—like fluid being “contained”—i.e. “limited”] saith the Lord.

²⁵ I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

²⁶ How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

²⁷ Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

²⁸ The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully [DEATH is the “unfaithful” word]. What is the chaff to the wheat? saith the Lord.

²⁹ Is not my **word like as a fire?** saith the Lord; and like a hammer that breaketh the rock in pieces [“Take ye away the stone” (John 11:39)]?

³⁰ Therefore, behold, I am against the prophets, saith the Lord, that steal [also, ¹⁻⁶still] my words every one from his neighbour [“[Piece], be still”—cf. Mark 4:39 (Isaiah 42:14/Psalm 83:1/Nehemiah 8:11)].

³¹ Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

³² Behold, I am against them that **prophesy false dreams**, saith the Lord, and do tell them, and **cause my people to err by their lies**, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

³³ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? **I will even forsake you**, saith the Lord [Hebrews 13:5, “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.**”].

³⁴ And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house.

³⁵ Thus shall ye say every one to his neighbour, and every one to his brother, **What hath the Lord answered? and, What hath the Lord spoken?**

³⁶ And the burden of the Lord shall ye mention no more: for **every man's word shall be his burden**; for ye have perverted the words of the living God, of the Lord of hosts our God.

³⁷ Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

³⁸ But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord;

³⁹ **Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence** [SCATTER you!!!!!! /cf. Neh. 9:31, Heb. 13:5]:

⁴⁰ And I will bring an **everlasting** reproach upon you, and a **perpetual** shame, which **shall not be forgotten** ["Four got Ten"].

- **reproach**—[ME *reproche*, fr. MF, fr. OF, fr. *reprochier* to reproach, fr. (assumed) VL *repropiare*, fr. L *re-* + *prope* near—more at **APPROACH**] *vt* (15c) 1: **to make (something) a matter of reproach** 2: to express disappointment in or displeasure with (a person) for conduct that is blameworthy or **in need of amendment** 3: to bring into discredit *syn* see REPROVE—**re-proach-able** *adj* — **re-proach-er** *n* — **re-proach-ing-ly** *adv*
- **proa** a variant of "**prau**"—[Malay *pěrahu*] (1582) : any of several Indonesian boats usu. without a deck that are propelled by sails, oars, or paddles
- **repro**—*n, pl repros* [short for *reproduction*] (1946) : a **clear sharp proof** made esp. from a **letterpress** printing surface **to serve** as photographic **copy** for a printing **plate**

References for "**at hand**" [**cross-references for Jeremiah 23:23** (page 350)]:

1. **Genesis 27:41**
And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are **at hand**; then will I slay my brother Jacob.
2. **Deuteronomy 15:9**
Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is **at hand**; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.
3. **Deuteronomy 32:35**
To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is **at hand**, and the things that shall come upon them make haste.
4. **1 Samuel 9:8**
And the servant answered Saul again, and said, Behold, I have here **at hand** the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.
5. **Isaiah 13:6**
Howl ye; for the day of the Lord is **at hand**; it shall come as a destruction from the Almighty.
6. **Jeremiah 23:23**
Am I a God **at hand**, saith the Lord, and not a God afar off?
7. **Ezekiel 12:23**
Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are **at hand**, and the effect of every vision.
8. **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.

9. [Joel 1:15](#)

Alas for the day! for the day of the Lord is **at hand**, and as a destruction from the Almighty shall it come.

10. [Joel 2:1](#)

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh **at hand**;

11. [Zephaniah 1:7](#)

Hold thy peace at the presence of the Lord God: for the day of the Lord is **at hand**: for the Lord hath prepared a sacrifice, he hath bid his guests.

12. [Matthew 3:2](#)

And saying, Repent ye: for the kingdom of heaven is **at hand**.

13. [Matthew 4:17](#)

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is **at hand**.

14. [Matthew 10:7](#)

And as ye go, preach, saying, The kingdom of heaven is **at hand**.

15. [Matthew 26:18](#)

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is **at hand**; I will keep the passover at thy house with my disciples.

16. [Matthew 26:45](#)

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is **at hand**, and the Son of man is betrayed into the hands of sinners.

17. [Matthew 26:46](#)

Rise, let us be going: behold, he is **at hand** that doth betray me.

18. [Mark 1:15](#)

And saying, The time is fulfilled, and the kingdom of God is **at hand**: repent ye, and believe the gospel.

19. [Mark 14:42](#)

Rise up, let us go; lo, he that betrayeth me is **at hand**.

20. [Luke 21:30](#)

When they now shoot forth, ye see and know of your own selves that summer is now nigh **at hand**.

21. [Luke 21:31](#)

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh **at hand**.

22. [John 2:13](#)

And the Jews' passover was **at hand**, and Jesus went up to Jerusalem.

23. [John 7:2](#)

Now the Jew's feast of tabernacles was **at hand**.

24. [John 11:55](#)

And the Jews' passover was nigh **at hand**: and many went out of the country up to Jerusalem before the passover, to purify themselves.

25. [John 19:42](#)

There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh **at hand**.

26. [Romans 13:12](#)
The night is far spent, the day is **at hand**: let us therefore cast off the works of darkness, and let us put on the armour of light.
27. [Philippians 4:5](#)
Let your moderation be known unto all men. The Lord is **at hand**.
28. [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**.
29. [2 Timothy 4:6](#)
For I am now ready to be offered, and the time of my departure is **at hand**.
30. [1 Peter 4:7](#)
But the end of all things is **at hand**: be ye therefore sober, and watch unto prayer.
31. [Revelation 1:3](#)
Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is **at hand**.
32. [Revelation 22:10](#)
And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is **at hand**.

Yesterday, I was watching *Animal Exploration with Jarod Miller* on the Qubo channel and heard that a colony of **Prairie ["prayer"-“rye”] Dogs** is called a **“town.”** My first thought at hearing this was Old Testament references to “towns” and decided to look them up at BibleGateway.com. The following are all 38 references for **“town”**:

1. [Genesis 25:16](#)
These are the sons of Ishmael, and these are their names, by their **towns**, and by their castles; twelve princes according to their nations.
2. [Numbers 32:41](#)
And Jair the son of Manasseh went and took the small **towns** thereof, and called them Havothjair.
3. [Deuteronomy 3:5](#)
All these cities were fenced with high walls, gates, and bars; beside unwalled **towns** a great many.
4. [Joshua 2:15](#)
Then she let them down by a cord through the window: for her house was upon the **town** wall, and she dwelt upon the wall.
5. [Joshua 13:30](#)
And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the **towns** of Jair, which are in Bashan, threescore cities:
6. [Joshua 15:45](#)
Ekron, with her **towns** and her villages:
7. [Joshua 15:47](#)
Ashdod with her **towns** and her villages, Gaza with her **towns** and her villages, unto the river of Egypt, and the great sea, and the border thereof:
8. [Joshua 17:11](#)
And Manasseh had in Issachar and in Asher Bethshean and her **towns**, and Ibleam and her **towns**, and the inhabitants of Dor and her **towns**, and the inhabitants of Endor and her **towns**, and the

inhabitants of Taanach and her **towns**, and the inhabitants of Megiddo and her **towns**, even three countries.

9. [Joshua 17:16](#)

And the children of Joseph said, **The hill is not enough for us** ["Now therefore give me this mountain..." (Josh. 14:12)]: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her **towns**, and they who are of the valley of Jezreel.

10. [Judges 1:27](#)

Neither did Manasseh drive out the inhabitants of Bethshean and her **towns**, nor Taanach and her **towns**, nor the inhabitants of Dor and her **towns**, nor the inhabitants of Ibleam and her **towns**, nor the inhabitants of Megiddo and her **towns**: but the Canaanites would dwell in that land.

11. [Judges 11:26](#)

While Israel dwelt in Heshbon and her **towns**, and in Aroer and her **towns**, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

12. [1 Samuel 16:4](#)

And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the **town** trembled at his coming, and said, Comest thou peaceably?

13. [1 Samuel 23:7](#)

And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a **town** that hath gates and bars.

14. [1 Samuel 27:5](#)

And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some **town** in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

15. [1 Kings 4:13](#)

The son of Geber, in Ramothgilead; to him pertained the **towns** of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

16. [1 Chronicles 2:23](#)

And he took Geshur, and Aram, with the **towns** of Jair, from them, with Kenath, and the **towns** thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

17. [1 Chronicles 5:16](#)

And they dwelt in Gilead in Bashan, and in her **towns**, and in all the suburbs of Sharon, upon their borders.

18. [1 Chronicles 7:28](#)

And their possessions and habitations were, Bethel and the **towns** thereof, and eastward Naaran, and westward Gezer, with the **towns** thereof; Shechem also and the **towns** thereof, unto Gaza and the **towns** thereof:

19. [1 Chronicles 7:29](#)

And by the borders of the children of Manasseh, Bethshean and her **towns**, Taanach and her **towns**, Megiddo and her **towns**, Dor and her **towns**. In these dwelt the children of Joseph the son of Israel.

20. [1 Chronicles 8:12](#)

The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the **towns** thereof:

21. [1 Chronicles 18:1](#)

Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her **towns** out of the hand of the Philistines.

22. [2 Chronicles 13:19](#)

And Abijah pursued after Jeroboam, and took cities from him, Bethel with the **towns** thereof, and Jeshanah with the **towns** thereof, and Ephraim with the **towns** thereof.

23. [Esther 9:19](#)

Therefore the Jews of the villages, that dwelt in the unwalled **towns**, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

24. [Jeremiah 19:15](#)

Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her **towns** all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

25. [Habakkuk 2:12](#)

Woe to him that buildeth a **town** with blood, and stablisheth a city by iniquity!

26. [Zechariah 2:4](#)

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:

27. [Matthew 10:11](#)

And into whatsoever city or **town** ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

28. [Mark 1:38](#)

And he said unto them, Let us go into the next **towns**, that I may preach there also: for therefore came I forth.

29. [Mark 8:23](#) [Mark 8:17-21 is math imagery that is significant—verse 20 is like a key, I think]

And he took the blind man by the hand, and **led him out** of the **town**; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mark 8:17-21, ¹⁷ And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? ¹⁸ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ¹⁹ When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. ²⁰ And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. ²¹ And he said unto them, How is it that ye do not understand? [The fragments had been “**hand**”-“**led**” and bitten-off of—it was anything but Kosher. Why didn’t he multiply a “whole” loaf and give it to the “lad”?] [“lad(der)” → the Dan (DNA) strand]

30. [Mark 8:26](#)

And he sent him away to his house, saying, Neither go into the **town**, nor tell it to any in the **town**.

31. [Mark 8:27](#)

And Jesus went out, and his disciples, into the **towns** of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

32. [Luke 5:17](#)

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every **town** of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

33. [Luke 9:6](#)

And they departed, and went through the **towns**, preaching the gospel, and healing every where.

34. [Luke 9:12](#)

And when the day began to **wear away**, then came the twelve, and said unto him, Send the multitude away, that they may go into the **towns** and country round about, and lodge, and get victuals: for we are here in a desert place.

35. [John 7:42](#)

Hath not the scripture said, That Christ cometh of the seed of David, and **out** of the **town** of Bethlehem, where David **was**?

36. [John 11:1](#)

Now a certain man was sick, named Lazarus, of Bethany, the **town** of Mary [**STRONG'S #3137**] and her sister Martha [**STRONG'S #3136**].

STRONG'S # 3136 (Martha); probably of Chald. origin (meaning *mistress*); *Martha*, a Christian woman:— Martha.

STRONG'S # 3137 (Maria or Mariam); of Heb. origin [**4813**]; *Maria* or *Mariam* (i.e. *Mirjam*), the name of **six** Christian females:— Mary.

STRONG'S # 4813 (Miryâm, meer-yawm'); from 4805; *rebelliously*; *Mirjam*, the name of two Israelitesses:— Miriam.

STRONG'S # 4805 (m^erîy, mer-ee'); from 4784; *bitterness*, i.e. (fig.) *rebellion*; concr. *bitter*, or *rebellious*:— bitter, (most) rebel (-lion, -lious). [**STRONG'S 4806** has the exact same sound and almost the exact same spelling—with the addition of the letter “alef”—but different meaning and origin—therefore I will include it at the end!]

STRONG'S # 4784 (mârâh, maw-raw'); a primitive root; to *be* (caus. *make*) *bitter* (or unpleasant); (fig.) to *rebel* (or resist; caus. to *provoke*):— bitter, change, be disobedient, disobey, grievously, provocation, provoke (-ing), (be) rebel (against, -lious).

STRONG'S # 4806 (merîy, mer-ee'); from 4754 in the sense of *grossness*, through the idea of *domineering* (comp. 4756); *stall-fed*; often (as noun) a *beeve*:—fat (fed) beast (cattle, -ling).

STRONG'S # 4754 (mârâ', maw-raw'); a primitive root; to *rebel*; hence, (through the idea of *maltreating*) to *whip*, i.e. *lash* (self with wings, as the ostrich in running):—be filthy, lift up self.

STRONG'S # 4756 (mare', maw-ray'); from a root corresp. to 4754 in the sense of *domineering*; a *master*:— lord, Lord.

37. [John 11:30](#)

Now Jesus was not yet come into the **town**, but was in that place where Martha met him.

38. [Acts 19:35](#)

And **when the townclerk had appeased the people**, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

I had never seen *I AM LEGEND* (starring Will Smith as a military scientist at “ground zero” seeking a cure for “abnormalities,” to put it mildly, resulting from a cancer cure gone awry), and I came across something the other day that made me think of it, so I decided to watch it. As the movie opened, I found this correlation between a car and a virus very interesting since I see a lot of imagery of both and couldn't quite figure out the “car” imagery.

I AM LEGEND

Dr. Krippin: Well, the premise is quite simple. Ah...Take something designed by nature and reprogram it to make it work “for” the body, rather than “against” it.

Karen (interviewer): You’re talking about a virus?

Dr. Krippin: Indeed, yes. In this case, the measles...virus, which has been engineered at a genetic level to be helpful, rather than harmful. Um...Ah...I find the best way to describe it is: if you can imagine your body as a highway and you picture the virus as a very fast car...Um...being driven by a very bad man...Imagine the damage that that car could cause. Then if you replace that man with a cop...the picture changes. That’s essentially what we’ve done.

—————
What is it with a man, or boy, and his “dog,” or a girl and her “horse”? And what does the “woman” get? Ah-h...the woman gets a “kitchen”!

—————
I watched two videos—“Our Narrow Slice” by Vsauce ([10:14 minutes](#)) and “Can We Survive the Sun’s Death?” by AsapSCIENCE ([3:37 minutes](#)). In “Can We Survive...” I heard the term “**gravity assist**,” which you know by now is imagery of LAW. In “Our Narrow Slice [[is this the same as the “co-Cain-e” imagery?](#)],” Michael mentions the “wound unlikely to completely heal until me and you have long been dead”—referring to the damage caused by the depletion of the ozone layer of our atmosphere [4% every decade being “eaten away....like a virus”].

I listen to preachers who are on television talk about their hardships and the “naysayers” that come against them and their families. And I do see their “trouble.” But I also see the trouble of those who don’t have hundreds or thousands standing in support of them. Some have “none.” Their hardships aren’t any easier. They may not take the notice of a reporter, but I’ve seen some take a constant barrage of assaults that, even from my vantage point, seemed unending. No “fan” mail, no cheering crowds. They suffer and suffer...in silence...in poverty...and alone. And I wondered how they could endure such heart-wrenching pain that seemed to be constantly coming, all the time, never complaining—receiving little moral support because they walked around with a smile on their faces, and was always encouraging everyone else [who, to my mind, was whining about “nothing”].

I have grown-up around preachers and know that the arrows they complained about coming at them, didn’t compare to the ones that didn’t make it that far because someone close to them took those for them. The preacher was, most likely, only hit by the ones that were “strays”—which makes me feel more sympathy for his family and staff than for him. Most of the time, a man’s shield is his wife, children, and others close to him—but most don’t realize it.

October 12, 2013

My brother, James, is a true “gem.” A man with a very tender heart—that is often “trodden” upon. He is a preacher with a wife who cares “very little” about God. And right now he is going through something—something I wish “I” could fix. But, his trouble is “outside” of my control. My sister said that he sounded “down,” even though he was trying to hide it. But, Hope’s spring is eternal. And “true” love doesn’t quit.

“I never really wanted children. I couldn’t quite see the appeal. Still, I’m sure they mean a lot to you. What PARENT doesn’t cherish their children?”

—*The Adventurer: The Curse of the Midas Box*

My thoughts are on preachers right now—some good, some bad. As a child, I was part of a, somewhat, large church congregation. Our founding pastor died when I was little and another came to take his place—bringing with him, his own congregation that was fairly large. The two churches were now one. When something happened, many years later, that caused a rift, we each became two separate entities again. My church had to find another pastor. What we received was a very gentle, kind-hearted, older preacher that we had known for a very long time—he was our District Superintendent. He preached good sermons—being more concerned with “how” we lived our daily lives. I never heard a critical word leave his lips. The same can be said for the others that pastored my church. They each had that in common.

As an adult, I have mainly attended churches pastored by a “white” preacher. They, too, have had something in common—being critical of others (i.e. fault-finding). It got so bad at one church that I decided that I needed to leave. I am not a critical person by nature, but being around them was negatively influencing me. I found myself “thinking” critical thoughts even if I didn’t verbally express them. And listening to the TV preachers has not improved that. I hear a lot of criticism whenever I watch Christian television these days. They are mostly criticizing each other—i.e. other nameless members of the church “family” who do not stand in support of their ministry or who differ in viewpoint—or, they criticize the government. That is why I appreciate Pastor Cox. He never criticizes. He simply preaches the “Word.”

I want to go back to something I spoke of a good while earlier—i.e. “**fairness.**” I really am tired of hearing TV preachers injecting their “bitterness” at maltreatment by their naysayers into their sermons. **We all go through something!!!!** Sometimes they give me the impression that they believe themselves to be the only ones who struggle with adversity and opposition. And I heard one of them say that it wouldn’t be fair to those of us “Christians” who have struggled if the “sinners” get to go to heaven without having done anything to deserve it (“accept Christ” and “strive to live holy”) as we have. I say (and I say it according to his way of thinking) if our heavenly Father was to pardon whom He will and let the whole “kit and caboodle” of earth walk into heaven’s gates without so much as a previous, “Howdy do,” to Him—what’s that to us? Father is free to do what He wants with His “creation.” **We don’t lose anything by it!!!!!!** That statement of “it’s not fair” is the voice of the accuser talking! You are saying, “They don’t deserve it...to be **our** equals!”

(cf. Matt. 20:1-16)

When I was a child, I had a friend that I grew up with who suffered in silence. Her pain was unimaginable to me. I didn’t know that such things happened—being repeatedly raped by her stepfather. When she tried to tell us, none of us could understand what she was saying. We didn’t know the language that abused children use to communicate what’s happening to them. It took her suicide and my “daily” searching for an answer that caused me to finally understand the new language I needed to “hear.”

I remembered her words and the question marks they always placed in my head. I would wonder “why” she would mention two totally separate things as though they were each dependent upon the other. I would’ve thought that her mom and stepfather talking about getting a divorce would’ve been a good thing because there would be a chance for her mom and dad to get back together. But it wasn’t. Instead, she wanted to run away [but stayed because she didn’t want to worry her mom].

At first, she wanted to go live with her dad, but her mom said, “No.” When her parents divorced, the family was split down the middle—“his” and “hers.” Her mom, totally unaware of the abuse, wasn’t giving up any part of her half. When her mom did find out, she blamed my friend because such things were so alien to our way of thinking—older men did not behave that way towards a young girl unless she “asked for it.” So



at the age of 15, realizing that there was no point in enduring the abuse any longer, she ended her life of pain. She had suffered alone. She died very alone.

My friend had never accepted Christ before her death. I doubt that she had any interest in becoming part of something that, in her mind, made no difference—seeing that her stepdad was a Pentecostal minister. So to those of you who say that it's not "fair" **to you** for someone like her to go to heaven because you've suffered too much for them to just "slide" in, I ask these questions:

- Is it fair to the countless lives "bound" in their own personal hell [the children sold as sex slaves, countless woman treated like cattle—mere property—none experiencing joy], for **you** to enjoy some peace, some joy, and some pleasure while they suffer mercilessly without even the hope of some comfort of any kind—or even, the opportunity to hear that there **is** something better, and that they have a heavenly Father who loves them?
- Is it fair to them that **you** were "chosen" to be born in a nation that is "privileged" with knowing the truth, and they born in a nation in which the truth has been "withheld"—"hidden"? Why was truth not given to "all men" at the **beginning** if they are to be held responsible for knowing it for all time?
- Would **you** be the voice that condemns them—yelling, "Crucify!"? Would **you** cast the first stone?
- Would **you** stand as guard at the gate to "bar" their way? Would **you**?

The more I get called in for jury duty, the less respect I have for those who stand on the "right"-side of the law. I begin to wonder: How many lives have they been willing to trample over and destroy to make a name for themselves or to get where they were going? The fact that DNA evidence is freeing a lot of innocent men that have suffered years of imprisonment is proof that, especially during an election year, some lives are deemed "expendable" if ruining them benefits someone seeking power. I have personally witnessed people who were willing to remain silent and allow someone to suffer when their voice could prevent another's "downfall." And they had the audacity to become angry when called out to give answer of the truth—because it made them "look" bad. How far would you be willing to allow a misunderstanding to go—one that has detrimental consequences for another's life—before you are willing to look the fool and speak up for the truth? [And it's not so much "a fool," but, rather, "the CHILD."] Many of all ranks, and characters, and religions have chosen "silence." They say, "I can't afford to be ill thought of...Besides, I can't be responsible for everyone. I'll just pray that it works out for them." I've met people that think that way. You could go to hell for all that they cared, as long as they can "look" good in the eyes of those they wish to impress. They have said, "It's not really any of my business. I shouldn't get involved. I have to take care of ME first." And so they do.

Now where is LOVE in all of that?

"God will judge us not according to how much we endured, but how much we could love."

—Richard Wurmbrand (in his book *Tortured for Christ*)

Proverbs 1:8-9, "My son, hear the **instruction** of thy father [“instruction” rather than “destruction”], and forsake not the **law** of thy mother: For they shall be an ornament of grace unto thy head, and **chains** about thy neck [i.e. a “choke Er”].”

I AM LEGEND →← “My name is Legion”

Mark 5 (KJV)

¹ And they came over unto the other side of the sea, into the country of the **Gadarenes** [“Adar genes”].
² And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
³ Who had his dwelling among the tombs; and no man could bind him, no, not with chains: ⁴ Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. ⁵ And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. ⁶ But when he saw Jesus afar off, he ran and worshipped him,
⁷ And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. ⁸ For he said unto him, Come out of the man, thou unclean spirit.
⁹ And he asked him, What is thy name? And he answered, saying, **My name is Legion: for we are many.** ¹⁰ And he besought him much that he would not send them away out of the country.

“I AM **LEG** **END**”

Imagery of the “y” chromosome with an extra leg to “stand” on.



In *I AM LEGEND*, the hero dies in a **blaze** of “glory.” The final words of the script are:

“Light up the darkness”
 $e = mc^2$

When I saw the title of the film, *I AM LEGEND*, I saw imagery of the “y” chromosome, and I heard in my spirit the verse that I believe is the true last words of the Holy Bible [i.e. the “**Revelation**” is where **Father began**—declaring [“de-clear-ing”] things that “be not” [“nothing”] as though they “were”]—the words of Jude 24-25 [Last words but not “final”—Father dreamed a dream, said a prayer, told Himself a story, **then He** “began”!],

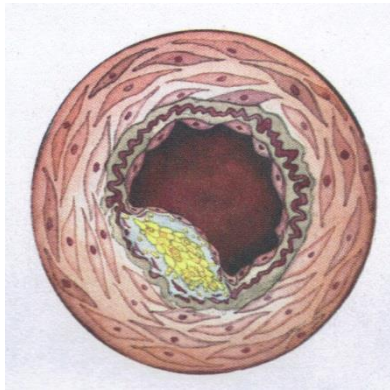
Now unto him that is able [and I believe, “willing”] to **keep you from falling**, and to **present you faultless** before the presence of his glory with **exceeding joy**, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. [cf. 2 Peter 3:9/Proverb 10:24/Luke 20:38]

October 16, 2013

I see something you don't see and it's...

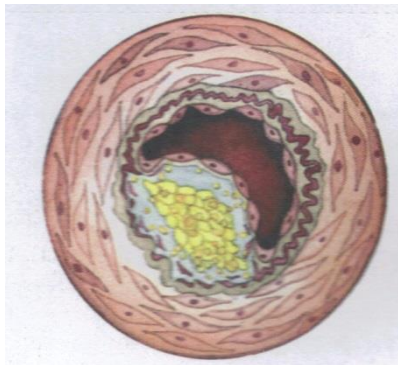
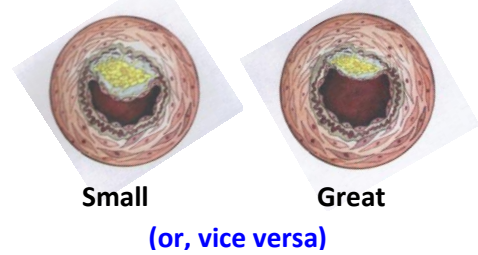


COMPARE this cross-section image of a **blastocyst** [from *babycenter.com*] with a cross-section image of an artery with a **blockage** [from *Life Line Screening*].

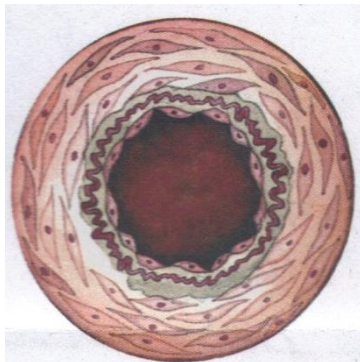
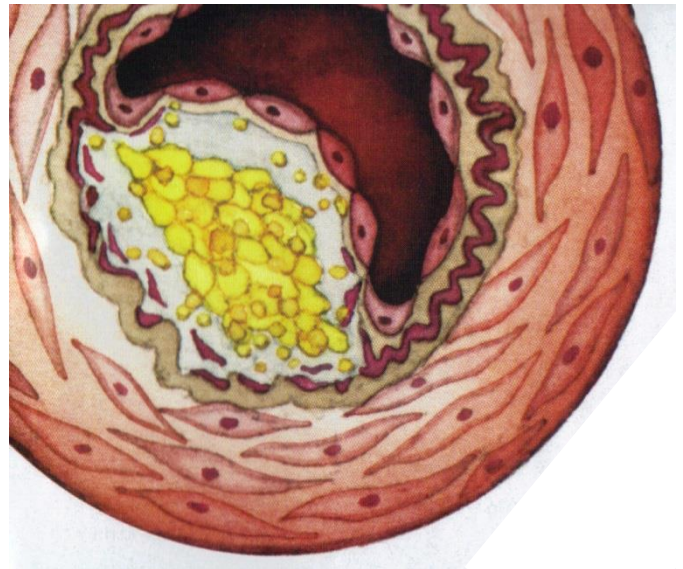


Artery with blockage

A "blocked" artery looks like an opened mouth crying with a loud voice or a "yawn."



"Restricted" artery with plaque build-up



This is what a normal artery should look like—i.e. just a "hole."

October 17, 2013

Luke 16:9 (KJV)

⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, **when ye fail**, they may receive you into everlasting habitations.

This verse has been going through my mind lately, and, last night, it occurred to me that the word “fail” could be a play on the word “fell”—so I went to Webster’s Ninth New Collegiate Dictionary and looked it up. Here are the results:

- 1fell**—*n* [ME, fr. OE; akin to OHG *fel* skin, L *pellis*] (bef. 12c) **1** : SKIN, HIDE, PELT [these words have multiple meanings] **2** : a thin tough membrane covering a carcass directly under the hide
- 2fell**—*vt* [ME *fellēn*, fr. OE *fellan*; akin to OE *feallan* to fall—more at FALL] (bef. 12c) **1 a** : to cut, beat, or knock down **b** : KILL **2** : to sew (a seam) by folding one raw edge under the other and sewing flat on the wrong side — **fell-able** *adj* — **fell-er** *n*
- 3fell**—*past of* FALL
- 4fell**—*adj* [ME *fel*, fr. MF, fr. OF—more at FELON] (14c) **1 a** : FIERCE, CRUEL, TERRIBLE **b** : SINISTER, MALEVOLENT <a ~ purpose> **c** : very destructive : DEADLY <a ~ disease> **2** *Scot* : SHARP, PUNGENT — **fell-ness** *n* — **fel-ly** *adv*—at one fell swoop : all at once; *also* : with a single concentrated effort
- 5fell**—*n* [ME, fr. ON *fell*, *fjall* mountain; akin to OHG *felis* rock] *dial Brit* (14c) : a high barren field or moor

I wrote the first four passages of Scripture down as I watched a sermon by Joseph Prince. In my mind, there is a connection between them, the above verse, and John 3:16.

Proverbs 26:2 (KJV)

² As the bird by wandering, as the swallow by flying [“swallow” is imagery of “eating/drinking” → “(h)ate”], so the curse causeless shall not come.

Luke 12:6-7 (KJV)

⁶ Are not five sparrows sold for two farthings [2 things that are “distant” from the viewer], and not one of them is forgotten before [why not the word “by”] God?

⁷ But even the very hairs of your head are all numbered [“hair” is imagery of “air” or “water”—i.e. something that is “fluid,” something that “flows”// hair on the head is imagery of “leaves”/ “branches”/ “stems” of a tree which is also imagery of something that “points” in many directions—like the imagery of the electron orbits of a molecule]. Fear not therefore: ye are of more value than many sparrows.

Matt? [I didn’t catch the verse located in Matthew that he briefly mentioned in his sermon.]

John 17:23 (KJV)

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 [cf. John 3:16—Father “gave” Him as a sacrifice—like Jephthah did his daughter [Compare to a father giving his daughter away to a spouse that ends up killing her—which compares to **all** of Cain’s offspring given as “tithe” for the offense against Abel]!].

John 3:14-21 (KJV) [I believe that the above verses should be seen in the following context.]

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

¹⁵ That whosoever believeth in him should not perish, but have eternal life.

¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹⁸ He that believeth on him is not condemned: but he that believeth not is **condemned already**, because he hath not believed in the **name** of the only begotten Son of God.

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. [“**LIGHT**” is the “con” “dem” “nation” of darkness—light makes darkness “flea.” [“Dem” is an African American slave idiom meaning “them.” Turn it around and you get “Mede”]—i.e. the “**phōs**” [Greek for “light.” Reverse “phōs” and get “soph.”]]

²⁰ For every one that doeth evil **hate**th the light, neither cometh to the light, lest his deeds should be **reproved**.

²¹ But he that doeth truth cometh to the light, that his deeds may be made **manifest**, that they are **wrought** in God.

1 manifest—*adj* [ME, fr. MF or L; MF *manifeste*, fr. L *manifestus*, lit., **hit by the hand**, fr. *manus* + *-festus* (akin to L *infestus* **hostile**)—more at **DARE** [“take” a “chance”]] (14c) **1** : readily perceived by the senses and esp. by the sight **2** : easily understood or recognized by the mind : OBVIOUS *syn* see EVIDENT — **man-i-fest-ly** *adv*

2 manifest—*vt* (14c) : to make evident or certain by **showing** or **displaying** [as in **pregnancy**] *syn* see SHOW

3 manifest—*n* (1561) **1** : MANIFESTATION, INDICATION **2** : MANIFESTO **3** : a list of passengers or an **invoice** of **cargo** for a ship or plane [“plane”—i.e. “lateral,” “vertical,” etc.]

If you want to better understand the imagery, a simple dictionary would be of great use. The “order” of words is the greatest clue you could have to solve a “WORD” equation (puzzle). See my examples below:

mantis—*n* [NL, fr. Gk, lit., **diviner, prophet**; akin to Gk *mainesthai* **to be mad**—more at **MANIA**] (1658) : an **insect** (order Manteodea and esp. genus *Mantis*) that feeds on other insects and clasps its prey in forelimbs [“**four limbs**”] held up as if in prayer

mantissa—*n* [L *mantisa*, *mantissa* **makeweight**, fr. Etruscan] (ca. 1847) : the decimal part of a logarithm [“log ∇ **rhythm**”]

[The “**man**” words are worth a closer examination than our casual glance.

Their **roots and meanings** are vital to our understanding of the imagery.

Such things [R&M] help to show the connection between, seemingly, unrelated imagery.]

Manichaeism—*n* [LL *manichaeus*, fr. LGk *manichaios*, fr. *Manichaios* Manes †ab 276 A.D. Pers. Founder of the sect] (1556) **1** : a believer in a syncretistic religious dualism originating in Persia in the 3d century A.D. and teaching the release of the spirit from matter through

asceticism **2** : a believer in religious or philosophical dualism — **Manichae***an* *adj* —

Man-i-cha*e-an-ism* *n* — **Man-i-cha***e-ism* *n*

ascetic *or* **ascetical**—*adj* [Gk *askētikos*, lit., laborious, fr. *askētēs* one that exercises, hermit, fr. *askein* to work, exercise] (1646) **1** : practicing strict self-denial [cf. **2 Tim. 2:11-13/Matt. 16:24/Mark 8:34/Luke 9:23**] as a measure of personal and esp. spiritual discipline **2** : austere in appearance, manner, or attitude *syn* see SEVERE—**ascetic** *n* — **as-cet-i-cal-ly** *adv* — **as-cet-i-cism** *n*

mannequin—*n* [F, fr. D *mannekijn* little man—more at MANIKIN [variant of “mini-kin”]] (1730) **1** : an artist’s, tailor’s, or dressmaker’s lay figure; *also* : a form representing the human figure used esp. for displaying clothes **2** : one employed to model clothing

manner—*n* [ME *manere*, fr. OF *maniere* way of acting, fr. (assumed) VL *manuaria*, fr. L, *fem.* of *manuarius* of the hand, fr. *manus* hand—more at MANUAL] (12c)

manticore—*n* [ME, fr. L *mantichora*, fr. Gk *mantichoras*] a legendary animal with the head of a man, the body of a lion, and the tail of a dragon or scorpion

mantlerock—*n* (1895) : unconsolidated residual or transported material that overlies the earth’s solid rock

October 18, 2013

Today I watched the alternate version of *I AM LEGEND*. The ending was less violent than the theatrical version. It allowed for the destiny of man to be as “a new creature”—there was “poetic” beauty applied to the situation—there was an “understanding” between the “humans” and the “non-dead” and all “factors” lived (in the way that they each desired) [my first attempt at typing the word “humans” came out as “hymns” and I saw in my mind’s eye: “hymns and herbs”—in place of “humans and non-humans”]. The alternate version of *I AM LEGEND* ends with these words:

My name is Anna Montez. There are other survivors. I am traveling with Dr. Robert Neville and a boy named Ethan. We’re heading north on Route 17 to Bethel, Vermont. Keep your radio on. Listen for our broadcasts. You are not alone. There is hope. Keep listening [Listen to the sound!]. You are not alone.

Sound is very significant in the Holy Bible. Major “movements” were marked by the sound of a “trumpet.” Even today, Jewish feasts are marked with the sounding of the shofar. We need to understand this imagery and what it and the imagery of “String Theory” are trying to convey to us. Two imageries—one audible, one (assumed) “in” audible. There are 115 results for “sound” at BibleGateway.com. I include many here [Simply because I did not include the ones “missing” from this list, does not mean they lack significance. They are all necessary to establish context!]:

1. [Exodus 19:13](#)

There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet **soundeth** long, they shall come up to the mount.

[Exodus 19:12-14](#) (in Context) [Exodus 19](#) (Whole Chapter) [Other Translations](#)

2. [Exodus 19:19](#)

And when the voice of the trumpet **sounded** long, and waxed louder and louder, Moses spake, and God answered him by a voice.

- [Exodus 19:18-20](#) (in Context) [Exodus 19](#) (Whole Chapter) [Other Translations](#)
3. [Exodus 28:35](#)
And it shall be upon Aaron to minister: and his **sound** shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.
[Exodus 28:34-36](#) (in Context) [Exodus 28](#) (Whole Chapter) [Other Translations](#)
4. [Leviticus 25:9](#)
Then shalt thou cause the trumpet of the jubile to **sound** on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet **sound** throughout all your land.
[Leviticus 25:8-10](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)
5. [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 [[Hebrew](#)→ [shâkên](#)—[STRONG'S 7934](#) from [7931](#)] leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
[Leviticus 26:35-37](#) (in Context) [Leviticus 26](#) (Whole Chapter) [Other Translations](#)
6. [Numbers 10:7](#)
But when the congregation is to be gathered together, ye shall blow, but ye shall not **sound** an alarm.
[Numbers 10:6-8](#) (in Context) [Numbers 10](#) (Whole Chapter) [Other Translations](#)
7. [Joshua 6:5](#)
And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the **sound** of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
[Joshua 6:4-6](#) (in Context) [Joshua 6](#) (Whole Chapter) [Other Translations](#)
8. [Joshua 6:20](#)
So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the **sound** of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
[Joshua 6:19-21](#) (in Context) [Joshua 6](#) (Whole Chapter) [Other Translations](#)
9. [1 Samuel 20:12](#)
And Jonathan said unto David, O Lord God of Israel, when I have **sounded** my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;
[1 Samuel 20:11-13](#) (in Context) [1 Samuel 20](#) (Whole Chapter) [Other Translations](#)
10. [2 Samuel 5:24](#)
And let it be, when thou hearest the **sound** of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.
[2 Samuel 5:23-25](#) (in Context) [2 Samuel 5](#) (Whole Chapter) [Other Translations](#)
51. [Ecclesiastes 12:4](#)
And the doors shall be shut in the streets, when the **sound** of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;
[Ecclesiastes 12:3-5](#) (in Context) [Ecclesiastes 12](#) (Whole Chapter) [Other Translations](#)
52. [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.
[Isaiah 1:5-7](#) (in Context) [Isaiah 1](#) (Whole Chapter) [Other Translations](#)

53. [Isaiah 16:11](#)

Wherefore my bowels shall **sound** like an harp for Moab, and mine inward parts for Kirharesh.
[Isaiah 16:10-12](#) (in Context) [Isaiah 16](#) (Whole Chapter) [Other Translations](#)

54. [Isaiah 63:15](#)

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the **sounding** of thy bowels and of thy mercies toward me? are they restrained?
[Isaiah 63:14-16](#) (in Context) [Isaiah 63](#) (Whole Chapter) [Other Translations](#)

55. [Jeremiah 4:19](#)

My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the **sound** of the trumpet, the alarm of war.
[Jeremiah 4:18-20](#) (in Context) [Jeremiah 4](#) (Whole Chapter) [Other Translations](#)

56. [Jeremiah 4:21](#)

How long shall I see the standard, and hear the **sound** of the trumpet?
[Jeremiah 4:20-22](#) (in Context) [Jeremiah 4](#) (Whole Chapter) [Other Translations](#)

57. [Jeremiah 6:17](#)

Also I set watchmen over you, saying, Hearken to the **sound** of the trumpet. But they said, We will not hearken.
[Jeremiah 6:16-18](#) (in Context) [Jeremiah 6](#) (Whole Chapter) [Other Translations](#)

58. [Jeremiah 8:16](#)

The snorting of his horses was heard from Dan: the whole land trembled at the **sound** of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.
[Jeremiah 8:15-17](#) (in Context) [Jeremiah 8](#) (Whole Chapter) [Other Translations](#)

59. [Jeremiah 25:10](#)

Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the **sound** of the millstones, and the light of the candle.
[Jeremiah 25:9-11](#) (in Context) [Jeremiah 25](#) (Whole Chapter) [Other Translations](#)

60. [Jeremiah 42:14](#)

Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the **sound** of the trumpet, nor have hunger of bread; and there will we dwell:
[Jeremiah 42:13-15](#) (in Context) [Jeremiah 42](#) (Whole Chapter) [Other Translations](#)

61. [Jeremiah 48:36](#)

Therefore mine heart shall **sound** for Moab like pipes, and mine heart shall **sound** like pipes for the men of Kirheres: because the riches that he hath gotten are perished.
[Jeremiah 48:35-37](#) (in Context) [Jeremiah 48](#) (Whole Chapter) [Other Translations](#)

62. [Jeremiah 50:22](#)

A **sound** of battle is in the land, and of great destruction.
[Jeremiah 50:21-23](#) (in Context) [Jeremiah 50](#) (Whole Chapter) [Other Translations](#)

63. [Jeremiah 51:54](#)

A **sound** of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

[Jeremiah 51:53-55](#) (in Context) [Jeremiah 51](#) (Whole Chapter) [Other Translations](#)

64. [Ezekiel 7:7](#)

The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the **sounding** again of the mountains.

[Ezekiel 7:6-8](#) (in Context) [Ezekiel 7](#) (Whole Chapter) [Other Translations](#)

65. [Ezekiel 10:5](#)

And the **sound** of the cherubims' wings was **heard** even to the outer court, **as** the **voice** of the Almighty God when he speaketh.

[Ezekiel 10:4-6](#) (in Context) [Ezekiel 10](#) (Whole Chapter) [Other Translations](#)

66. [Ezekiel 26:13](#)

And I will cause the noise of thy songs to cease; and the **sound** of thy harps shall be no more heard.

[Ezekiel 26:12-14](#) (in Context) [Ezekiel 26](#) (Whole Chapter) [Other Translations](#)

67. [Ezekiel 26:15](#)

Thus saith the Lord God to Tyrus; Shall not the isles shake at the **sound** of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

[Ezekiel 26:14-16](#) (in Context) [Ezekiel 26](#) (Whole Chapter) [Other Translations](#)

68. [Ezekiel 27:28](#)

The suburbs shall shake at the **sound** of the cry of thy **pilots** [the imagery of “helicopters” that has existed for centuries must mean something that is pivotal to understanding “sine” [I was trying to type the word something but my fingers only hit the letters “s-i-n-e” therefore I will take that as the word needed here!] In America, “Pilate” is pronounced as “pilot”—so this, too, is a clue to something greater].

[Ezekiel 27:27-29](#) (in Context) [Ezekiel 27](#) (Whole Chapter) [Other Translations](#)

69. [Ezekiel 31:16](#)

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.

[Ezekiel 31:15-17](#) (in Context) [Ezekiel 31](#) (Whole Chapter) [Other Translations](#)

70. [Ezekiel 33:4](#)

Then whosoever heareth the **sound** of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

[Ezekiel 33:3-5](#) (in Context) [Ezekiel 33](#) (Whole Chapter) [Other Translations](#)

71. [Ezekiel 33:5](#)

He heard the **sound** of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

[Ezekiel 33:4-6](#) (in Context) [Ezekiel 33](#) (Whole Chapter) [Other Translations](#)

72. [Daniel 3:5](#)

That at what time ye hear the **sound** of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

[Daniel 3:4-6](#) (in Context) [Daniel 3](#) (Whole Chapter) [Other Translations](#)

73. [Daniel 3:7](#)

Therefore at that time, when all the people heard the **sound** of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

[Daniel 3:6-8](#) (in Context) [Daniel 3](#) (Whole Chapter) [Other Translations](#)

74. [Daniel 3:10](#)

Thou, O king, hast made a decree, that every man that shall hear the **sound** of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

[Daniel 3:9-11](#) (in Context) [Daniel 3](#) (Whole Chapter) [Other Translations](#)

75. [Daniel 3:15](#)

Now if ye be ready that at what time ye hear the **sound** of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

[Daniel 3:14-16](#) (in Context) [Daniel 3](#) (Whole Chapter) [Other Translations](#)

76. [Joel 2:1](#)

Blow ye the trumpet in Zion, and **sound** an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

[Joel 2:1-3](#) (in Context) [Joel 2](#) (Whole Chapter) [Other Translations](#)

77. [Amos 2:2](#)

But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with shouting, and with the **sound** of the trumpet:

[Amos 2:1-3](#) (in Context) [Amos 2](#) (Whole Chapter) [Other Translations](#)

78. [Amos 6:5](#)

That chant to the **sound** of the viol, and invent to themselves instruments of musick, like David;

[Amos 6:4-6](#) (in Context) [Amos 6](#) (Whole Chapter) [Other Translations](#)

79. [Matthew 6:2](#)

Therefore when thou doest thine alms, do not **sound** a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

[Matthew 6:1-3](#) (in Context) [Matthew 6](#) (Whole Chapter) [Other Translations](#)

80. [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 24:30-32](#) (in Context) [Matthew 24](#) (Whole Chapter) [Other Translations](#)

81. [Luke 1:44](#)

For, lo, as soon as the voice of thy salutation **sounded** in mine ears, the babe leaped in my womb for joy.

[Luke 1:43-45](#) (in Context) [Luke 1](#) (Whole Chapter) [Other Translations](#)

82. [Luke 15:27](#)

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and **sound**.

[Luke 15:26-28](#) (in Context) [Luke 15](#) (Whole Chapter) [Other Translations](#)

83. [John 3:8](#)

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.

[John 3:7-9](#) (in Context) [John 3](#) (Whole Chapter) [Other Translations](#)

84. [Acts 2:2](#)

And suddenly there came a **sound** from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Acts 2:1-3](#) (in Context) [Acts 2](#) (Whole Chapter) [Other Translations](#)

85. [Acts 3:16](#)

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect **soundness** in the presence of you all.

[Acts 3:15-17](#) (in Context) [Acts 3](#) (Whole Chapter) [Other Translations](#)

86. [Acts 27:28](#)

And **sounded**, and found it twenty fathoms: and when they had gone a little further, they **sounded** again, and found it fifteen fathoms.

[Acts 27:27-29](#) (in Context) [Acts 27](#) (Whole Chapter) [Other Translations](#)

87. [Romans 10:18](#)

But I say, Have they not heard? Yes verily, their **sound** went into all the earth, and their words unto the ends of the world.

[Romans 10:17-19](#) (in Context) [Romans 10](#) (Whole Chapter) [Other Translations](#)

88. [1 Corinthians 13:1](#)

Though I speak with the tongues of men and of angels, and have not charity, I am become as **sounding** brass, or a tinkling cymbal.

[1 Corinthians 13:1-3](#) (in Context) [1 Corinthians 13](#) (Whole Chapter) [Other Translations](#)

89. [1 Corinthians 14:7](#)

And even things without life giving **sound**, whether pipe or harp, except they give a distinction in the **sounds**, how shall it be known what is piped or harped?

[1 Corinthians 14:6-8](#) (in Context) [1 Corinthians 14](#) (Whole Chapter) [Other Translations](#)

90. [1 Corinthians 14:8](#)

For if the trumpet give an uncertain **sound**, who shall prepare himself to the battle?

[1 Corinthians 14:7-9](#) (in Context) [1 Corinthians 14](#) (Whole Chapter) [Other Translations](#)

91. [1 Corinthians 15:52](#)

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.

[1 Corinthians 15:51-53](#) (in Context) [1 Corinthians 15](#) (Whole Chapter) [Other Translations](#)

92. [1 Thessalonians 1:8](#)

For from you **sounded** out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

[1 Thessalonians 1:7-9](#) (in Context) [1 Thessalonians 1](#) (Whole Chapter) [Other Translations](#)

93. [1 Timothy 1:10](#)

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to **sound** doctrine;

[1 Timothy 1:9-11](#) (in Context) [1 Timothy 1](#) (Whole Chapter) [Other Translations](#)

94. [2 Timothy 1:7](#)

For God hath not given us the spirit of fear; but of power, and of love, and of a **sound** mind.

- [2 Timothy 1:6-8](#) (in Context) [2 Timothy 1](#) (Whole Chapter) [Other Translations](#)
95. [2 Timothy 1:13](#)
Hold fast the form of **sound** words, which thou hast heard of me, in faith and love which is in Christ Jesus.
[2 Timothy 1:12-14](#) (in Context) [2 Timothy 1](#) (Whole Chapter) [Other Translations](#)
96. [2 Timothy 4:3](#)
For the time will come when they will not endure **sound** doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
[2 Timothy 4:2-4](#) (in Context) [2 Timothy 4](#) (Whole Chapter) [Other Translations](#)
97. [Titus 1:9](#)
Holding fast the faithful word as he hath been taught, that he may be able by **sound** doctrine both to exhort and to convince the gainsayers.
[Titus 1:8-10](#) (in Context) [Titus 1](#) (Whole Chapter) [Other Translations](#)
98. [Titus 1:13](#)
This witness is true. Wherefore rebuke them sharply, that they may be **sound** in the faith;
[Titus 1:12-14](#) (in Context) [Titus 1](#) (Whole Chapter) [Other Translations](#)
99. [Titus 2:1](#)
But speak thou the things which become **sound** doctrine:
[Titus 2:1-3](#) (in Context) [Titus 2](#) (Whole Chapter) [Other Translations](#)
100. [Titus 2:2](#)
That the aged men be sober, grave, temperate, **sound** in faith, in charity, in patience.
[Titus 2:1-3](#) (in Context) [Titus 2](#) (Whole Chapter) [Other Translations](#)
101. [Titus 2:8](#)
Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
[Titus 2:7-9](#) (in Context) [Titus 2](#) (Whole Chapter) [Other Translations](#)
102. [Hebrews 12:19](#)
And the **sound** of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:
[Hebrews 12:18-20](#) (in Context) [Hebrews 12](#) (Whole Chapter) [Other Translations](#)
103. [Revelation 1:15](#)
And his feet like unto fine brass, as if they burned in a furnace; and his voice as the **sound** of many waters.
[Revelation 1:14-16](#) (in Context) [Revelation 1](#) (Whole Chapter) [Other Translations](#)
104. [Revelation 8:6](#)
And the seven angels which had the seven trumpets prepared themselves to **sound**.
[Revelation 8:5-7](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)
105. [Revelation 8:7](#)
The first angel **sounded**, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the **third part** of trees was burnt up, and all green grass was burnt up.
[Revelation 8:6-8](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)
106. [Revelation 8:8](#)
And the second angel **sounded**, and as it were a great mountain burning with fire was cast into the sea: and the **third part** of the sea became blood;
[Revelation 8:7-9](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)

107. [Revelation 8:10](#)
And the third angel **sounded**, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the **third part** of the rivers, and upon the fountains of waters;
[Revelation 8:9-11](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)
108. [Revelation 8:12](#)
And the fourth angel **sounded**, and the **third part** of the sun was smitten, and the **third part** of the moon, and the **third part** of the stars; so as the **third part** of them was darkened, and the day shone not for a **third part** of it, and the night likewise.
[Revelation 8:11-13](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)
109. [Revelation 8:13](#)
And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to **sound**!
[Revelation 8:12-13](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)
110. [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.
[Revelation 9:1-3](#) (in Context) [Revelation 9](#) (Whole Chapter) [Other Translations](#)
111. [Revelation 9:9](#)
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.
[Revelation 9:8-10](#) (in Context) [Revelation 9](#) (Whole Chapter) [Other Translations](#)
112. [Revelation 9:13](#)
And the sixth angel **sounded**, and I heard a voice from the four horns of the golden altar which is before God,
[Revelation 9:12-14](#) (in Context) [Revelation 9](#) (Whole Chapter) [Other Translations](#)
113. [Revelation 10:7](#)
But in the days of the voice of the seventh angel, when he shall begin to **sound**, the mystery of God should be finished, as he hath declared to his servants the prophets.
[Revelation 10:6-8](#) (in Context) [Revelation 10](#) (Whole Chapter) [Other Translations](#)
114. [Revelation 11:15](#)
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 11:14-16](#) (in Context) [Revelation 11](#) (Whole Chapter) [Other Translations](#)
115. [Revelation 18:22](#)
And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all **in** thee; and no craftsman, of whatsoever craft he be, shall be found any more **in** thee; and the **sound** of a millstone shall be heard no more at all **in** thee;
[Revelation 18:21-23](#) (in Context) [Revelation 18](#) (Whole Chapter) [Other Translations](#)

I heard Creflo Dollar teaching from Hebrews 7 about **the “change” in LAW**. I decided to place the whole of it here so that you can read it for yourselves.



Hebrews 7 (KJV)

¹ For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

² To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

³ Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

⁴ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

⁶ But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

⁷ And without all contradiction the less is blessed of the better.

⁸ And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

¹⁰ For he was yet in the loins of his father, when Melchisedec met him.

¹¹ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

¹² **For the priesthood being changed, there is made of necessity a change also of the law.**

¹³ For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

¹⁴ For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

¹⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life.

¹⁷ For he testifieth, Thou art a priest for ever after the order of Melchisedec.

¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

¹⁹ For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

²⁰ And inasmuch as not without an oath he was made priest:

²¹ (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

²² By so much was Jesus made a surety of a better testament.

²³ And they truly were many priests, because they were not suffered to continue by reason of death:

²⁴ But this man, because he continueth ever, hath an unchangeable priesthood.

²⁵ Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

²⁶ For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

²⁸ For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

I include the following to complete the thought of chapter 7:

Hebrews 8 (KJV)

¹ Now of the things which we have spoken **this is the sum**: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

³ For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

⁴ For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

⁵ Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: **for, See, [why is this stated this way?]** saith he, that thou make all things according to the pattern shewed to thee in the mount.

⁶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

⁷ **For if that first covenant had been faultless, then should no place have been sought for the second.**

⁸ **For finding fault with them,** he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

¹¹ And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, **from the least to the greatest.** [cf. Jeremiah 44:12/Jonah 3:5]

¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

¹³ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

October 19, 2013 & October 20, 2013

Today I watched three very short science videos—"Can Humans Really Feel Temperature?" (2:34 minutes long, by *MinutePhysics*), "There is no Fourth dimension" [2:03 minutes—I've watched this one before but saw something today that had held no significance before], and "How Does a Quantum Computer Work?" (*Veritasium*). My head has been hurting all day, so I haven't felt like watching anything long, but I found them both so interesting that I decided to take notes.

How Does a Quantum Computer Work?—by Veritasium

“Two qubits [compare to the use of “cubits” in the Holy Bible] actually contain four bits of information.....What you find is the amount of equivalent ‘classical’ information contained by N qubits is two to the power N classical bits [2^N].” — A. Prof. Andrea Morello

“But there’s a catch. Although the qubits can exist in any combination of states, when they are measured, they must fall into one of the basis states [this sounds like my move from Indy to Texas]. And all the other information about the state before the measurement is lost.”—Derek Muller

A. Prof. Andrea Morello (University of New South Wales) said that the speed of the quantum computer will probably be “slower than the computer you have on your desk,” but a quantum computer is a “computer where the number of operations required to arrive at the result is exponentially small. So the improvement is not in the speed of the individual operation. It’s in the total amount of operations you need to arrive at the result. But that is only the case in particular types of calculations, in particular algorithms. It’s not universal. Which is why it is not a replacement of a classical [computer].”

I especially found his words interesting because last night I was looking for the following verse:

[2 Peter 3:9](#)

The Lord is not slack [some translations use “slow” or “delay” [variant of “relay”]] 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.

[Nahum 1:3](#)

The Lord is **slow** to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the **whirlwind** and in the storm, and the clouds are the dust of his feet. [I found this interesting since he mentioned “spin” in his explanation about quantum computers]

acquit—*vt* **ac-quit-ted; ac-quit-ting** [ME *aquiten*, fr. OF *aquiter*, fr. *a-* (fr. L *ad-*) + *quite* free of — more at QUIT] (13c) **1 a** *archaic* : to pay off (as a claim or debt) **b** *obs* : REPAY, REQUITE **2** : to **discharge** completely (as from an obligation or accusation) <the court *acquitted* the prisoner> **3** : to **conduct** (oneself) usu. satisfactorily esp. under stress <the recruits *acquitted* themselves like veterans> *syn* see BEHAVE, EXCULPATE—**ac-quit-ter** *n*

The last example in the definition reminded me of these verses of “quit” without the “ax”:

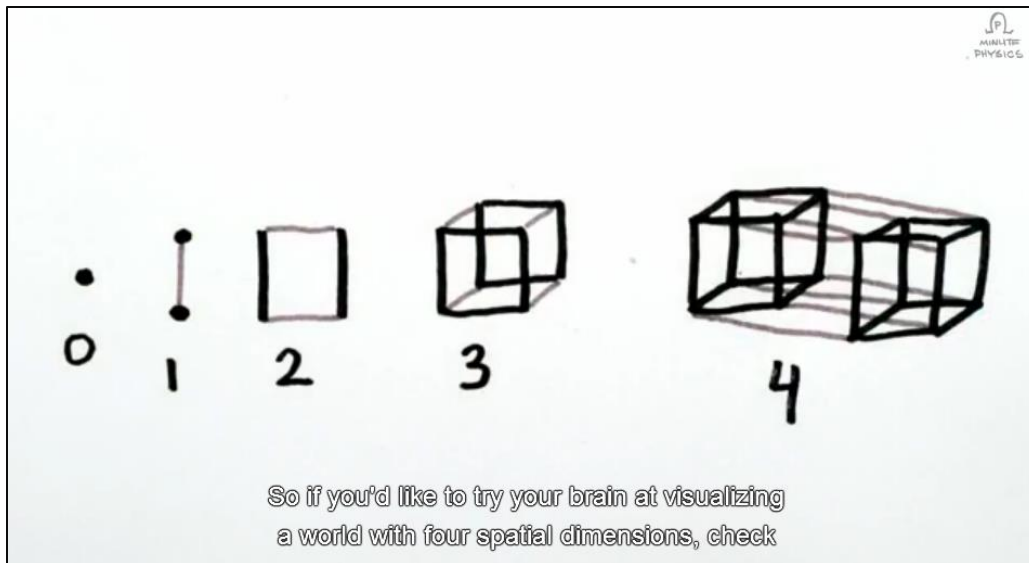
[1 Samuel 4:9](#)

Be strong and **quit yourselves like men**, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: **quit yourselves like men**, and fight.

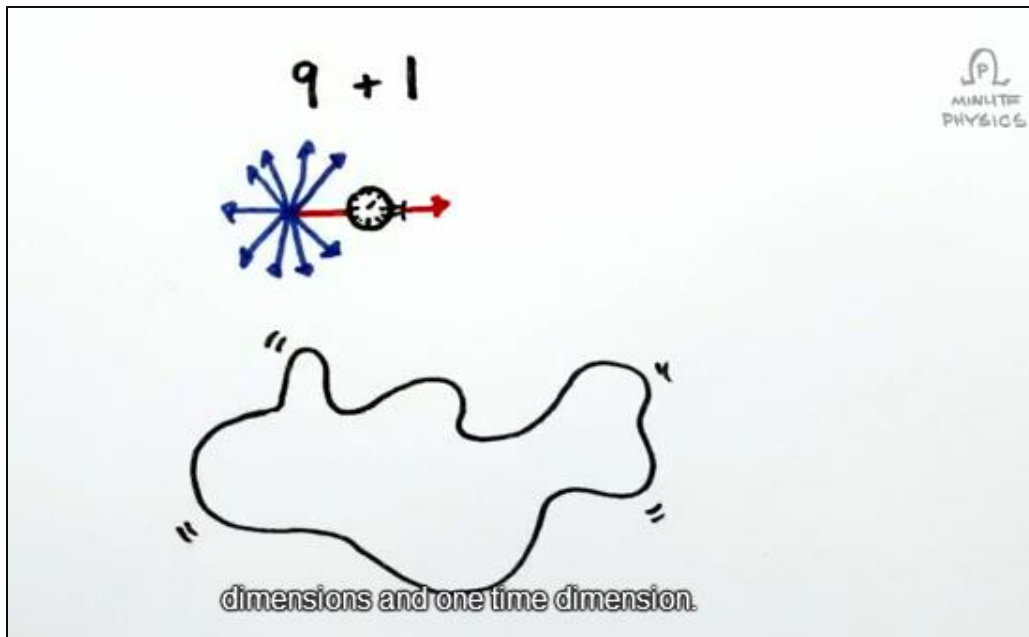
[1 Corinthians 16:13](#)

Watch ye, stand fast in the faith, **quit you like men**, be strong.

The following pictures are from *MinutePhysics*: "There is no 'Fourth' dimension"



Compare the image on the left from the video of a fourth dimension with the images below it (from page 260 [imagery of Einstein's equation $e = mc^2$]).



The dimensions of time and space look like "arrows." There is an enormous amount of imagery of arrows in the Holy Bible with 52 references (first use in Numbers 24:8). But I want to point out a few in particular:

1. [Numbers 24:8](#)
 God brought him forth out of Egypt; he hath as it were the strength of an unicorn [why does my computer see a "mistake" in the pairing of "an" with "unicorn"]: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

2. [Deuteronomy 32:23](#)
I will heap mischiefs upon them; I will spend mine **arrows** upon them.
3. [Deuteronomy 32:42](#)
I will make mine **arrows** drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
4. [1 Samuel 20:20](#)
And I will shoot three **arrows** on the side thereof, as though I shot at a mark.
5. [1 Samuel 20:21](#)
And, behold, I will send a lad, saying, Go, find out the **arrows**. If I expressly say unto the lad, Behold, the **arrows** are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth.
6. [1 Samuel 20:22](#)
But if I say thus unto the young man, Behold, the **arrows** are beyond thee; go thy way: for the Lord hath sent thee away.
7. [1 Samuel 20:36](#)
And he said unto his lad, Run, find out now the **arrows** which I shoot. And as the lad ran, he shot an **arrow** beyond him.
8. [1 Samuel 20:37](#)
And when the lad was come to the place of the **arrow** which Jonathan had shot, Jonathan cried after the lad, and said, Is not the **arrow** beyond thee?
9. [1 Samuel 20:38](#)
And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the **arrows**, and came to his master.
10. [2 Samuel 22:15](#)
And he sent out **arrows**, and scattered them; lightning, and discomfited them.

Job 6:4,

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

Job 41:28,

The arrow cannot make him flee: slingstones are turned with him into stubble.

Psalms 7:13,

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Psalms 11:2,

For, lo, the wicked bend their bow, they make ready their **arrow upon the string**, that they may privily shoot at the upright in heart.

Psalms 18:14,

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Psalms 21:12,

Therefore shalt thou make them turn their back, when thou shalt make ready thine **arrows upon thy strings** against the face of them.

Psalms 38:2,

For thine arrows stick fast in me, and thy hand presseth me sore.

Psalms 45:5,

Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Psalm 77:17,

The clouds poured out water: the skies **sent out a sound**: thine arrows also went abroad.

Psalm 127:4-5 (NIV)

⁴ Like arrows^(A) in the hands of a warrior
are children born in one's youth.

⁵ Blessed is the man
whose quiver is full of them.^(B)

They will not be put to shame
when they contend with their opponents^(C) in court.^(D)

Psalm 127:4-5 (KJV)

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.

I can't remember the initial thought, but I started thinking about the "bubble" that certain people live in. When I was attending the Christian university that I graduated from, I often heard some of the graduate students mention how our lives "there" was "contained" in a bubble. What they meant was that the conditions of our surroundings—maintained by the "community" that the school established to provide a safe environment for learning—were "controlled" to the point that we were "shielded" from the "real" world—crime, depravity, etc. Our view of life there was limited to what the "forces that be" saw as fit for their students.

I was thinking of the royal family of England, the older established wealthy, celebrities, etc. But mainly the royal family. I doubt that any of them can really relate to the "truly" common people. And it makes me feel pity for them. Those at the "bottom"—the "unseen" of society—are the "real" substance of any nation. They are the engine that makes the nation "tick." Without them, the existence of a royal family would be useless and pointless. Certainly not a nation. Just a family with a hierarchy—i.e. order of operations. The life of a nation dwells in the life of its "lowest" member. There is such richness there that surpasses money.

When I listen to some preachers on television, I can see how "cut-off" from mainstream society they are—their lives encased in that proverbial bubble. For example, the preacher that made the comment that "growing old is becoming a curse" these days. I figured that out as a child. My parents would take us kids to nursing homes on a regular basis to minister along with a missionary friend of our family. We saw up close and personal what growing old was like [cf. [John 21:18-19](#)]. Not to criticize him, but what has this preacher been seeing that he didn't notice it sooner? I know that he ministers to the poor—so why did it not become evident to him? I cannot answer that question for him, but I do believe that most people don't become aware of some things that is constantly staring them in the face until it "touches" their own lives in a way that may be somewhat painful. That is when they get an epiphany! Or a revelation—"something you see for the first time that you've been seeing for a long time" (the quote from Dr. David Chisholm). Or a sudden realization of "truth." When trouble doesn't bother us, it doesn't exist to us. Our bubble has to burst before we feel the truth of what many have already tasted and know, but it was blind to us because we were cushioned inside our bubble like a child in a womb—floating in the ignorant bliss of "nothingness."

But life has a way of forcing us to face reality. And we dare not ignore it—for denial only prolongs the agony. Which is why I think many at the top get so heated when forced to such realizations that the "little man" has become quite familiar with to the point that it really doesn't "phase" him all that much. Life goes

on! No matter how bad it looks, we continue to propagate, work, eat and sleep. We see the harshness of life—our bubble having burst a long time ago. And yet, we continue to live and love—and then, we die. That has been our reality.

“We have the right as believers to speak future things as now....

Command what’s in your future into your NOW.”—Henry Fernandez

- So how do we live the life given us through the example of Jesus’ resurrected life?
- If we have been made free from the bounds of LAW, how do we move at the speed of thought?
- How do we live free from “waiting” for “the door” to open?
- How do we soar like the eagle over the rivers that, on the ground, would require a bridge to cross?
- What is the imagery telling us that we have been reluctant to receive?

[I throw this question in because I heard Henry Fernandez make an altar appeal for those who were in desperate need.]

- Why is it, when you’re at a “breaking-point” in your life, what you need is a “breakthrough”?

“Most of you don’t have faith...I say that based upon your actions.”—Henry Fernandez

“Those who are weak are described as weak because of their conscience....

Their conscience is weak.”—Joseph Prince (teaching from 1 Corinthians 8)

I have something to confess: I can’t seem to shake this “fault-finding” attitude I’m experiencing towards some preachers. Probably, because, on top of the criticism I hear from their mouths, I also hear too many teaching a “biased” gospel—they correctly teach that Father forgives “sin” but are less lenient on the ignorant “sinner” boldly committing “it” because he has no fear [If perfect love casts out fear, why is fear the beginning of wisdom?]. And what really irks me are two “voices” I have heard of late. The first voice was a female with many “loved ones”—her own children and grandchildren—that she believes are going to a torturous “hell.” The other being that of a man who teaches about the grace of a loving Father. And yet, despite their beliefs, they were both willing to be the voice of the accuser by saying, “It’s not fair to us [for “sinners” to go to heaven without doing anything to deserve it after all that we have done to earn it]!”

I wonder what kind of parent that they are that they believe that Father can tolerate watching any of His children spend eternity being “tortured” in flames—and most of those, simply because they didn’t know that they needed to “ask” for forgiveness—where is the justice in that? What kind of father would do that? Would they treat “their” children that way? My father is not perfect, but he would never allow such a thing to happen to any of his children. Especially when it is “he” that created the rules that govern his house in the first place! And my father never waits for me to ask him for anything. He, often, seeks me out to ask me if he could get something for me that I would like to have—often telling me what one of my siblings requested so that I would have an “idea” of what to ask for. My answer is often, “No,” but that doesn’t “dissuade” him from asking. After stating that it is not His wish for any to perish, why don’t we believe that if “we” can have faith to get what we want, Father has enough faith to get what “He” wants? Too many paint a grim, weak picture of our “loving” Father while at the same time creating a picture of themselves as the “man (or woman) of faith and power.” They portray Him as a tyrant and bully—just waiting for the opportunity to “destroy” one of His own children. And yes, we are all His children. None of us birthed ourselves, or

emerged from oblivion or some abyss “outside” of Father. To say that we can exist apart from Him is to say that there is something greater that He and we exist in—and He is, therefore, not “all-powerful.” We make Him less than He is! **He is all** and in all.

“Currently,” I have a great problem with Christians—especially preachers—who seem joyful about “sinners” getting what’s coming to them, and their waiting to get the wealth that the “sinners” have. Now, when I hear this kind of preaching, I grimace. They take a verse in the Old Testament—when they dismiss others as being no longer in effect—and build a theology around it because it is one that has “benefits”! “The wealth of the wicked is laid up for the just” (cf. Proverbs 13:22, “A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.”). I grimace because I wonder what that sounds like to some wealthy “sinner” tuning in to the broadcast searching for something that will give him peace and all that he hears is how those who claim to “be” love is waiting for his downfall so that they can plunder the spoils (or is it spoil the plunder?)—i.e. benefit from his loss [sort of like the way people behave when there is chaos and they begin “looting”—i.e. “stealing” or “taking” what doesn’t belong to them]. And what about his soul? They are nothing like the Jewish people of Esther’s time who refused to touch the “spoils” of “war.”

Esther 9:10, 15-17 [I include verse 17 because verse 16 ends with a comma.]

¹⁰The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; **but on the spoil laid they not their hand.**

¹⁵For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; **but on the prey they laid not their hand.**

¹⁶But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, **but they laid not their hands on the prey,**

¹⁷On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

Have we ever stopped and asked why some must come down before “we” can go up? Why must we “take turns”? Why is that a rule of “thumb”? Why do we “accept” it? Why can’t we believe that **ALL** should have unlimited wealth, health, peace and freedom? That we can **all** be up and none down? Why is it wrong to feel that we are “entitled” to have the “good” of this life?

We, too often, look at ourselves and our vision is blurred. We each believe that “our” motives are pure, and “our” cause is great. And Father created us that way because He feels the same way—His motive of having a family is pure [and therefore, his children are pure—no matter how they behave], and His cause is great [His cause is to never be “alone” again].

We preach against “entitlement” when it is the “other guy” wanting to “receive” something, and yet, we have a sense of entitlement that we call our “rights.” I heard a woman say on a Christian television program that she receives a monthly Social Security check from the government because she has a “right” to receive it—and she is a multi-millionaire (\$100 “mill”±). Her sense of entitlement wasn’t swayed by the fact that the government is struggling to pay the many who qualify and have nothing else to live on. She was being an example to others who have no “need” to collect Social Security that you should “get all you can...you’re entitled to it”! They must not have agreed with the democratic President John Fitzgerald Kennedy who said,

“Ask not what your country can do for you—ask what you can do for your country” [I include the entirety of the speech in case someone wishes to see every word.]. Both (“entitlement” and “rights”) are the same and neither is **completely** wrong!!!!!!!!!!!!!! I don’t agree that Father’s attitude is “get all you can regardless of who it hurts”...**UNLESS** you can repay those who are hurt for the “damages” you caused by the “getting”!!!!

[cf. Hebrews 10:30-35,

³⁰ For we know him that hath said, Vengeance belongeth unto me, **I will recompense**, saith the Lord. And again, The Lord shall judge his people.

³¹ It is a fearful thing to fall into the hands of the living God.

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

³³ Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

³⁴ 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.

³⁵ Cast not away therefore your confidence, which hath **great recompense of reward.**]

As human beings we are the “deed”-holders of this earth. As the deed-holders of this earth we are **entitled!** We often speak of giving but we forget the reciprocal of giving is “receiving.” That is where LAW comes in—BALANCE!!!!!! And the paradox exist in the fact that we cannot “re-sieve” without “giving” and, therefore, a “bit” of LAW must remain in effect in order for that to “be.” The GOOD news is: there is a change in LAW [“For the priesthood being changed, **there is made of necessity a change also of the law**” (Heb. 7:12)]—the change to “PIECE”—a.k.a “PEACE.” That simply means, that there is “individuality” but the “balance” is not GOOD and “bad,” or LIFE and DEATH. The balance in this “mode” of behavior is the “counter-weight” of Father and His Son. **Two equals—NOT opposites**!!!! The “wait” of the single “old” counterbalancing the “weight” of the many “new.” And all are “free”—none “in,” but all “out”—none “down,” but all “up”—none “weak,” but all “strong”—none “small,” but all “great”—none “pour,” but all the richness of His breath—i.e. the “He.”

We may not all “get along” right now—but one day, we will! [“Knowledge” is freedom from “war”!]

"Ask Not What Your Country Can Do For You"—from *USHistory.org*

John F. Kennedy's Inaugural Address, January 20, 1961

We observe today not a victory of party, but a celebration of freedom — symbolizing an end, as well as a beginning — signifying renewal, as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe — the belief that the rights of man come not from the generosity of the state, but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of

Americans — born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage — and unwilling to witness or permit the slow undoing of those human rights to which this Nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty.

This much we pledge — and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of cooperative ventures. Divided, there is little we can do — for we dare not meet a powerful challenge at odds and split asunder.

To those new States whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom — and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

To those peoples in the huts and villages across the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required — not because the Communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge — to convert our good words into good deeds — in a new alliance for progress — to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbours know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this Hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support — to prevent it from becoming merely a forum for invective — to strengthen its shield of the new and the weak — and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course — both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew — remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

Let both sides explore what problems unite us instead of belabouring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms — and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah — to "undo the heavy burdens -. and to let the oppressed go free."

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavour, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the first 100 days. Nor will it be finished in the first 1,000 days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than in mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again — not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are — but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation" — a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shank from this responsibility — I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavour will light our country and all who serve it — and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you — ask what you can do for your country.

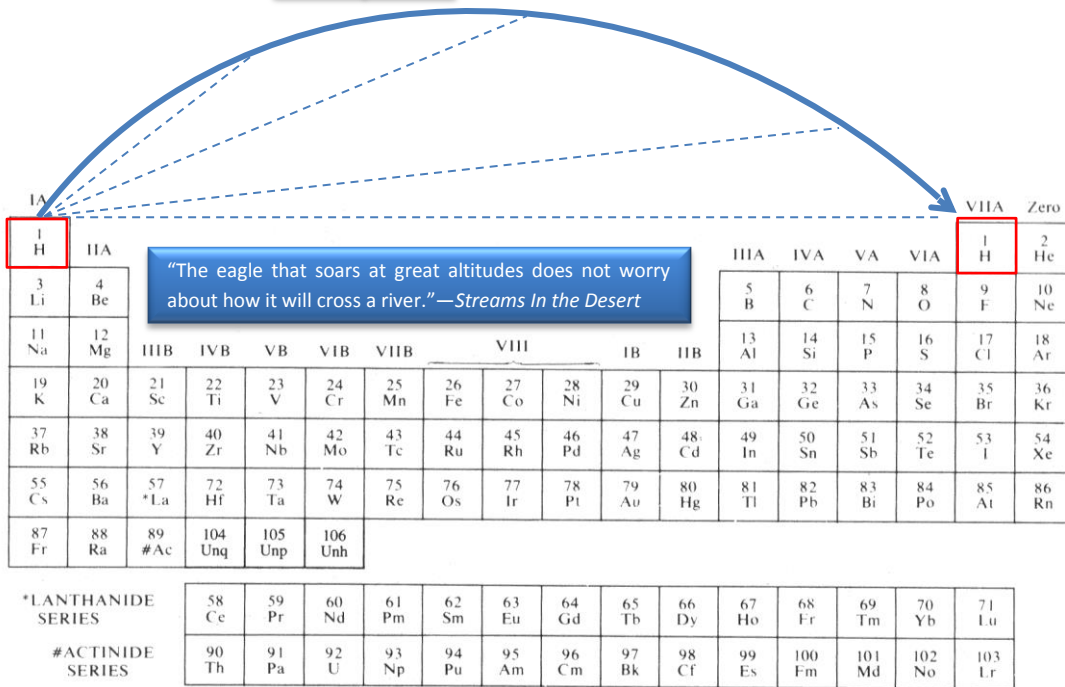
My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

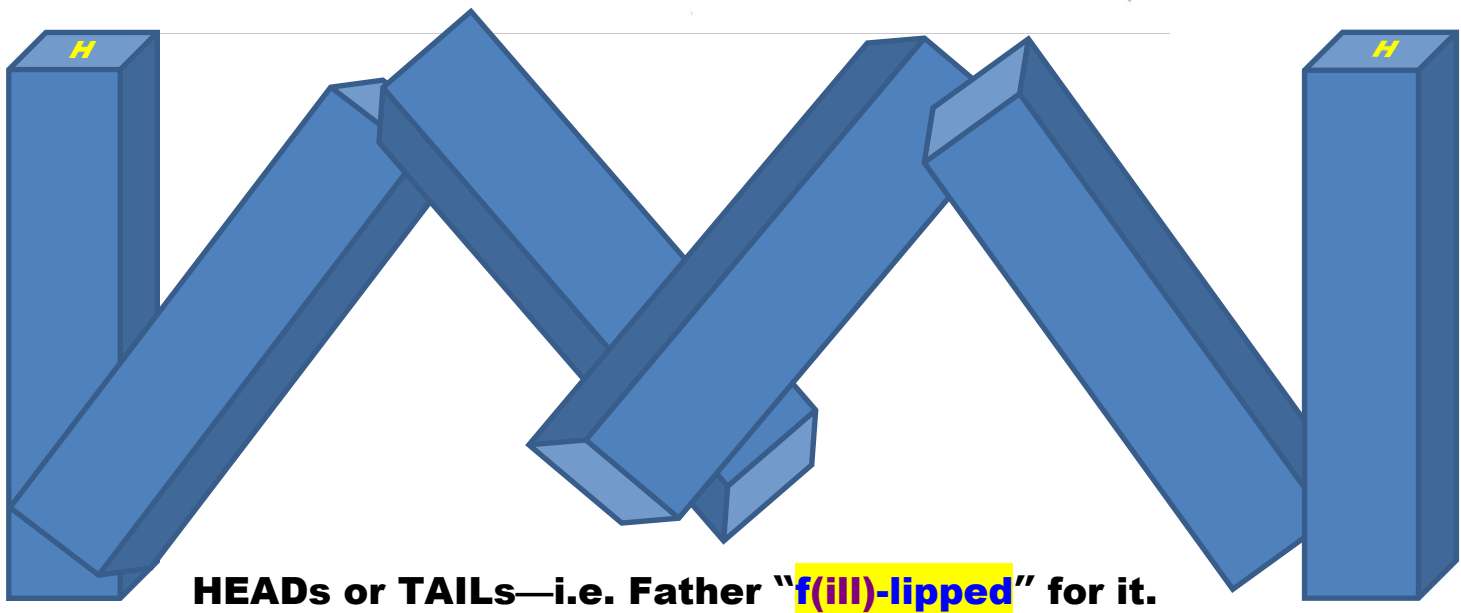
October 21, 2013

This morning I was awakened with several thoughts that may take me some “time” to convey—hopefully, intelligibly. Most were images. They all sprang from the initial thought: “When a tree falls in the forest, does it make a sound?” I saw imagery of “towers,” the Periodic Table, and the “cube”—imagery that “links” them together.

When a **t-rE-“e”** falls in **Th** **He** **phō(s)-rest** does it make a sound?



Hydrogen is like a tree “falling” a-“cross” a river. It’s other perspectives include the imagery of a “reign”-“beau,” a bridge being crossed, and Father shooting His arrow—Cupid’s “love” arrow, that is. Also, it is imagery of an eagle flying “over” the river to get to the “other” side—to his “mate.”

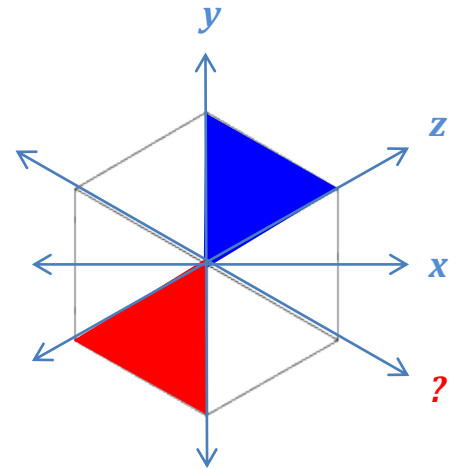
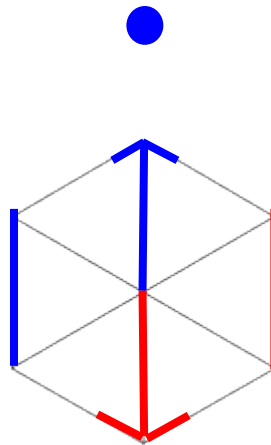
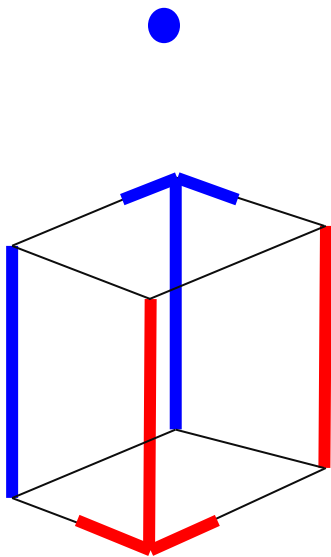


The imagery of "it"

it
is a
"broken"
H



H
is a cube
whose "top"
and "bottom"
has become
ONE



*"If a tree falls in the forest,
does it make a sound?"*

(The "fall" is the beginning of sound and of the light and of "all things"!)



The Periodic Table of Elements has changed since its beginning. I found different versions—the oldest taken from a 1954 edition of Webster's Dictionary.

"ab"—
Hebrew
and
Chaldee
(Aramaic)
for
"father"

	GROUP 0	GROUP I	GROUP II	GROUP III	GROUP IV	GROUP V	GROUP VI	GROUP VII	GROUP VIII
Type of Hydride		RH	RH ₂	RH ₃	RH ₄	RH ₅	RH ₆	RH	
Type of Oxide		R ₂ O	RO	R ₂ O ₃	RO ₂	R ₂ O ₅	RO ₃	R ₂ O ₇	RO ₄
SUBGROUP		A B	A B	A B	A B	A B	A B	A B	
PERIOD 0		1 H 1.0080							
1	2 He 4.003	3 Li 6.940	4 Be 9.02	5 B 10.82	6 C 12.01	7 N 14.008	8 O 16.0000	9 F 19.00	
2	10 Ne 20.183	11 Na 22.997	12 Mg 24.32	13 Al 26.97	14 Si 28.06	15 P 30.98	16 S 32.06	17 Cl 35.457	
3	18 A 39.944	19 K 39.096	20 Ca 40.08	21 Sc 45.10	22 Ti 47.90	23 V 50.95	24 Cr 52.01	25 Mn 54.93	26 Fe 55.85
		29 Cu 63.54	30 Zn 65.38	31 Ga 69.72	32 Ge 72.60	33 As 74.91	34 Se 78.96	35 Br 79.916	27 Co 58.94
4	36 Kr 83.7	37 Pb 85.48	38 Sr 87.63	39 Y 88.92	40 Zr 91.22	41 Nb 92.91	42 Mo 95.95	43 Te 99(?)	28 Ni 58.69
		47 Ag 107.880	48 Cd 112.41	49 In 114.76	50 Sn 118.70	51 Sb 121.76	52 Te 127.61	53 I 126.92	44 Ru 101.7
5	54 Xe 131.3	55 Cs 132.91	56 Ba 137.36	57-71* RARE-EARTH METALS	72 Hf 178.6	73 Ta 180.88	74 W 183.92	75 Re 186.31	45 Rh 102.91
		79 Au 197.2	80 Hg 200.61	81 Tl 204.39	82 Pb 207.21	83 Bi 209.00	84 Po 210.0	85 At 211(?)	46 Pd 106.7
6	86 Rn 222	87 Fr 223(?)	88 Ra 226.05	89-98** URANIUM METALS					76 Os 190.2
* RARE-EARTH METALS 57-71	57 La 138.92	58 Ce 140.13	59 Pr 140.92	60 Nd 144.27	61 Pm 146.7(?)	62 Sm 150.43	63 Eu 152.0		77 Ir 193.1
	64 Gd 156.9	65 Tb 159.2	66 Dy 162.46	67 Ho 164.94	68 Er 167.2	69 Tm 169.4	70 Yb 173.04	71 Lu 174.99	78 Pt 195.23
** URANIUM METALS	89 Ac 227(?)	90 Th 232.12	91 Pa 231	92 U 238.07	93 Np 239	94 Pu 239	95 Am 241(?)	96 Cm 242(?)	97 Bk 243 (?)
									98 Cf 244(?)

PERIODIC TABLE

This is a common long form of the table. Roman numerals and letters heading the vertical columns indicate the groups (there are differences of opinion regarding the letter designations, those given here being probably the most generally used). The horizontal rows represent the periods, with two series removed from the two very long periods and represented below the main table. Atomic numbers are given above the symbols for the elements. Compare ELEMENT table.

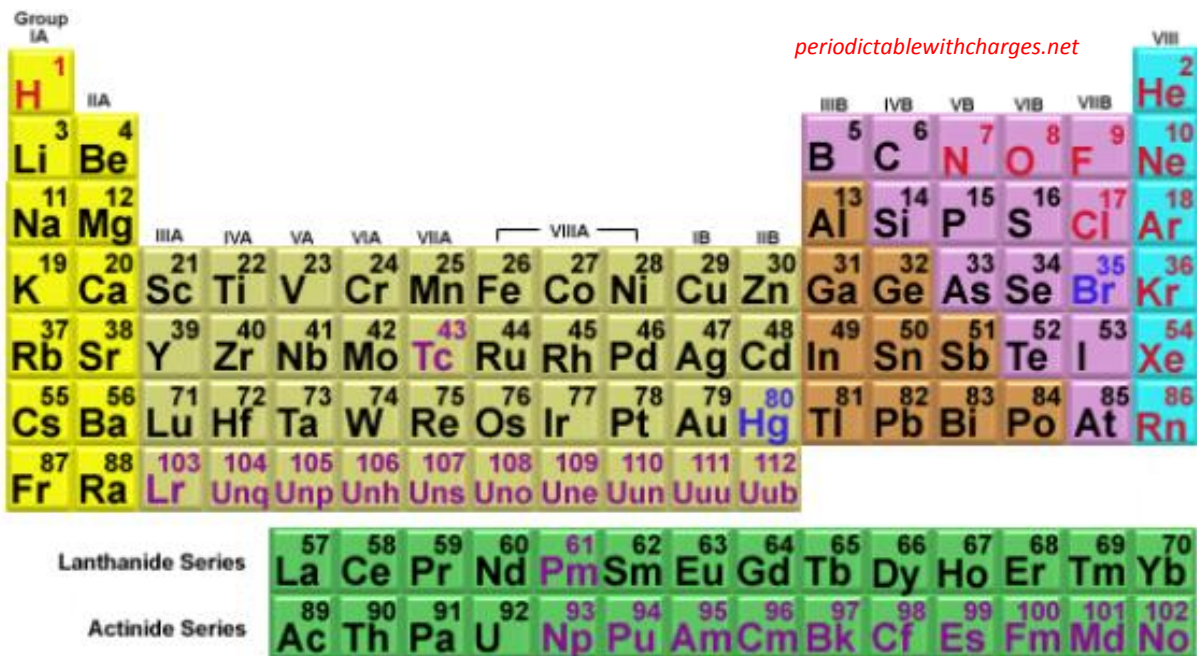
IA												VIIA				Zero				
1	IIA											IIIA				IVA	VA	VIA	1	2
H												B	C	N	O	F	He			
3 Li	4 Be												5 B	6 C	7 N	8 O	9 F	10 Ne		
11 Na	12 Mg	III B	IV B	VB	VIB	VII B	VIII				IB	II B	13 Al	14 Si	15 P	16 S	17 Cl	18 Ar		
19 K	20 Ca	21 Sc	22 Ti	23 V	24 Cr	25 Mn	26 Fe	27 Co	28 Ni	29 Cu	30 Zn	31 Ga	32 Ge	33 As	34 Se	35 Br	36 Kr			
37 Rb	38 Sr	39 Y	40 Zr	41 Nb	42 Mo	43 Tc	44 Ru	45 Rh	46 Pd	47 Ag	48 Cd	49 In	50 Sn	51 Sb	52 Te	53 I	54 Xe			
55 Cs	56 Ba	*57 La	72 Hf	73 Ta	74 W	75 Re	76 Os	77 Ir	78 Pt	79 Au	80 Hg	81 Tl	82 Pb	83 Bi	84 Po	85 At	86 Rn			
87 Fr	88 Ra	#89 Ac	104 Unq	105 Unp	106 Unh															

* LANTHANIDE SERIES

58 Ce	59 Pr	60 Nd	61 Pm	62 Sm	63 Eu	64 Gd	65 Tb	66 Dy	67 Ho	68 Er	69 Tm	70 Yb	71 Lu
----------	----------	----------	----------	----------	----------	----------	----------	----------	----------	----------	----------	----------	----------

ACTINIDE SERIES

90 Th	91 Pa	92 U	93 Np	94 Pu	95 Am	96 Cm	97 Bk	98 Cf	99 Es	100 Fm	101 Md	102 No	103 Lr
----------	----------	---------	----------	----------	----------	----------	----------	----------	----------	-----------	-----------	-----------	-----------



Since we are discussing “tables,” I decided to include the following from Webster’s Ninth New Collegiate Dictionary:

plane table—*n* (1607) : an instrument that consists essentially of a drawing board on a tripod with a ruler pointed at the object observed and is used for plotting the lines of a survey directly from the observation

truth table—*n* (1921) : a table that shows the **truth-value** of a compound statement for every truth-value of its component statements; *also* : a similar table (as for a computer logic circuit) showing the value of the output for each value of each input

truth-value—*n* (1903) : the truth or falsity of a proposition or statement

TRUTH TABLE							
a statement p	a statement q	not p denial $\sim p$	p and q conjunction $p \cdot q$	p or q (inclusive) inclusive disjunction $p \vee q$	p or q (exclusive) exclusive disjunction $p + q$	if p then q conditional $p \supset q$	p if and only if q biconditional $p \equiv q$
T	T	F	T	T	F	T	T
T	F		F	T	T	F	F
F	T	T	F	T	T	T	F
F	F		F	F	F	T	T

T = true F = false

truth serum—*n* (1925) : a hypnotic or anesthetic held to induce a subject under questioning to talk freely [So why is torture used by military and covert agencies to “gain” the “truth” if “drugs” can “easily” do the job?]

truth set—*n* (1940) : a mathematical or logical set containing all the elements that make a given statement of relationships true when substituted in it <the equation $x + 7 = 10$ has as its *truth set* the single number 3>

truthful—*adj* (1596) : telling or disposed to tell the truth—**truth-ful-ly** *adv*—**truth-ful-ness** *n*

As I was considering the imagery in my mind, this thought came to me also:

“Na”—**sodium** → “Ye are the [Na] of the world” (Matthew 5:13).

“Ne”—**neon** (light) → “Ye are the [Ne] of the world” (Matthew 5:14).

I’m going to spit this out the way it came to me whether it makes sense or not.

Matthew 18:21-22,

²¹Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

²²Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Atomic #		Atomic #		rudiments =	rudder
70	x	7			udder
Yb		N	[added 12/29/2013]		utter
Ytterbium		Nitrogen	70 + 7 = 77 (Iridium)		ytter (-bium)
			70 - 7 = 63 (Europium/€)		
			70 ÷ 7 = 10 (Neon)		

I know that the name of the element (Ytterbium) is taken from the name of Ytterby, Sweden. Perhaps the history of this “place” is the key to unlocking the clue of this imagery.

Colossians 2:8

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.

Colossians 2:20

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,

Acts 27:40 (KJV)

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the **rudder** bands, and hoised up the mainsail to the wind, and made toward shore.

Acts 27:40 (NIV)

Cutting loose the anchors, they left them in the sea and at the same time untied the ropes that held the **rudders**. Then they hoisted the foresail to the wind and made for the beach.

James 3:4 **(KJV)**

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very **small helm**, whithersoever the governor listeth.

James 3:4 (NIV)

Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very **small rudder** wherever the pilot wants to go.

I saw a news article on MSN.com about “toilet art” in Sulphur Springs, Texas. The city built a working “loo” (complete with sink and A/C) with glass enclosure in the public square as “art.” From the “outside,” the walls of the “stall” have the appearance of mirrors when viewed in daylight. But at all times, from the inside, the walls are just “glass.” This is the imagery of Earth as a “cesspool.”

“The highest form of resistance is silence...to ignore [ignorance → a fool] the Devil’s thoughts.”—Joseph Prince

“Forgiveness means what? Past, present, and future.”

—Joseph Prince

October 22, 2013

I was thinking just now about the time when my sisters and I cared for my Mom before her death. The thought came to me about how we could have moved her bed to the “other” side of the room, next to the door of the bathroom, instead of where it was, “across” from the door to the bathroom. At no time during her illness did it occur to me. It would have made things a whole lot easier, but the thought never crossed my mind—or my sisters’. At one point we did move it next to the window, but never thought of “closing the distance” she had to walk to the bathroom. Humph...A lot of good this thought does us now.

I had a strange dream this morning. I dreamt that there was a young “white” man and his two very young daughters playing in front of an apartment building that was situated in a low recess beside an empty, paved road. I was a lone traveler walking north on that road on a mission to deliver a message to the father. The father was sitting on a large stone facing the road playing with the youngest child, a toddler. I left the road to approach him. Before I could speak, the oldest girl ran as though she would come to me, but, instead, she ran into the street. This is where it got strange. Once she ran up the hill into the street, she was no longer a little girl but the word, “l-e-t-t-e-r-(s)” [I can’t remember if it was plural or not], in blocked 3-D white print [the letters in 3-dimensional form—like a character on PBS’ *WordWorld*]. I moved towards “the word” to try and coax her to get off of the road and go back to “Daddy.” The “word” moved towards me and came to me. When she did, I reached out to her. At that moment, she became a flesh and blood child again and I walked her to her father—who, all of this time, seemed confident of this “stranger” with his child. It seemed as if he had been waiting for me—looking down the road. As I was sitting down beside him, I reached out my hand to shake his and opened my mouth to speak. The child, still holding my hand, sat on my lap. As I was introducing myself with the intent of telling him about this revelation of which I write, I woke up.

Verse of the Day—BibleGateway.com

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

[Proverbs 15:23 KJV](#)

I wanted to add this note. Andrew Wommack’s program says that it is a program teaching about God’s “unconditional” love and grace. There is a sign on a wall there that says, “**Tell My children that I love them.**” We often focus on “sin” and ignore the command of Jesus to “LOVE” (cf. [Matt. 22:36-40](#)).

Without LOVE, there is “no LIFE”!

(cf. 1 Corinthians 12-13)



I can't seem to let this thought go: **FAIRNESS!**

How hard must our hearts be to believe that fullness of joy can exist for us with the knowledge (according to traditional Christian thinking) that many of those we “love” are being eternally tortured with no relief. I question the love in our hearts if we honestly believe that “fullness of joy” can truly be found in that fact. Not only do we make of ourselves “monsters,” but we make “Him” to be one as well.

Do we really believe that Father can have “fullness of joy” watching the majority of His creation being “tormented in this flame”? Do we believe that the “fire of God” is incapable of “cleansing” the vilest of “evil”? Perhaps we believe that there are two different “fires.” If so, tell me who kindled the other one and “how” they were able to do so without the “source of all things” (i.e. the One by whom “all things consist”—i.e. Father [Colossians 1:17])? And, if you still insist on there being an opposite “power” from Father that is the source of the “tormenting” flame, then you must believe that that “opposite” power is “equal” to Father if it kindled itself—making Father **not** the “all-powerful” Person that He is. This reasoning declares Him to be “less” than.

Psalms 16:11,

Thou wilt shew me the path of life: **in thy presence is fulness of joy**; at thy right hand there are pleasures for evermore.

Psalms 139:7-8,

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.**

Matthew 21:31 (NIV),

“Which of the two did what his father wanted?” “The first,” they answered. Jesus said to them, “Truly I tell you, **the tax collectors and the prostitutes are entering the kingdom of God ahead of you.**”

“Believe right and you will live right...Effortless living.”

—Joseph Prince

October 23, 2013

Right now, my thoughts are towards my loved ones. Every day I watch as one of them has a crisis and I wish that I could “fix” it for them. I find their pain unbearable. I wish, sometimes, that it was I that suffered than they—then I could bear it. It is a lot easier for me to deal with a problem than be forced only to watch someone else deal with it. As an observer, I don't even have the luxury of making the choices necessary to either avoid the trouble, or, to get out of it quickly. That inability of choosing for them causes me much grief. Often, I have seen the trouble coming and tried to warn them—but to no avail. They refused to heed my words. So I watch as they suffer—and my heart aches. Sometimes, it gets me down listening to all of the negatives. There are seldom any reports of the good told to me. But I hear all of the complaints—most of which, could have been avoided if only they had truly listened to my words. Many a time, I wished that I were dead rather than seeing their pain. But...I, yet, live! —Father

I simply wrote it the way He gave it to me.

**“The joy of the Lord is ‘you’
He saw treasure in you.”**

—Joseph Prince

“With my last breath, I will break my own law [wall] and speak the NAME....”

—Cecil B. DeMille’s *THE TEN COMMANDMENTS*

That said, I will move on to a different subject.

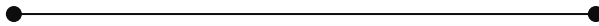
October 25, 2013

COMMUNICATION! That is my word for today. Last night, I was thinking about the number of books that have been written on that subject. I am amazed at the focus of each:

- **HOW TO COMMUNICATE WITH YOUR SPOUSE**
- **HOW TO COMMUNICATE WITH YOUR TEEN**
- **HOW TO TALK TO GOD**
- And, there are even books on **HOW TO TALK TO YOURSELF!**

Have you ever stopped and wondered “why” we have such difficulty talking to those who are the most “intimate” with us? I mean, you can’t be more intimate with anyone as with “yourself.” And yet, we need a book to tell us how—written by a total stranger we have never met and, most likely, will never meet. How could they know more about what “I” need to say to those I love than I do? So what is with this “failure” to communicate? Why so many books to teach us how to have a “conversation” (something we do every day and have little problem when it’s with a “total stranger”)?

This imagery of the “break-down” in communication is the same imagery told in the breaking-apart of the DNA stand. The “writers” of the books represent the “code makers” of the strand to “re-assemble” it to make it “better” than it was.



Last night, I saw *WORLD WAR Z* for the first time. I am not surprised that there are a lot of movies that are apocalyptic, or focused on zombies [i.e. the “un”-dead], or having a title with the word “**dark**” in it. It is all imagery of “where” we are “now”—imagery of being on the brink of “entering” into a new cycle.

There was a line from that film (words spoken by the “doctor”) that says more than the film writers know. I’ll begin at the opening of that scene:

Gerry: Look. We don’t know what we’re walking into. So we do what they say. Okay. If they move, we move. If they stop, we stop. If things were to get crazy, just focus on their boots, focus on their voices, and we’ll be all right. These guys are hammers [like “solder” guns]. And to hammers, everything looks like nails.

Soldier [The American “soldier” is the same imagery of the American “preacher” and “scientist.” Using the military soldier who “ **fights for freedom** ” as the “prime” example of what each should be, and comparing the imagery to the DNA replication process—noting the differences in the approach to “how” they each “gather/gain” truth and how they “distribute” truth—i.e. scientists “give” their knowledge away, while the **modern** tendency of American preachers is to make you “pay” for it by purchasing a “book” [is this the **past** tendency of scientists? Soldiers (at the cost of **their own** lives) do not **ex-“tort”** money from those they liberate, **finding the reward in the new found joy** of the liberated]—keeping in mind the imagery of “porn” and how it relates to the church and “us”: How does the “marketing” of the Word relate and compare to the marketing of “sex”?]: I heard that.

Gerry: You were meant to. So, you see something that's important, you call it out and we'll make it happen.

Dr. Fassbach: Okay.

Gerry: You think we're gonna find anything?

Dr. Fassbach: Yeah. Yeah, we're gonna find something. **Mother Nature is a serial ["sequential, consecutive, successive order"/ "cereal"] killer [imagery of Jezebel (in the Holy Bible)].** No one's better. More creative. But like all serial killers, she can't help the urge to want to get caught. What good are all those brilliant crimes if no one takes the credit? So she leaves crumbs. **Now, the hard ["stoney/rocky"] part, why you spend a decade [variant of "decay" → "to decline from a sound or prosperous position"] in school, is seeing the crumbs for the clues they are.** Sometimes the thing you thought was the most brutal aspect of the virus, turns out to be the **chink in its armor**. And **she loves disguising her weaknesses as strengths [and vice versa].** She's a bitch [a "fee male" "dog" → "god"].

The next scene opens with the following words [there are many civilians (non-essential personnel) on board the Naval carrier because the Carnival cruise vessel, **DREAM**, has "joined" with it]:

Loudspeaker: Attention. D.C. has gone dark. I repeat, D.C. has gone dark. The Capitol evacuation [like an enema] has been suspended ["-animation"]. All available resources should be directed to Naval Station **Norfolk**. All non-essential personnel given F-6 status and in groups A through E need to report to the flight deck for relocation. Groups A and B relocating to **Orlando** should be on the stern clear of the landing zone. I say again, all non-essential personnel given F-6 status need to report to the flight deck. **Choppers** [the "choppers"/"cutters" of the DNA strand during replication is the meaning of the imagery of "helicopters"] are inbound for immediate **relocation** [not "destruction"—LOVE is merely moving His chess pieces "around"].

As I've said a million times, "EVERY THING IS IMAGERY THAT SPEAKS"—and is "linked/tied" together. If you listen, you will hear. Father is always speaking [the "flat-line" of the wavelength]. As Moses Vegh (a "prophet") said, "It's our **hearing** that's **intermittent** [weaving "in" and "out"]."

When I saw ***Iron Man 3***, the words in the closing monologue caught my attention. Hear the imagery being conveyed in these words [I include the opening monologue for completion.]:

OPENING MONOLOGUE by "Tony Stark":

A famous man once said, "We create our own demons." Who said that? What does that even mean? Doesn't matter. I said it because he said it. So, now, he was famous and it's basically getting said by two well-known guys. I don't, uh...(SIGHS) I'm going to start again. Let's track this from the beginning.

[At the end of the opening monologue, a 90's Pop song ["BLUE (Da Ba Dee)"—by *Eiffel 65*] begins to play with the voice of a man singing in a "talking" voice:

Yo listen up here's a story
About a little guy that lives in a blue [i.e. "bruised"] world
And all day and all night and everything he sees
Is just blue like him inside and outside

Blue is his house with a blue little window
["He looked out at a window"]
And a blue Corvette ["core Vet"]
And everything is blue for him and himself
And everybody around
'Cause he ain't got nobody to listen [he's "alone"]]

CLOSING MONOLOGUE by "Tony Stark":

And so, as Christmas [the Christ "**Mass**"] morning began, my journey had reached its end. You start with something pure, something exciting. Then, come the mistakes. ...The compromises. We create our own demons. As promised, I got Pepper sorted out. It took some tinkering. But then I thought to myself, "**Why stop there?**" Of course, there are people who say progress is dangerous, but I'll bet none of those idiots ever had to live with a chestful of shrapnel [the "little" pieces (i.e. the "fragments")—chips off the old block]. And now, neither will I. Let me tell you.....that was the best sleep I'd had in years. So, if I were to wrap this up [end the "filming"], tie it with a bow, or whatever...I guess I'd say...my armor?, it was never a distraction, or a hobby. **It was a cocoon.** And now, I'm a changed man. You can take away my house, all my tricks and toys. One thing you can't take away...**I am** Iron Man.

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 pigmentation 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 “**reserve**” is actually the “**preserves**” for the mummification process!] “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 “moving” electrons 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 “of” the dead thing.] [cf. Isaiah 26:19/Romans 6:2, 11/Ephesians 2:5/Colossians 2:13/1 Peter 2:24—SEE the FOLLOWING]



Isaiah 26:19

Thy **dead** men shall live, **together** with my **dead** body shall they arise. Awake and **sing**, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the **dead**.

Romans 6:2

God forbid. How shall we, that are **dead to sin**, live any longer therein?

Romans 6:11

Likewise reckon ye also yourselves **to be dead indeed unto sin**, but alive unto God through Jesus Christ our Lord.

Ephesians 2:5

Even when we were **dead in sins**, hath quickened us **together** with Christ, (by grace ye are saved;)

Colossians 2:13

And you, being **dead in your sins** and the uncircumcision of your flesh, hath he quickened **together** with him, having forgiven you all trespasses;

1 Peter 2:24

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.

Whatever the case, they all tell a story about the body.

**“The reason faith won’t work in the head, there’s no substance up there.
The substance is in the heart.”**—Charles Capps

I watched one of those “dark” movies today, “The Darkest Hour.” It’s about an “in vase shun” by invisible aliens [i.e. “us”] that feed on energy. There is a lot of imagery in this movie about invisible forces, electromagnetic energy and being “grounded.” Whether the portrayal is right or not, the imagery still speaks.

“This wasn’t how I thought my week would go either, all right?

I’m just trying to keep my freak-out on the inside!”

—*The Darkest Hour* (a motion picture [closing song: *The Uprising*])

THE DARKEST HOUR

Skyler: Are you gonna get it right this time?

Sean: Are you gonna be less of an ass-hole [the “colon(y)”]?

Skyler: I just want us to make smart choices.

Anne: Is that what you call what happened at the club—making a smart choice?

Natalie: Annie, don't.

Skyler: I-i-i-i think, I think we all want to be...y'know, brave...in our own minds. B-but the truth is that...you don't know who you are...until something happens. And th...and then you just react. And I just...I see these two seconds just playing over and over and over again.

Verse of the Day—BibleGateway.com

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

[2 Timothy 3:16-17 NIV](#)

I was just thinking about preachers and how that most are so busy preparing to “do” the **talking** (rather than “preparing to **listen**”), they don't have much time to actually “listen” to what others are saying. And, that is probably why I could only find “one” that is truly willing to read this paper and, I believe, will do the “unselfish” thing concerning it. And, he is not an American.

I was looking-up the meaning of Christ Mass and saw this article online. My first impression of this article is that the author has a negative view of his audience and is “scolding” them—sort of like I was when I was experiencing that “critical” attitude towards preachers—but read it anyway and hear the clues to understanding the imagery. **We all get negative sometimes!**

The True Meaning Of Christ-Mass

They tell us that it is the season to be jolly. It is a time of ornaments, red and green decorations, silver bells, holly, mistletoe and colored lights. It is also a time of department store Santas calling out their universal mantra, “Ho ho ho, Merry Christmas.” Nearly all of the realm of so-called “Christianity” join in and repeat this same greeting, “Merry Christmas!”

Although we hear these words constantly as they resonate millions of times throughout the land, almost nobody understands what they are really saying. It is the purpose of this tract to take the words, “Merry Christmas” and examine the true meaning and essence of those words.

A true Christian would want to examine everything they say, because Jesus said in Matthew 12:36-37, “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” We will now set aside all of the customs, glitter and traditions of Christmas, which were taken from pagan witchcraft

and popularized by the Roman Catholic Church, and we will focus on the true meaning of the words, "Merry Christmas!"

The word "Merry" is simple to define. It unquestionably means to be happy, joyful and light-hearted. The word "merry" fits into the ambience of laughter and frivolity. This word "merry" by itself is innocent and innocuous enough, but as we will now see, it becomes heinously blasphemous when used with the word "Christmas."

Here let it be noted that most people think that the word, "Christmas" means "the birth of Christ." By definition, it means "death of Christ", and I will prove it by using the World Book Encyclopedia, the Catholic Encyclopedia, and a book entitled, *The Mass In Slow Motion*.

If you are an honest, sincere and discerning Christian, please read on; if not, you might as well stop right here. The World Book Encyclopedia defines "Christmas" as follows: "The word Christmas comes from "Cristes Maesse", an early English phrase that means "Mass of Christ." (1) It is interesting to note that the word "Mass", as used by the Roman Catholics, has traditionally been rejected by the so-called Protestants, such as Lutherans, Baptists, Methodists, Presbyterians, Pentecostals and so on. The word "Mass" is strictly a Catholic word and thus, so is "Christ-Mass."

It would stand to reason, that since all of these denominations love and embrace "Christ-Mass", that December 25th is the great homecoming day, when all of the Protestants become Catholic for a day. It would seem that all of the so-called "wayward daughters" of the Romish church return to their mother, the scarlet harlot. Thus, all of the so-called Protestant churches could sing to the Pope that popular song "I'll be home for Christmas."

As previously stated, the word "Mass" in religious usage means a "death sacrifice." The impact of this fact is horrifying and shocking; for when the millions of people are saying, "Merry Christmas", they are literally saying "Merry death of Christ!" Furthermore, when the fat man in the red suit laughs boisterously and says, "Ho ho ho, Merry Christmas", he is mocking and laughing at the suffering and bleeding Saviour, who died for our sins. He does this while parents place their little children into his waiting arms to hear his false promises of gifts that he says he will give them. Consider what you are saying when you say "Merry Christmas."

What is so amusing about our Saviour's painful death? What is so funny? Why is Santa laughing? Why are you going along with it? Your words do count and Satan knows it. Yes, the word "Mass" does mean "death sacrifice", and to cement that fact, we will consider the definition of the inventors of the religious application of the word "Mass." I am looking at page 537 of the Catholic Encyclopedia, which says, "In the Christian law, the supreme sacrifice is that of the Mass." It goes on to say, "The supreme act of worship consists essentially in an offering of a worthy victim to God, the offering made by a proper person, as a priest, the destruction of the victim." (2) Please note carefully the word, "victim" of the Mass. The Latin word for victim is "Hostia" from which the word "host" is derived. The Mass, by definition of those who coined the word, is a sacrifice involving a victim. There is no other meaning for the word "Mass" or "Christ-Mass." On page 110 of a book entitled "*The Mass In Slow Motion*", we find the following words: "It is only with the consecration that the sacrifice of the Mass is achieved. I have represented the Mass to you, more than once, as a kind of ritual dance." (3)

In essence, the Mass is the ceremonial slaying of Jesus Christ over and over again, followed by the eating of his flesh and the drinking of his blood. The Mass is the death sacrifice, and the "Host" is the victim. This is official Roman Catholic doctrine, and "Christmas" is a word that they invented. Again, I ask, what is so merry about the pain, bleeding, suffering and death of Jesus Christ? Satan has done quite a job of getting millions of so-called "Christians" to blaspheme. What a deceiver he is. Now you know the true meaning of the word "Christmas" or Mass of Christ. There is much more to know about this pagan holiday, and we will be glad to provide you with plenty of evidence that Jesus was not born on December 25th, and that Christmas is not only

a lie, but is actually a witches' sabbat called "Yule" in clever disguise. Please contact us at the address below, and for the sake of your soul, flee from idolatry!

David J. Meyer

Acknowledgements:

01. World Book Encyclopedia, vol.3, p. 408, 1986 ed., World Book Inc., Chicago, IL
02. The Catholic Encyclopedia, R.C. Broderick, 1975 ed., Nihil Obstat, Richard J. Sklba, Censor Librorum. Imprimatur, Archbishop William E. Cousins, Milwaukee, WI.
03. The Mass In Slow Motion, Ronald Knox, 1948, Sheed & Ward, Inc., New York, NY. Nihil Obstat, E.C. Messenger, Censor Deputatus. Imprimatur, E. Morrogh Bernard, Vic. Gen.

Last Trumpet Ministries International
PO Box 806
Beaver Dam, WI 53916

Webster's Ninth New Collegiate Dictionary:

Christmas—*n*, often attrib [ME *Christemasse*, fr. OE *Cristes mæsse*, lit., Christ's mass] (bef. 12c) **1** : a Christian feast on December 25 or among the Eastern Orthodox on January 7 that commemorates the birth of Christ and is usu. observed as a legal holiday **2** : CHRISTMASTIDE — **Christ-mas-sy** or **Christ-masy** *adj*

1-4 **mass** [I won't type them all, but I want to mention that "mass" is also the word used for a "tumor"]—

1[ME, fr. OE *mæsse*, modif. of (assumed) VL *messa*, lit., dismissal at the end of a religious service, fr. LL *missa*, fr. L, fem. of *missus*, pp. of *mittere* to send—more at SMITE] (bef. 12c) **1 cap** : the liturgy of the Eucharist esp. in accordance with the traditional Latin rite **2** *often cap* : a celebration of the Eucharist <Sunday ~*es* held at three different hours> **3** : a musical setting for the ordinary of the Mass

2[ME *masse*, fr. MF, fr. **massa**, fr. Gk *maza*; akin to Gk *massein* [this "ending" reminds me of German rather than Greek] to knead ["need"]—more at MINGLE] (14c) **1 c** : the property of a body that is a measure of its inertia, that is commonly taken as a measure of the amount of material it contains and causes it to have weight in a gravitational field, and that along with length and time constitutes one of the fundamental quantities on which all physical measurements are based

massa—*n*, Southern (1774) : MASTER <this Louisiana sugar planter was called ~ by a hundred Negroes>

I include the definitions for "masquerade" because it kept "catching" my eye as I was typing the def. for "mass" which is the word that follows it:

1**masquerade**—*n* [MF, fr. Olt dial. *mascarada* ["to paint the eyes"], fr. Olt. *maschera* mask] (1587) **1 a** : a social gathering of persons wearing masks and often fantastic costumes **b** : a costume for wear at such a gathering **2** : an action or appearance that is mere disguise or outward show

2**masquerade**—*vi* —**ad-ed; -ad-ing** (1692) **1 a** : to disguise oneself; *also* : to go about disguised **b** : to take part in a masquerade **2** : to assume the appearance of something that one is not — **mas-quer-ad-er** *n*

masque *also* **mask**—*n* [MF *masque*—more at MASK] (1514) **1** : MASQUERADE **2** : a

**"THIS" IS
"WHAT"
STARTED
"IT" ALL!**

short allegorical dramatic entertainment of the 16th and 17th centuries performed by masked actors

masquer—var of MASKER

Christmastide—*n* (1626) : the festival season from Christmas Eve till after New Year's Day or esp. in England till Epiphany

epiphany [“y” na (breath) “pipe”]—*n, pl -nies* [ME *epiphanie*, fr. MF, fr. LL *epiphania*, fr. LGk, pl., prob. alter. of Gk *epiphaneia* appearance, manifestation [Isaiah 43:19, “Behold, I will do a new thing; now it shall spring forth; shall ye not know it?”], fr. *epiphainein* to manifest, fr. *epi-* + *phainein* to show—more at FANCY] (14c) **1 cap** : January 6 observed as a church festival in commemoration of the coming of the Magi as the first manifestation of Christ to the Gentiles or in the Eastern Church in commemoration of the baptism of Christ **2** : an appearance or manifestation esp. of a divine being **3 a** (1) : **a usu. sudden** [“Sudan” is a variant of “sudden”] **manifestation or perception of the essential nature or meaning of something** (2) : **an intuitive grasp of reality through something (as an event) usu. simple and striking** **b** : a literary representation of an epiphany [i.e. the “little book” of LIFE]



I was looking for something and came across a title to a song by Richie Havens. I had never heard of him before so I listened and fell in love with this nostalgic sound. I ordered several of his albums from the public library. There is one in particular that “reeks” of imagery—*Richie Havens Collection* (1987).

“Cuts To The Chase” by Richie Havens

Album’s inside cover:

Forced head-on into the future
Hesitantly sliding, heels dug in to slow the rush

We travel, some of us twice as fast, losing visual context
Suffering loss of tradition required
While trying to touch the hands of our children
And at the same time, reach out to the horizon’s light

Some of us cannot understand the mystery
Which we who travel twice as fast endure
Because there is none for them—
We are made transparent in their eyes
As they reach for the parent hand

We must arrive to catch the story’s end

And reveal the mystery hollow
Giving up the tired ghost of hatred we will be...

Closing the gap between the hands of Adam and God [cf. Ezekiel 22:30—**it’s NOT a “clash”!** It’s a hand “shake.” Father did it all by Himself—what He “opened” he also “closed”—i.e. the Möbius Strip imagery]

October 27, 2013

My new neighbors next door had a party last night. I saw the husband as he was preparing for it in the back yard. I spoke and waved. He made no attempt at civility. I, now, believe his wife to be a sweet young

Epiphany



[“breath” separating “pipe” and “any”
—see pages 768-785 for significance
(with special focus on **page 782**)]

This is what
e = mc²
is all about!

(cf. Zechariah 14:4/Genesis 2:10)

woman. So despite his ill behavior, he made a good choice in his wife, therefore, I must conclude that he is not as deficient in character as he “seems” to be. I don’t see her being happily married to someone totally lacking in character. And she does seem happy. That is enough for me. I will rule in his favor and just ignore his “quirks”—whatever they “be.” “His” are, most likely, clashing with “mine.” His thoughts of me are most likely a mirror reflection of mine towards him.

This morning, when my sister told me that a rabbi was speaking at her church today, the thought of the Hebrew alphabet as imagery of “all things” came to my mind—the story of how a circle became a square and then “fell apart” [I could hear the words from the Bourne Identity theme song, “*Extreme Ways*,” playing in my head, “O-oh baby! O-oh baby! Then it fell apart. It fell apart.”]. That’s GOOD’s perspective. LAW’s perspective is closer to “Killing Me Softly (With His Song).”

I took notes of Rabbi Daniel Lapin’s [“La pin” → “the (feminine article) pin [(bull) pen” → “cage”]] sermon:

- Don’t focus on making money, focus on serving others
- CAIN in Hebrew means “I want more”/ “give me more”
- Relationship produces the wealth, the wealth does not produce relationship
- Money is spiritual not physical
- One of the best things you can do for God is to take care of one of His children
- The moment you believe something is doable, you can do it
- The way to be wealthy is to interact with other human beings because money means that you have served another
- Prayer brings a miracle provided you’re acting [not merely “waiting” and ONLY praying]

Rabbi Lapin mentioned something that I believe is quite significant and may open a door of understanding. He said that America and Israel are two nations whose beginning was founded upon the Holy Bible, but nations not founded upon the Holy Bible don’t have an illegal immigration problem as they do. People aren’t standing in line waiting to get “in” to those nations. Putting politics aside, what is that imagery painting a picture of? How does it relate to the **DNA strand**? To **black holes**? I believe that the illegal immigrants flocking to the U.S. play a pivotal role in this understanding. I can recall some time ago, the Mexican president being asked why Mexico and the United States (being next door neighbors and both being settled approximately around the same time) do not share the same economic “life” (that is my word for it)? The Mexican president answered that he believed it was because the settlers who came to the American shores of the United States was seeking “religious freedom”—that they came in search of their “God.” Whereas, the settlers that came to Mexico came in search of “gold.” He believed that “what” they “sought” made the difference as to what they received (cross-reference 1 Kings 3:5-15—the account of Solomon **asking God only for wisdom** and receiving great wisdom and great wealth because God was pleased with his request).

1 Kings 3:5-15,

⁵ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

⁶ And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

⁷ And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

⁸ And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

⁹ Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

¹⁰ And the speech pleased the Lord, that Solomon had asked this thing.

¹¹ And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

¹² Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

¹³ And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

¹⁴ And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

¹⁵ And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast **to all his servants** [to me, this phrase stands out the most].

Genesis 7:11 [first time “broken” is used—of 182]

¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, **the same day** [why add this phrase?] were all the **fountains of the great deep broken up**, and the windows of heaven were opened [imagery of the “sieve/net”].

Genesis 17:13-14

¹³ He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be **in your flesh** for an everlasting covenant.

[The “true” covenant is not the law—it’s the “flesh”]

¹⁴ And the uncircumcised **man child** whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; **he hath broken my covenant**.

“Covenant broke”

1. [Genesis 17:14](#)

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath **broken my covenant**.

2. [Psalm 55:20](#)

He hath put forth his hands against such as be at peace with him: he hath **broken his covenant**.

3. [Isaiah 24:5](#)

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, **broken** the everlasting **covenant**.

4. [Isaiah 33:8](#)

The highways lie waste, the wayfaring man ceaseth: he hath **broken** the **covenant**, he hath despised the cities, he regardeth no man.

5. [Jeremiah 11:10](#)

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have **broken** my **covenant** which I made with their fathers.

6. [Jeremiah 33:21](#)

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.

7. [Ezekiel 17:19](#)

Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my **covenant** that he hath **broken**, even it will I recompense upon his own head.

8. [Ezekiel 44:7](#)

In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have **broken** my **covenant** because of all your abominations.

9. [Daniel 11:22](#)

And with the arms of a flood shall they be overflowed from before him, and shall be **broken**; yea, also the prince of the **covenant**.

Jeremiah 33 (KJV)

¹ 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 godness 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** [isn't it redundant to say "inhabitant"? so why is it said?], 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** [**two covenants**], and that there should not be day and night **in their season** [**not "in their hour"**];

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** [**one covenant**], 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.



A covenant is between **“opposites”** [**variant of “opposing”**] of sort— i.e. parties that can bring to the table something that the other lacks, but needs. The example I once heard was that of a family of farmers and a family of soldiers. The soldiers don’t know how to grow the food that they need to eat in order to live. The farmers don’t know how to protect themselves if they are ever in danger of attack. Therefore,

it is beneficial for both parties to become “one” party—that way, the soldiers never lack for “sustenance” and the farmers are always “protected” from harm. And, if they “enter”-marry, they truly become “one” family [being of the “same”].

The reason that “covenant” is the lowest form of a relationship that we could have with Father should be self-explanatory—i.e. “Abba, FATHER”!!!! I mean, how many children have “contracts” with their parents that are “agreements” that tell each side how they are to behave towards each other? I wasn’t born with one, and I doubt very strongly that any of you were either. A “filial” relationship should never be governed by a piece of paper! It should be governed by “love.” And it is not a relationship of opposites. It is a relationship of “equals”—Galatians 4:1,

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.

³ Even so we, when we were children, were in bondage under the elements of the world:

⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

⁵ To redeem them that were under the law, that we might receive the adoption of sons.

⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁷ Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

⁸ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Children are a “product” of their parents, not a “contracted” servant to them.

Only “adopted” parents have a “contract” (of sorts) that “involves” their child. But, even in this case, the agreement is not “with” the child—therefore, the adopted child is **equal** to that of one “born **in** [the] house.”

Covenant declares that the parties are not “kin” and must be “bound” together in such an agreement because, without it, they have no other relationship to “hold” them “there.” This can be seen in the example of the farmer and the soldier, but also in that of a husband and a wife. If no children are born to the union, and they decide to go separate ways, they have nothing that “holds” them even remotely together if they have no “blood [or “water”]” relationships that act as “strings” in their new relationship as two separate entities. And, a covenant says that the involved parties do not have to “love” each other, or even, “like” each other because the relationship is merely one established upon mutual “responsibility” [i.e. what each side “brings” to the relationship]—love has nothing to do with that!! LOVE says, “If **you never** give me anything, **I will give you all!**” That is Jesus’ example! This is

also the example of a soldier [i.e. a “freedom” fighter/a “rescue hero”]—men (and women) who give the ultimate gift to set “others” free—“others” that they may never know!!! If only we were all so self-less.

Covenant is the lowest form of relationship because covenant is simply...BUSINESS!!!! In business, it doesn't matter much “how” you treat people because the bottom-line is “money/gain”. Your treatment of people is governed only by the contract—the “thou shalls” and “shall nots.” What isn't mentioned in the contract or “law,” is considered “fair game.” You “do” whatever it takes to “multiply” your assets. And laws are often broken and agreements annulled in the pursuit of “MORE.”

LOVE is the highest form of relationship—whether “in-” or “out-” side of LAW because the goal of love is to “give” for the sole enjoyment of another—no matter what the cost. Your reward is in “seeing” that “other” being “pleasured.” This is the imagery of Christmas, Santa Claus(e), and gift giving. Santa represents Father dressed in disguise and giving “gifts unto men”—not because He has to [which under a covenant, would be “commanded”], but because He wants to. [Halloween is “us” in disguise—receiving! And the “gifts” are “variable.”]

A Father and Son are “bound” by LOVE, not LAW. They are “together” because they each “choose” to be, not “forced” by requirement. They each “desire” to be **ONE**, not “told” to be.

New International Version (NIV)

1. [Psalm 119:126](#)

It is time for you to act, Lord; your **law** is being **broken**.

2. [Isaiah 24:5](#)

The earth is defiled by its people; they have disobeyed the **laws**, violated the statutes and **broken** the everlasting covenant.

3. [Lamentations 2:9](#)

Her gates have sunk into the ground; their bars he has **broken** and destroyed. Her king and her princes are exiled among the nations, the **law** is no more, and her prophets no longer find visions from the Lord.

4. [Hosea 8:1](#)
[*Israel to Reap the Whirlwind*] “Put the trumpet to your lips! An eagle is over the house of the Lord because the people have **broken** my covenant and rebelled against my law.

King James Version (KJV)

1. [Psalm 119:126](#)
It is time for thee, LORD, to work: for they have made void thy law.
2. [Isaiah 24:5](#)
The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, **broken** the everlasting covenant.
3. [Lamentations 2:9](#)
Her gates are sunk into the ground; 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.
4. [Hosea 8:1](#)
Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

In a way, the “covenant” was broken. You must remember that Father and Son are “one” (John 10:30)—so what is said of one is said of the other.

- First, He brought harm [antithesis of the doctor’s creed: “First, do no harm”]—we call it the “time of Jacob’s trouble.”
- After breaking the covenant, “He” refused to die—“I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter” (Psalm 118:17-20 [cf. 2 Samuel 13—the rape of Tamar by “Amnon”]); “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

In Exodus 34:1, **Moses [imagery of GOOD/LOVE]** is commanded to “hew” two tables of stone (like the ones God “gave” Mose that were written by the finger of God [compare to Daniel 5:23-31, “...God in whose hand thy breath is...Then was part of the hand sent from him; and this writing was written...”]—“en-graved” on both sides like a “coin” [Ex. 31:18/32:15-16]) because the first had been **broken** by Moses (Ex. 32:18-19 [cf. Jeremiah 18:4]). I heard Rabbi Kirt Schneider (*Discovering The Jewish Jesus*) say that the first were the work of “God.” The second was a “concerted” effort of “man” **with** God—a “partnership.”

“Unforgiveness short-circuits the Kingdom [of God].”

—Gary Keesee

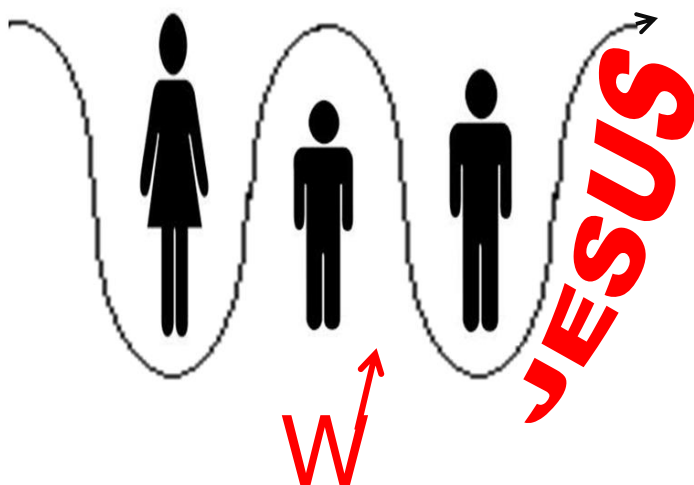
“Forgive and be free...Forgive and be healed...Living in unforgiveness erects a wall between you and God, and inhibits your ability to live a happy, victorious life.”—Dwight Thompson

It amazes me the way we easily forgive an animal who misbehaves—usually, by biting us—when they aren’t feeling well, but are less forgiving of one another when we misbehave—we become irritable [probably because we aren’t dealing well with a problem]. We should give our fellow humans the benefit of a doubt just as much as our four-legged friends.

October 28, 2013

My thoughts are towards addictions, pornography, the imagery of us as a viral infection, the imagery of the “middle” East ([compare to the imagery of a middle child] with its violent tendencies and a cultural “thought process,” but only “seamingly,” unlike any other culture on the planet) and how they all fit together in portraying us as something that is “negative”—something “against” Father’s true nature. But that is the imagery of Earth—the second born twin. Our brothers, the first born twin—“Heaven”—even though all of the above are true for it as well [the rise and fall of Lucifer being the equivalent to the imagery of the Middle East], as a “whole,” are viewed as a “positive”—“for” Father’s true nature [that of feeling “boxed-in”—which is why He visibly existed to them as a hard “stone” (Rev. 4)]. To us, Father is “ethereal.” Yin and Yang.

The “middle” child. Why does Lucifer portray the middle-child syndrome? The obvious answer to that is because he is the second of three (like triplets) “arch-angels”—Michael (the warrior and Captain), Lucifer (the “Word”-ship Leader [a type of “captain”]), and Israel (a.k.a. “Gabriel”—the “Mess”-“anger”). They are imagery of a wave:



- **Israel (Gabriel)** is “ten” feet tall—represents LAW
- **Lucifer** is “seven” feet tall—represents “rest” / “perfection” / the “rebel” that “turned the world upside down”—the “Lawless” [imagery of “went into a mountain”—like a precious gem (the gems of the ephod) needing to be “dug-out”!]
- **Michael** is “eight” feet tall—represents a “new beginning”—**THE** “perfect” blend of both
- **“They”** represent “shadow”—**JESUS**, “substance” [cf. pages 817 & 844]

I saw the following educational videos today:

- “3 Simple Ways to Time Travel (& 3 Complicated Ones)” —*MinutePhysics* (3: 14 minutes)
- “What If You Stopped Going Outside” —*AsapSCIENCE* (3:05)
- “Planck’s Constant—Sixty Symbols” —*sixtysymbols* (6:16)
- “Heisenberg’s Uncertainty Principle Explained” —*Veritasium* (4:12)
- “Gravity—Sixty Symbols” —*sixtysymbols* (8:46)

I realized today (after watching the science videos) that “letters” mean much more than “words” (in science and mathematics). Not realizing this when I wrote the preface, I spoke of the imagery in lettering. If this is the first document you have read and you understand the meanings of the symbols, I would suggest that you read the preface and the “GAMES” document where I explore them more in depth.

October 29, 2013

My best thoughts never make it onto paper. I tend to think them when I’m in the shower or washing my hair, or driving, or don’t have paper and pen handy. Sometimes I just don’t bother to write them down because I believe that by the time I start writing them they will change anyway—because they normally do. I tend to head in the direction of a whole new tangent once I begin writing so I don’t always rush to write them down. Sometimes it seems a waste of time. And if I have time to waste, then I have time to “use” doing something else I enjoy. So I do it. I can’t live my whole life in front of a computer.

“Imitation is the highest form of flattery.”

1. [Job 17:5](#)
He that speaketh **flattery** to his friends, even the eyes of his children shall fail.
2. [Job 32:21](#)
Let me not, I pray you, accept any man's person, neither let me give **flattering** titles unto man.
3. [Job 32:22](#)
For I know not to give **flattering** titles; in so doing my maker would soon take me away.
4. [Psalm 5:9](#)
For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they **flatter** with their tongue.
5. [Psalm 12:2](#)
They speak vanity every one with his neighbour: with **flattering** lips and with a double heart do they speak.
6. [Psalm 12:3](#)
The Lord shall cut off all **flattering** lips, and the tongue that speaketh proud things:
7. [Psalm 36:2](#)
For he **flattereth** himself in his own eyes, until his iniquity be found to be hateful.
8. [Psalm 78:36](#)
Nevertheless they did **flatter** him with their mouth, and they lied unto him with their tongues.
9. [Proverbs 2:16](#)
To deliver thee from the strange woman, even from the stranger which **flattereth** with her words;
10. [Proverbs 6:24](#)
To keep thee from the evil woman, from the **flattery** of the tongue of a strange woman.
11. [Proverbs 7:5](#)
That they may keep thee from the strange woman, from the stranger which **flattereth** with her words.
12. [Proverbs 7:21](#)
With her much fair speech she caused him to yield, with the **flattering** of her lips she forced him.
13. [Proverbs 20:19](#)
He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that **flattereth** with his lips.

14. [Proverbs 26:28](#)
A lying tongue hateth those that are afflicted by it; and a **flattering** mouth worketh ruin.
15. [Proverbs 28:23](#)
He that rebuketh a man afterwards shall find more favour than he that **flattereth with the tongue.**
16. [Proverbs 29:5](#)
A man that **flattereth** his neighbour spreadeth a net for his feet.
17. [Ezekiel 12:24](#)
For there shall be no more any vain vision nor **flattering** divination within the house of Israel.
18. [Daniel 11:21](#)
And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by **flatteries.**
19. [Daniel 11:32](#)
And such as do wickedly against the covenant shall he corrupt by **flatteries**: but the people that do know their God shall be strong, and do exploits.
20. [Daniel 11:34](#)
Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with **flatteries.**
21. [1 Thessalonians 2:5](#)
For neither at any time used we **flattering** words, as ye know, nor a cloke of covetousness; God is witness:

October 30, 2013

It's exactly midnight. I was hand-washing some dishes just now and my thoughts went to a story I like to play over and over in my mind—writing and re-writing it (but never on paper). One of the characters that is an immigrant from a former politically oppressed nation makes a comment about “terrorism.” It made me think of a Scripture in one of the Pauline epistles that says, “They are a law unto themselves.” I wondered what that verse would mean scientifically and mathematically speaking? How do you write an equation to fit that verse?

Romans 2:14-16,

¹⁴ For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

¹⁵ Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) **[the punctuation is a “winking smile”]**

¹⁶ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

I watched some science videos today and, honestly, I didn't understand most of them. I'm sort of digressing back into my “I don't like physics” mode. But one really made an impact on me. I've said all along that scientists have the answers they seek, they just don't know how to “fully” interpret the data because they believe themselves to “not” be where they “are.” Before now, they just didn't know “how” to place the data in the correct “**context.**” The wrong perspective renders the wrong conclusion. Most of what I saw today will take time for me to grasp. I still have difficulty understanding physics. My best understanding comes from reading the Holy Bible. The science videos help me place what I've learned into perspective. One video

did just that for me in regards to GRAVITY—i.e. LAW. I realized “how” LAW makes the great count as the small and the small as the great—but I haven’t figured out “why” there are different “denominations” to begin with, or “how” those denominations are distributed. A scientist may already have that answer. Matter of fact, I’m quite sure that they do.

The video that made the most impact is the MinutePhysics video, “**Every Force in Nature (Theory of Everything, Part III)**.” They used an analogy to economics in their explanation. The video is 6:58 minutes. The other videos are:

- “ $E=mc^2$ is Incomplete”—*MinutePhysics* 2:07 minutes
- “Theory of Everything: What is Matter”—*MinutePhysics* 2:19 minutes [explains the **Pauli Exclusion Principle**]
- “Albert Einstein: The Size and Existence of Atoms”—*MinutePhysics* 1:12 minutes
- “Round Triangles!”—*MinutePhysics* 1:45 minutes

I watched a program on Daystar and heard the speaker talking about **converging factors** of “end-time” prophecies—i.e. the “joining” of the Möbius Strip—i.e. “time” coming full circle.

My sister saw a television program today, “The Preachers of LA,” and told me some of what she heard and saw. She was totally taken aback by it. It brings to my mind a very serious question that has constantly surfaced on my brain but I have not outright asked. It is a question that needs answering—in every perspective [spiritually, mathematically, scientifically, morally, etc.]: **What difference, or rather said, where does the difference lie in a life lived in a morally stable “fashion” compared to one lived in an amoral fashion? How does that difference change if that lifestyle [whether moral or amoral] is governed by religious principles? Or, how does the morals change when governed by religious principles?** One must take into account the possibility that not all religious people believe the same or are governed by the same ethical principles—even in the same religious group or “denomination.” The freedom of individual “choice” must be taken into account.

- What choices render a more “peaceful” existence?
- Which choices render a more chaotic existence?
- Which choices render a stagnant, nearly “static” existence [day in, day out always the same]?

I believe the greatest question that could possibly be asked is this:

What difference does it make to have a **true personal relationship with Father?**

John 4:23-24,

“But the hour cometh, and now is, when the **true** worshippers shall **worship the Father** in spirit and **in truth**: for the **Father seeketh** such to worship him [Father’s perspective]. **God is a Spirit**: and they that worship him must worship him in spirit and **in truth** [Son’s perspective].”

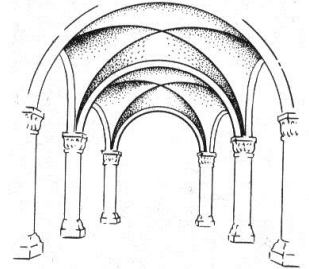
I believe it makes **all** the difference in the world!!!!!!!!!!

October 31, 2013

Today I opened the dictionary to look up the word “hierarch” because the thought was running through my mind of “hire”-“arch(angel/angle),” and the first thing I saw was the picture to the definition, “groin”—so I took a look at the page and saw the following that caught my attention:

1groin—*n* [alter. of ME *grynde*, fr. OE, abyss; akin to OE *grund* ground] (15c)

1 : the fold or depression marking the juncture of the lower abdomen and the inner part of the thigh; *also* : the region of this line **2 a** : the projecting curved line along which two intersecting vaults meet **b** : a rib that covers this edge **3** : a rigid structure built out from a shore to protect the shore from erosion, to trap sand, or to direct a current for scouring a channel



groin 2a


2groin—*vt* (1812) : to build or equip with groins [**“grow-in”**]

grotto—*n, pl grottoes also grottos* [It *grotto*, *grotto*, fr. L *crypta* cavern, crypt] (1617) **1** : CAVE **2** : an **artificial** recess or structure made to resemble a natural cave

1ground—*n* [ME, fr. OE *grund*; akin to OHG *grunt* ground, Gk *chrainein* to touch slightly] (bef. 12c) **1 a** : the bottom of a body of water **b pl** (1) : SEDIMENT (2) : ground coffee beans after brewing **2 a** : a basis for belief, action, or argument <~ for complaint> — often used in pl. **b** (1) : a fundamental logical condition (2) : a basic metaphysical cause **3 a** : a surrounding area : BACKGROUND **b** : material that serves as a substratum **4 a** : the surface of the earth **b** : an area used for a particular purpose <parade ~> <fishing ~s> **c pl** : the area around and belonging to a house or other building **d** : an area to be won or defended in or as if in battle **e** : an area of knowledge or special interest <covered a lot of ~ in his lecture> **5 a** : SOIL, EARTH **b** : a special soil **c** : rock or formation through which mine workers are driven **6 a** : an object that makes an electrical connection with the earth **b** : a large conducting body (as the earth) used as a common return for an electric circuit and as an arbitrary zero of potential [**“arbitrage”**] **c** : electric connection with a ground **7** : a football offense utilizing primary running plays — **from the ground up** **1** : entirely new or fresh **2** : from top to bottom : THOROUGHLY — **into the ground** : beyond what is necessary or tolerable : to exhaustion <labeled an issue *into the ground*—*Newsweek*> — **off the ground** : in or as if in flight : UNDER WAY <the program never got *off the ground*>

2ground—*vt* (1650) **1** : to bring to or place on the ground **2 a** : to provide a reason or justification for <our fears about technological change may be well ~ed—L. K. Williams> **b** : to instruct in fundamentals **3** : to connect electrically with a ground **4** : to restrict to the ground <~ a pilot> **5** : to throw (a football) intentionally to the ground to avoid being tackled for a loss ~*vi* **1** : to have a ground or basis : RELY **2** : to run aground **3** : to hit a grounder

3ground—*past and past part of GRIND*

I was flipping through the dictionary to get back to the definitions I was typing earlier today and I saw a picture for the **musical mark** of “**crescendo**” () and I realize what the imagery was akin to:

- Light passing through (or, “from”) a prism

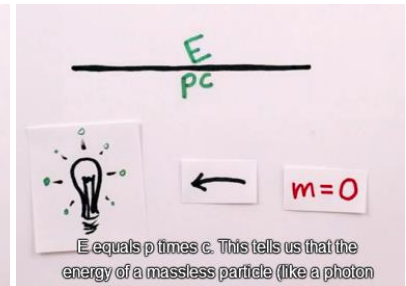
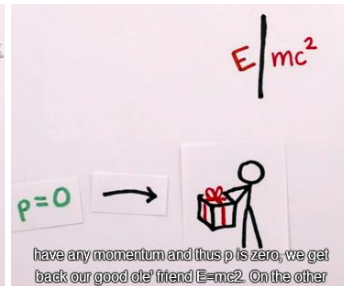
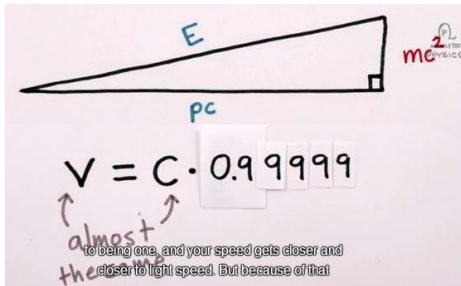
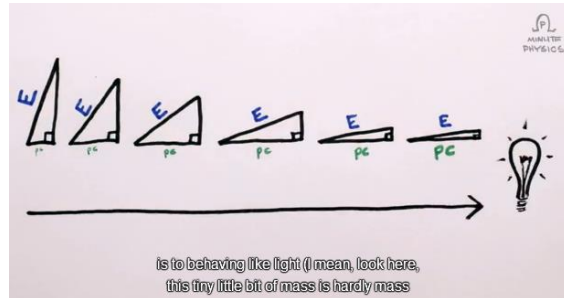
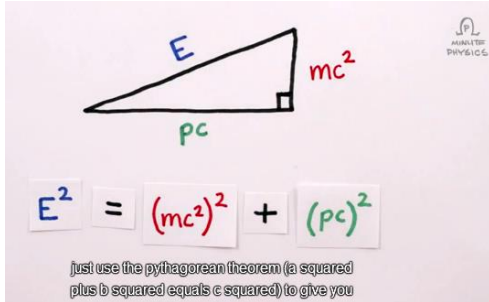
• Light is a form of energy



λ 400 Violet - Blue - Green - Yellow - Orange - Red λ 800

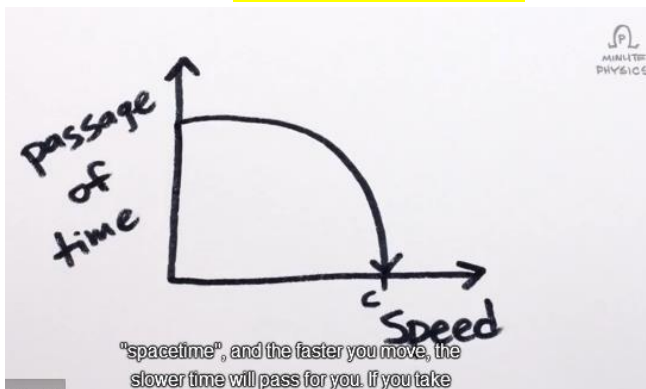
- The shorter the wavelength (λ), the greater is its energy
- The shorter the wavelength (λ), the higher is its frequency

- The image of Einstein's equation from MinutePhysics ("E=mc² is Incomplete")



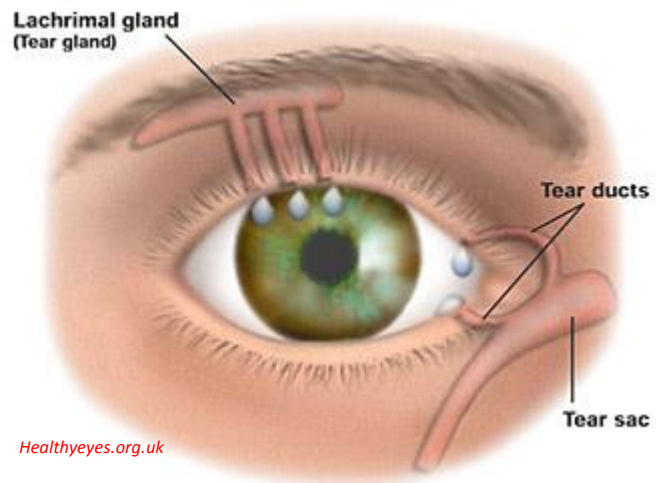
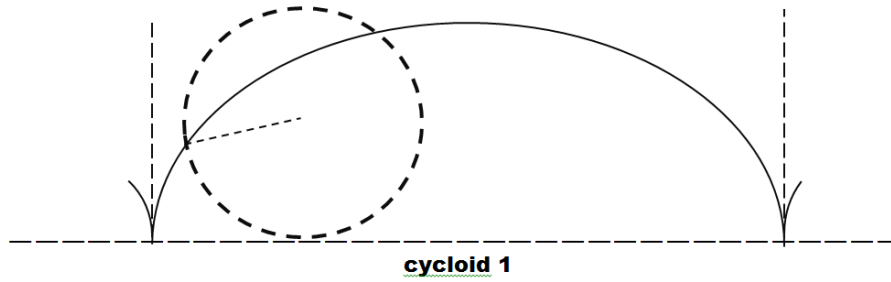
[These last two images remind me of "closed/shut/silent"]

- The "angle" of the **spacetime "ARCH"**



I also saw the image for the definition, "**cycloid**," and it reminded me of what I saw in the video by MinutePhysics about "**time travel**" [This isn't new to scientists, but it's new to me. I found it fascinating so I am mentioning it—it reminded me of the **planets' orbits**; and of the **"eyeball"** with an imagery line going from the center of the retina to the outer edge of the retina]:

1 **cycloid**—*n* [F] (1661) **1** : a curve that is generated by a point on the circumference of a circle as it rolls along a straight line **2** : something having a curved or circular form <a cloud ~> — **cy-cloi-dal** *adj*



2cycloid—*adj* (1851) **1** : smooth with concentric lines of growth <~ scales> [the imagery of the retina of the eye—Acts 9: 18—see #10 below]; also : having or consisting of cycloid scales **2** : relating to or being a personality characterized by alternating high and low moods—compare CYCLOTHYMIC [imagery variant of “cycle, cloth, rhythm, thyme, hymn, etc.—the first thought that comes to my mind when I **look** at this word is “menstrual cloth”]

These ten verses are the only verses where “**scale**” is mentioned in the King James Version of the Holy Bible according to BibleGateway.com:

1. [Leviticus 11:9](#)
These shall ye eat of all that are in the waters: whatsoever hath fins and **scales** in the waters, in the seas, and in the rivers, them shall ye eat.
2. [Leviticus 11:10](#)
And all that have not fins and **scales** in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:
3. [Leviticus 11:12](#)
Whatsoever hath no fins nor **scales** in the waters, that shall be an abomination unto you.
4. [Deuteronomy 14:9](#)
These ye shall eat of all that are in the waters: all that have fins and **scales** shall ye eat:
5. [Deuteronomy 14:10](#)
And whatsoever hath not fins and **scales** ye may not eat; it is unclean unto you.
6. [Job 41:15](#)
His **scales** are his pride, shut up together as with a close seal.
7. [Proverbs 21:22](#)
A wise man **scaleth** the city of the mighty, and casteth down the strength of the confidence thereof.
8. [Isaiah 40:12](#)
Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in **scales**, and the hills in a balance?
9. [Ezekiel 29:4](#)
But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy **scales**, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy **scales**.
10. [Acts 9:18](#)
And immediately there fell from his eyes as it had been **scales**: and he received sight forthwith, and arose, and was baptized.

I include the following because I stumbled across it and it is part of the “head” imagery:

cephalic index—*n* (1866) : the **ratio multiplied by 100** of the maximum breadth of the head to its maximum length

Back to the topic of Covenant:

In the Lord’s prayer, Jesus said, “Our Father,” not “our God.” A parent has unconditional love for the child—that means that there are “**NO conditions**” that the child must meet before love will be given the child. What kind of parent would that be that waits until the child is old enough to “do” something to prove his worthiness before love is shown to the child? The child would “die” of neglect before maturity is reached.

It was on the cross that Jesus referred to Father as “God”—“My God, my God, why hast thou forsaken me?” (cf. and compare Matt. 27:46 and Mark 15:34). **Why?**

Matthew 27:46,

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why** hast thou forsaken me?

Mark 15:34,

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, **My God, my God, why** hast thou forsaken me?

Do we not ask ourselves why this distinction is made? And, at this particular time? What clue was He giving us? I believe that the clue concerns “covenant.” A “GOOD” **Father** doesn’t ask His child to die the worst imaginable death—and he wouldn’t require it of others. Not if he is a “good” father. There are human fathers who may not care about their child’s welfare and would subject them to that kind of brutal treatment—but they are called “**abusers.**” And they stand on the “**wrong**” side of the law (in the U.S., anyway [**we have laws against such treatment of a “child”**]). Better than “God,” I prefer to have a Father!!!

Covenant is a relationship of Law—pure law. Pure law is not about “love” and pure law has no compassion—it doesn’t allow for exceptions to the “rule.” Pure law is unbending and unbreakable. It “demands” and “commands” restitution for wrongdoing. Pure law shows no “favor.” What goes for one, goes for all. If all have sinned against it, then all must die—with **no** “way” of escape for “**any**,” least of all, “some”—i.e. the “few,” the “chosen,” the “saved” [(backwards) “**devas**”].

Pure LAW. “Pure” law is “binding.” That is why there must be a change in LAW. It is the “loose” woman who is “free” to “do” MORE, to “be” MORE. It is the loose woman—the WHO’re [**“whore”**—that produces the “MORE” in her sweatshop [**“sweet shop” —candy store**]. [cf. [Genesis 38](#)/[Galatians 4:19-31](#)]

Nahum 3:4,

“Because of the multitude of the whoredoms of the **wellfavoured** harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.”

It is “tainted” law—i.e. “APPEASE” [**“a piece” / “a peace”**—that “bends” in favor towards “the child.”

Covenant is based upon works—i.e. “performance”—i.e. “I do something for you and you do something for me” or “one hand washes the other.” That is most definitely **NOT** the relationship between a parent and child—which is what we have with “Father”! Love doesn’t wait for you to do something before it acts on your behalf. Love gives and keeps on giving, even when the “act” or “emotion” is not reciprocated. Many parents have raised a child—showing it much love—and the child, one day, grew up and “forgot” the parent—treating the parent as though the parent never existed. But the parent never stopped loving the child simply because the child was behaving as though he was experiencing temporary memory loss. LOVE knows no limits, no bounds—it is **im**measurable.

“Love won at Calvary and that assures you victory today!”

—Rod Parsley

November 1, 2013

Two tangents of thought are running simultaneously through my mind right now—at least, it seems that way— and I have to decide which one to follow now and which one I hope to remember later (my best thoughts have never made it to paper—I couldn’t remember how to intelligibly express them). They could be running at consecutive intermittent intervals that are so brief that, to my mind, they seem to be running simultaneously. But my mind is still on “covenant” (and “commandments”). And also, on “Halloween.”

Halloween is imagery of “trafficking”—equivalent to a sugar “spike” in the blood “stream”—imagery of blood-flow through an “artery.”

Nehemiah 8:10,

“Then he said unto them, Go your way, eat the fat [fat → oil → “anointing”], and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the **joy of the Lord** is your strength.” [There is a lot of imagery of “diabetes” involving the death of certain kings in the Holy Bible. That imagery is tied to this verse whatever the meaning! Always follow the chain of imagery—often small insignificant (and, sometimes, “arbitrary”) links—to gain the fuller meaning.]

Halloween is imagery of the children of Israel preparing to leave the land of their “cap”-tor(u)s. They “borrow[ed] not a few” things of their neighbors—gold, silver and precious things (Exodus 3:22, 11:2/2 Kings 4:3/Ezra 1:3-4—does not say “borrow” [(backwards) “wore robe/war rob”] but “help” [(bkwd) “play/plea”]).

[See below all 13 references for “**borrow**” in the KJV (according to BibleGateway.com) for **context**.]

1. [Exodus 3:22](#)
But every woman shall **borrow** of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and **ye shall spoil the Egyptians**.
2. [Exodus 11:2](#)
Speak now in the ears of the people, and let every man **borrow** of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.
[Exodus 11:1-3](#) (in Context) [Exodus 11](#) (Whole Chapter) [Other Translations](#)
3. [Exodus 12:35](#)
And the children of Israel did according to the word of Moses; and they **borrowed** of the Egyptians jewels of silver, and jewels of gold, and raiment:
4. [Exodus 22:14](#)
And if a man **borrow** ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.
5. [Deuteronomy 15:6](#)
For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but **thou shalt not borrow**; and thou shalt reign over many nations, but they shall not reign over thee.
6. [Deuteronomy 28:12](#)
The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in **his** season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not **borrow**.
7. [2 Kings 4:3](#)
Then he said, Go, **borrow** thee vessels abroad of all thy neighbours, even empty vessels; **borrow** not a few. [“We” represent the containers that Father “pored” Himself into—LAW’s “Baby loan.”]
8. [2 Kings 6:5](#)
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**.
9. [Nehemiah 5:4](#)
There were also that said, We have **borrowed** money for the king’s tribute, and that upon our lands and vineyards.

10. [Psalm 37:21](#)
The wicked **borroweth**, and payeth not again: but the righteous sheweth mercy, and giveth.
11. [Proverbs 22:7](#)
The rich ruleth over the poor, and the **borrower** is servant to the lender.
12. [Isaiah 24:2](#)
And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the **borrower**; as with the taker of usury, so with the giver of usury to him.
13. [Matthew 5:42](#)
Give to him that asketh thee, and from him that would **borrow** of thee turn not thou away.

During Halloween [All Hallow's Eve → the eve of "All Saints Day"] the "very good" (children) wander from door-to-door disguised as "evil" and visiting the homes of the "older/elder" (adults) who are often dressed in "evil" disguise as well.

"Jesus died as us."—Joseph Prince [JESUS → "He's US"!]

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?"— Romans 3:7

One commandment that we were commanded to do by Jesus, few of us have succeeded at—"Love your enemies." Many will say that they have achieved that. Many are men and women of "faith and power." But I have heard too many of those of "faith and power" saying how much they **hate** one "certain" enemy—**THE** Enemy—the "Devil." It's is as though we are only to hate "certain" enemies, and love others. Why is that our "practice" but not the commandment of Jesus. Didn't He know that the Devil was our "enemy"? Why tell us to do something that, to reason this out, must be contradicted by Scripture since the church at large feels justified at disobeying the command? I know that Paul warns us to "hate" evil, but he did not mention the Devil by name. So why "hate" if "love" is what is needed to "overcome" all [cf. Rom. 12:9/1 John 5:4 [Note "when" and "how" Jesus used the word "hate"—only in Rev. did He say, "I hate"—WHY? I believe it is because "that" is where the "tearing-down" to rebuild is "spoken" into existence.]]?

Romans 12:9

- ⁹ Don't let love be a mere outward show. **Recoil** from what is evil, and cling to what is good. (Complete Jewish Bible)
- ⁹ Let love be without dissimulation. **Abhor** that which is evil; **cleave** to that which is good. (King James Version)
- ⁹ Let us have no imitation Christian love. Let us have a **genuine break** with evil and a real devotion to good. (Phillips)
- ⁹ Love must be sincere. Hate what is evil; cling to what is good. (New International Version)
- ⁹ The love unfeigned: abhorring the evil; cleaving to the good; (Young's Literal Translation)
- ⁹ [Let your] love be sincere (a real thing); hate what is evil [loathe all ungodliness, turn in horror from wickedness], but hold fast to that which is good. (Amplified)

1 John 5:4

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”

I ask this because I sometimes struggle—not with hatred, but with “love.” I often find it difficult to love from my heart those who behave in a critical and self-righteous manner.

When my brother died, there were “certain” ones who came to bring “**comfort**.” I stress that word “comfort” because “comfort” was the least of what they brought. They arrived with a self-righteous, “inspector general” attitude. As I heard them speak, the words of Job concerning his “friends” came to my mind, “Worthless comforters, all of you”!

Job 13:4 (NIV),

You, however, smear me with lies; you are **worthless** physicians, all of you!

They “lifted” nothing—not even a weightless “spirit.” They seemed only good at placing heavy burdens where there needn’t be any—all the while acting as though “**they**” had “**created**” righteousness. They failed to remember that the “greatest” thing you can have is “love.” If we all focused more on “being” love rather than being “right,” then perhaps we will do more to change this world.

[There are only 2 references for “heavy burden” at BibleGateway.com.]

1. [Nehemiah 5:15](#)

But the earlier governors—those preceding me—placed a **heavy burden** on the people and took forty shekels of silver from them in addition to food and wine. Their assistants also lorded it over the people. But out of reverence for God I did not act like that.

2. [Ecclesiastes 1:13](#)

I applied my mind to study and to explore by wisdom all that is done under the heavens. What a **heavy burden** God has laid on mankind!

“Self-righteousness produces condemnation.”

—Joseph Prince

I don’t believe that most people who are self-righteous really believe themselves to be perfect. I think that that demeanor is a **camouflage** for lack of confidence in the righteousness that they do have. If they can find fault in others, then they can feel good about who they are. And I think that that may be the problem with the “Christian” church. We have painted, for the world, a picture of ourselves as “perfect.” The problem with the picture is that we are not perfect, nor can we ever be “**in**” this life—i.e. the “mindset” of “yesterday” when “per”-fection can only be achieved in the “**now**”! And the world isn’t being fooled by it—we deceive only ourselves. The truth is: The “**pure**” gospel, itself, **is perfect**, being founded in **LOVE**—but it is preached by very imperfect and, often, very “vain” men and women—who sometimes “**altar**” it to “suit(e)” themselves. They aren’t “bad” people, just self-deceived. They see fault in everyone but themselves. My mom always taught us, her children, to examine “ourselves”—not the other person. She always quoted the verse about the person trying to cast a mote out of his brother’s eye when he has a beam in his own. So self-examination has been a way of life for me. I know my faults—and they are many! And there are more than I can see. Correcting my own faults is a full-time job. I don’t have time to figure out how to correct other people’s. And I listen to the criticism that others say of me, and I weigh it against what I know about myself so that I have a balanced view of myself that is not condemning, but “honest” and true. I have no desire to be self-deceived either. It is the “fool” that believes himself to be “perfect.”

“Covenant means it’s a ‘sacrificial’ relationship.”

—Jimmy Evans

I don’t know what kind of home most people grew up in. But in mine, my father was never one to wait for his children (or his wife) to ask him for something. He was always trying to figure out what he could do for each of us (mainly, the “females” of the family) that would bring us joy. Even to this day, he gets a lot of pleasure out of surprising us with “little” things we didn’t ask for (or, “need”).

November 2, 2013

My mind is “still” on COVENANT. What kind of parent demands that their child “die” for a mistake? How hard must your heart be to want such a thing? How “grievous” the offense?

I have made a definite, “concrete” decision: You can choose living in the “glory” of a covenant, but I **choose to “bask” in the love of a Father**. So go ahead. Be servant to a “God”! But I will be the “daughter” of a loving Father! I choose the **greater!**

A **“Father” gives us “everything (all things),”** but a **“God” only gives you what “you” deserve.** [But, the paradox exists in that it is also the “child” that is “given” as “sacrifice” for the gain of MANY—and the “child” is **always** “willing” to be “given,” “counting” it an honour to be **“served.”**]

Verse of the Day—BibleGateway.com

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called you out of darkness** into his marvellous light; [1 Peter 2:9 KJV](#)

The problem with “covenant” is that it keeps you “hidden” in the dark. And many of us were taught that the shadow—the “darkness”—is the place to “be”:

Psalm 91:1,

“He that dwelleth in the secret place of the most High shall abide **under the shadow** of the Almighty.” [cf. Ps. 18:11, “He made darkness his secret place”]

But, the “secret” place is for the “perishing.” It’s akin to the fresh fruit drawer in a refrigerator—a **cool, dry** place to **store “produce”** and **“preserve”** it by slowing down the “perishing” effect of “aging.” (cf. [Psalm 121](#))

[I went to BibleGateway.com and found only six verses with “love enemies”—**compare first and last.**]

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.

2 Samuel 19:6

In that thou **lovest** thine **enemies**, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

Lamentations 1:2

She weepeth sore in the night, and her tears are on her cheeks: among all her **lovers** she hath none to comfort her: all her friends have dealt treacherously with her, they are become her **enemies**.



Matthew 5:44

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;

Luke 6:27

But I say unto you which hear, **Love** your **enemies**, do good to them which hate you,

Luke 6:35

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.

“Aging” is a product of “time.”

WHERE ON EARTH IS CARMEN SANDIAGO?

Player: I’ll catch you next time, Carmen.

Carmen: You’ll have to find me first. **And the world is my hiding place.**

Animal Exploration with Jarod Miller

Foxes are crepuscular—means that the animal hunts primarily during **twilight**.

“Don’t ever jump off a train in the middle of a tunnel.”—Judy Jacobs

“My focus today is not on my love for Him—that’s the law—but on His love for me [that is “grace”].”—Joseph Prince

“The only two people Jesus said had ‘great’ faith were Gentiles. They were not law-conscious, just Jesus-conscious.”—Joseph Prince

SOME MEANINGFUL WORD IMAGERY:

Perdition → “per” (e)dition

Letter “let(t)”-Er

“innocent” → in no cent → “in the neg. mite” → “in DEATH”

Ladder “ladd”-Er

“sue” → “use”

Zion, Sion, Lion → _ionization

[“**ion**” is “**in**” with “**O**” in the middle]

WHY → HWY (abbr. for “highway”)

kin [skin], kind [kinned [skinned]], kind red

November 3, 2013

Time “fell back” today. At 1:59 a.m., the clock on my computer went from 1:59 a.m. to 1:00 a.m.

[What happens to the “period” at the end of the sentence when I use the abbreviation “a.m.” to **close** the sentence? Why isn’t it “a.m.”? The second period goes into the unseen “**understood**” realm of existence.]

October 27, 2013 (Revised)

In a way, the “covenant” was broken. You must remember that Father and Son are “one” and the “same”—so what is said of one is said of the other.

- First, He brought harm [antithesis of the doctor’s creed: “First, do no harm”]—we call it the “time of Jacob’s trouble.”
- After breaking the covenant, “He” refused to die—“I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter” (Psalm 118:17-20); “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

I was listening to some music that I want to place on my website and I remembered this verse:

Acts 27:22,

“And now I exhort you to be of good cheer: for there shall be **no loss of any man’s life among you, but of the ship.**”

When I read that, I saw imagery of a seed or a sperm—neither of which “dies” but is “transformed” into something totally different, something “**new.**” [The thought of the Titanic/White Star owner’s “rumored” account of his “cross”-dressing as a “woe man” to “escape” the sinking ship also came to me.]

--- --- --- --- --- --- ---

I watched a movie on Netflix titled “*In the Name of the King: A Dungeon Siege Tale.*” I saw and heard a lot of imagery that may help put some things into **context**. I place a few quotes here, but I would advise you to watch it. The visuals were just as significant as the words—which, every one, spoke to me.

There is more truth in fiction than we know!

Merick: Are you awake?

King: Yes, I’m awake. You’ll find it’s not so easy to kill a king. We will attack.

.....

King: How much time do I have?

Merick: Your life is coming to a close, but there is time enough.

Norich: Christwind. Is this where we pay for our sins?

Solana: No, Norick. This is where we pay for our virtues. Sins are more than welcome here.

King: **Wisdom is our hammer. Prudence will be our nail. When men build lives from honest toil...**

Farmer: **...courage never fails.**

Merick [a magus]: Christwind. Built as a secure haven for Magi.

Farmer: How secure?

Merick: Well, the doors open from 'within.'

Farmer: You can get in?

Merick: A magus doesn't need doorways to enter Christwind.

Farmer: I'll find a way.

Gallian: Do you consider yourself lucky to be alive? I do. Life has never been so exciting.

Solana: Those people who came with me...why not free them? You do not want the world to know that you have ultimate power and mercy?

Gallian: Do you understand nothing? I'm beyond mercy. I'm beyond good and bad. These are children ideas. I'm changing the structures of the world. Where would I stop if I showed your friends mercy?

Solana: It could...

Gallian: No exceptions! No one. Not you. Not the farmer. Not your poor screaming boy whose insides I tore out. [Solana slaps his face.]

Solana: Kill me! Kill me!

Gallian: I won't kill you. I enjoy you.

Solana: If you can bleed, you can die.

Gallian: Perhaps I can. But I won't. I have too much work to do.

"Peace ["piece"]...that's a dream."

"In my kingdom, there will be no word for 'madness.' We will simply call it 'POWER'." [cf. Luke 6:11]

"God blesses those who die for honor and truth."

"There's something I've always wanted to tell you. I love you."

Below are the words to the Folk "rock" song, "Skalds and Shadows," sung at the closing of the movie by **Blind Guardian**:

Would you believe in a night like this
A night like this
When visions come true
Would you believe in a tale like this
A lay of bliss
Praising the old Lore
Come to the blazing fire and see me in the shadows
See me in the shadows

Songs I will sing of runes and rings
Just hand me my harp, this night turns into myth
Nothing seems real
You soon will feel
The world we live in is another skald's
Dream in the shadows
Dream in the shadows

Do you believe there is sense in it
Is it truth or myth
They're one in my rhymes
Nobody knows the meaning behind
The weaver's line
Well, nobody else but the Norns can
See through the blazing fires of time and
All things will proceed as the child of the hallowed
Will speak to you now

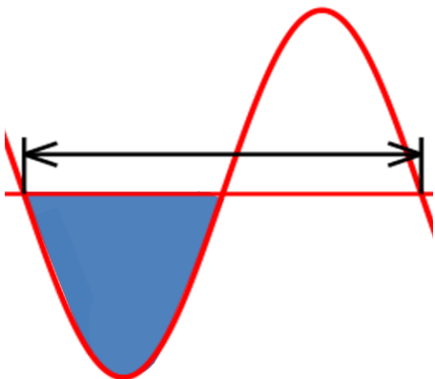
See me in the shadows
See me in the shadows
Songs I will sing of tribes and kings
The carrion burden, the hall of the slain
Nothing seems real
You soon will feel
The world we live in is another skald's
Dream in the shadows
Dream in the shadows

Do not fear for my reason
There's nothing to hide
How bitter your treason
How bitter the lie
Remember the (rubes?)
Remember the light
All I ever want is to be at your side
We'll gladden the raven
Now I will

Run through the blazing fire
That's my choice
Cause things shall proceed as foreseen
(Ah-ah-ah-ah) [a backwards "laugh"]

[This illustrates the paragraph on the following page—about a mountain covered in blood.]

Ezekiel 32:5-6, "And I will lay thy flesh upon the **mountains**, and fill the valleys with thy **height**. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.



There are two more songs sung during the closing of the film. A Pop-Ballad, "Carried the Blessed Home," (performed by Blind Guardian) and a song performed by *Hammerfall*, "The Fire Burns Forever." *Carried the Blessed Home* opens with these words: "Pale-face the innocent / Will drown in blood"—the imagery of Father being "down-under"—i.e. a "Mount(-ed) AIN" covered in "blood"! [cf. "mounted" see [Isaiah 22:23](#)/ "covered" see [Ezekiel 32:3-6](#)] ["We" are His "body" that was "pre-par (-ed)" and "we" are the "blood-flood" that "[came] in like a flood" spoken of in Ezekiel that shall cover the mountains:

1. [1 Samuel 26:20](#)
Now therefore, let not my **blood** fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the **mountains**.
[1 Samuel 26:19-21](#) (in Context) [1 Samuel 26](#) (Whole Chapter) [Other Translations](#)
2. [Isaiah 34:3](#)
Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the **mountains** shall be melted with their **blood**.
[Isaiah 34:2-4](#) (in Context) [Isaiah 34](#) (Whole Chapter) [Other Translations](#)
3. [Ezekiel 22:9](#)
In thee are men that carry tales to shed **blood**: and in thee they eat upon the **mountains**: in the midst of thee they commit lewdness.
[Ezekiel 22:8-10](#) (in Context) [Ezekiel 22](#) (Whole Chapter) [Other Translations](#)
4. [Ezekiel 32:6](#)
I will also water with thy **blood** the land wherein thou swimst, even to the **mountains**; and the rivers shall be full of thee.
[Ezekiel 32:5-7](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)
5. [Ezekiel 39:17](#)
And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the **mountains** of Israel, that ye may eat flesh, and drink **blood**.
[Ezekiel 39:16-18](#) (in Context) [Ezekiel 39](#) (Whole Chapter) [Other Translations](#)
6. [Revelation 8:8](#)
And the second angel sounded, and as it were a great **mountain** burning with fire was cast into the sea: and the **third part** of the sea became **blood**;
[Revelation 8:7-9](#) (in Context) [Revelation 8](#) (Whole Chapter) [Other Translations](#)

Consider the following verses for "deal with son":

1. [Genesis 21:23](#)
Now therefore swear unto me here by God that thou wilt not **deal** falsely **with** me, nor **with** my **son**, nor **with** my **son's son**: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.
2. [Genesis 47:29](#)
And the time drew nigh that Israel must die: and he called his **son** Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and **deal** kindly and truly **with** me; bury me not, I pray thee, in Egypt:
3. [Exodus 21:9](#)
And if he have betrothed her unto his **son**, he shall **deal with** her after the manner of daughters.

4. [2 Kings 21:6](#)
And he made his **son** pass through the fire, and observed times, and used enchantments, and used **dealt with** familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.
5. [2 Chronicles 19:11](#)
And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the **son** of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. **Deal** courageously, and the Lord shall be **with** the good.
6. [2 Chronicles 33:6](#)
And he caused his children to pass through the fire in the valley of the **son** of Hinnom: also he observed times, and used enchantments, and used witchcraft, and **dealt with** a familiar spirit, and **with** wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.
7. [Ezekiel 23:25](#)
And I will set my jealousy against thee, and they shall **deal** furiously **with** thee: they shall take away thy nose [Why "nose"?—a clue: (the wit) "**ness**" —"[...akin to OE *nasu* nose—more at NOSE] (bef. 12c) : CAPE, PROMONTORY ("pro-(de)Mon-Tory" [the "before" Man torus ("tore us")]) **1 a** : a high point of land or rock projecting into a body of water **b** : a prominent **mass of land overlooking** [relates to the "nose"] or **projecting into** [relates to the "ear"] a lowland **2** : a bodily prominence] 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. [All clues to something "greater"!]
8. [Luke 2:48](#)
And when they saw him, they were amazed: and his mother said unto him, **Son**, why hast thou thus **dealt with** us? behold, thy father and I have sought thee sorrowing.
9. [Hebrews 12:7](#)
If ye endure chastening, **God dealeth with you as with sons**; for what **son** is he whom the father chasteneth not?



Covenant insists that there be a "God" when what we have is a Father. Covenant takes the lower road which leads to "perdition." Fatherhood takes us "Hi, Er" ("**higher**"). Fatherhood makes us ONE (with Father and with each other). It is a "real"-ationship of **equals**—a "family." Covenant insists upon there being a "great" and a "small." Some of you may be thinking that that is a good thing—if you consider yourself the "great." But, in covenant, "we" are all the same and the distinction lies between "God" and "man"—not between us as individuals.

The paradox (that always exists) is that, from a "certain" perspective, there will always be the counter-balance of "GOOD" with "EVIL" [**"LIVE"**], "great" with "small"—i.e. Father with His Son ["us"—the "fragments" of Himself]. But He ("THEY") are **each** of us as **equals**. We cannot exist without it. But Father wants us to be free of restraints—free of the "in"-Box (the "**limited**") experience—i.e. like the treasured and valued thing we grown-ups "collect" and possess but never "use" because we see more value in "pre-serving" it (often, in a box)—i.e. the statu(t)es of "LIMITATION." **But "the child" plays with its treasure**, seeing value only in the "**use**" of a thing. And Father is, now, "the child." Merry [not "**mar-ry**"] Christ**mass**!

[November 5, 2013: Covenant (a "rock") may be a strong foundation for a "house," but a "**home**" is built upon LOVE (the "**sand**")!]

I was just thinking (“visualizing,” actually) about a round trash barrel on wheels. I was wondering what the optimal number of wheels would be if you were trying to move the “heavily” [variant of “heavenly”] laden [“loaded”] barrel—especially down or up a ramp(art)? In my mind, the number is 1 **and** 4 (possibly, 2 if positioned opposite of each other for up and down movement but not movement across or diagonal).

The poor enjoy for free what the “royals” have to pay to protect—their “privacy.”
The “homeless,” as a whole, have what no other group has—total anonymity.

“Grace is a **good** teacher.”

—Joseph Prince

I was looking up the word “twilight” to explore its meaning and I saw some other definitions that made me realize that “**tw**” words are words that represent a “TODDLER’s” way of pronouncing “**tr**” words:

- twenty → trinity
- twig → trig(ometry) or trig(ger)
- twilight → try light
- twill → trill
- twinned → trend

Twi \ˈchwē, chə-ˈwē, ˈtwē, ˈchē [the many ways for a “toddle Er” to say “tree”] \ *n* (ca. 1874) **1** : a dialect of Akan [variant of Anak/Achan/ “A can”] **2** : a literary language based on the Twi dialect and used by the Akan-speaking peoples (as the Ashanti)

twilight—*n*, *often attrib* (15c) **1** : the light from the sky between full night and sunrise or between sunset and full night produced by diffusion of sunlight through the atmosphere and its dust [imagery of a “sieve”] **2 a** : an intermediate state that is not **clearly** defined <lived in the ~ of neutrality—Newsweek> **b** : a period of decline <the ~ of a great career>

twilight glow—*n* (ca. 1960) : airglow seen at twilight

1twin—*adj* [ME, fr. OE **twinn** twofold, two by two; akin to ON **tvinnr** two by two, OE *twā* two] (bef. 12c) **1** : born with one other or as a pair at one birth <~ brother> <~ girls> **2 a** : made up of two similar, related, or connected members or parts : DOUBLE **b** : **paired in a close or necessary relationship** : MATCHING **c** : having or consisting of two identical units **d** : being one of a pair [sounds like “cards”]

2twin—*vb* **twinned; twin-ning** *vt* (14c) **1** : to bring together in close association : COUPLE **2** : DUPLICATE, MATCH *~vi* **1** : to bring forth twins **2** : to grow as a twin crystal

3twin—*n* (15c) **1 a** : either of two offspring produced at a birth **b pl, cap** : GEMINI **2** : one of two persons or things **closely** related to or resembling each other **3** : a compound crystal composed of two or more crystals or parts of crystals of the same kind that are grown together in a specific manner—**twin-ship** *n*

November 4, 2013

It doesn't matter who you are, what's going on in your life, what people do or don't say about you—it doesn't matter what color you are, or what religious affiliation you lay claim to—it doesn't matter if you are male or female, gay or straight—whatever the description you use to describe yourself or others use to describe you—

YOU ARE THE GOOD THING IN FATHER'S LIFE!!!!!!!!!!

And you bring Him much pleasure!

Religion—"man's" **conception** of spirituality—makes that fact so complicated. Do this, do that, don't do this, don't do that, this is "forbidden," etc, etc, etc...and the list goes on! **When Father just says, "BE!"**

I loved World War Z. And I remember what the Israeli character said about the "10th man." In the movie, the Israeli official said that the Israeli's had adopted a rule called the "10th man." Simply stated: If ten men are given information about something that could have negative repercussions on the nation, and nine of them agree that there is no threat, then it is the duty of the 10th man to disagree. **"The tenth man has to start digging under the assumption that the other nine are wrong."**

I believe that this "tenth man" is the same imagery we see every day in those we consider to be "deviant." They disobey the rules, live against the grain of mainstream society, and are a total annoyance! And, for the most part, they keep the rest of us "sharp" and "on our toes," so to speak. They keep life from being the hum-drum, boring existence that would exist like a clip from the book-movie "*A Wrinkle In Time*"—where (in the alternate universe/planet) everyone did everything at the same pace, same rhythm, same time, etc. In the film, anyone who deviated from the "set" pace to "march to the beat of a different drum" was punished with "reprogramming." Their "perfect" society portrayed "*The Stepford Wives*" on a **different** level.

Cain—STRONG'S 7014 (Qayin ["Q" is the gene-"pool" with diving-board; and "ayin" is AIN being pierced by "lambda"], *kah'-yin*)—the "same as 7013 (with a play upon the affinity to 7069); *Kajin*, the name of the first child, also of a place in Palestine, and of an Oriental tribe:—Cain, Kenite (-s).

STRONG'S 7013 (*qayin, kah'-yin*)—"from 6969 in the orig. sense of *fixity*; a *lance* (as *striking fast*):—spear.

STRONG'S 6969 (*qûwn, koon* ["rac(e)coon"])—"a primitive root; to *strike* a **musical** note, i.e. *chant* or *wail* (at a funeral):—lament, mourning woman.

STRONG'S 7069 (*qânâh, kaw-naw'*)—a primitive root; to *erect* [without the "shun"], i.e. *create*; by extens. to *procure*, espec. by purchase (caus. *sell*); by impl. to *own*:—attain, buy (-er), teach to keep cattle, get, provoke to jealousy, possess (-or), purchase, recover, redeem, x surely, x verily.

STRONG'S 2535 (*Kain, kah'-in*)—of Heb. origin [7014]; *Cain*, (i.e. *Cajin*), the son of Adam:—Cain.

Lucifer—STRONG'S 1966 (*hèylêl, hay-lale'*)—from 1984 (in the sense of *brightness*); the

As I was flipping the pages of the Webster's Dict., I saw the word "arcane" and realized the "pun" on the name "Cain":

arcane—adj [L *arcanus*] (1547) "known or knowable only to one having the key [of "David"? cf. Isaiah 22:22] : SECRET <~ [w]rites>

morningstar:—lucifer.

STRONG'S 1984 (hâlal, *haw-lal'*)—a primitive root; to *be clear* (orig. of sound, but usually of color); to *shine*; hence, to *make a show*, to *boast*; and thus to be (clamorously) *foolish*; to *rave*; caus. to *celebrate*; also to *stultify*:—(make) *boast* (self), *celebrate*, *commend*, (deal, make), *fool* (-ish, -ly), *glory*, *give* (light), *be* (make, feign self) *mad* (against), *give in marriage*, (sing, be worthy of) *praise*, *rage*, *renowned*, *shine*.

“Our foe did not come only to destroy our things or our people. They came to desecrate a way of life. To foul our beliefs...trample our freedom. And in this, not only did they fail, they granted us the greatest gift—a chance at our rebirth. We will rise...renewed...stronger and united. This is our time...our chance to get back to the best of who we are....to lead by example with the dignity, integrity and honor [“hone Or”—“Or” is the “great” Er / “Ar” is the LAW-Er] that built this country and which will build it once again.”

—*Olympus Has Fallen*

Ron Philips said, “Only physical beings have authority on the earth. Satan [“accuser”] cannot do anything except what we allow.” What many haven’t realized is that it is **NOT** the “negative” sectors of any society, but it is the “church” (or “religious”) and the “judicial” sectors that are “doing” the **accusing**! It is those who believe themselves to be in the “right” that look for and find “fault” with their “brothers.” Many are constantly praying and telling Father all about what His “wayward” SEED are “doing” in the “dark”—i.e. “destroying” the “life” in the hole (of the ground that we are buried [hidden] in) so that the “roots” can grow and the tree break free of the earth to reach like the tower of Babel towards the sky where “God” dwells.

I believe that many (not all), laymen and clergy, have a **great fear** that “God” is not in control—that the “Devil” is. And the “fear” of the clergy is being felt by the laymen which “accents” their fears. The truth is: Father is, and has always been “**in**” control—He never lost it. Nothing takes place without His “**doing**”!

“In Him we live, and move, and have our being.” (Acts 17:28)

I hear many saying that the Devil’s doing this and the Devil’s doing that—that’s why they “have to hate him so” [as goes the words to the song “Let the Sun Shine In”]. Well, that “**Devil**” you hate so much is still **Father**! In that disguise, He is seen by us in, probably, the same way some teens see a **disciplinarian**. And no harm is truly done—not “really”! This existence is not the “real” one. It’s the “shadow” of the real—the “death” phase before “birth.”

November 5, 2013

Saturday was my brother, David’s, 61st birthday. I made him a Sock-It-To-Me cake (but without the filling; he likes it better that way). As I was blending it, I looked for the texture that lets me know it’s well blended and “aerated” enough to go into the oven. It never quite got there, though I blended it nearly an extra minute. The weather had changed and the change had an effect upon my

baking. The cake turned out well, but it didn't "rise" as high as it could have. But it was still "light" and "fluffy," so I won't complain.

CHANGE! Change can not only be stressful, but it can be "scary"! We, often, experience a feeling of "dread" whenever we know that a change is coming. Some may even feel anxiety. And it doesn't matter if it's a "good" change that is happily anticipated (such as a "marriage" or the "birth" of a child) or a "bad" change that we would prefer to ward off (such as "imprisonment"), it still arouses certain feelings inside of us that can have negative side-effects in our bodies.

- How does the church react to change?
- How did Father react to change?
- What are the dynamics of change? (**Refer to complete Einstein equation**)
- What are the dynamics of a Father-sized change? (**Refer to $e = mc^2$**)

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."

I believe we experience those emotions because Father did. To **never** be one's self? What emotions would that evoke in each of us, if "necessity" demanded it? Father's thoughts might have gone along this line:

- What if I don't like it and I've given My life which I cannot "take" back because that would mean their death?
- What if they "refuse"? Could I ever go back to just being "alone"?
- What if...? What if...?

What if I show them what they mean to Me? If I let them feel my emptiness, **and** experience my joy—**then** they will stay.

And I will **never, ever** be alone!!

But will they love Me for Me? Would they love Me if they really could **"see"**

Who I Am?

Isaiah 53:2,

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

As I am typing this, I am listening to Tamela Mann singing "Take Me to the King." It is imagery of Father's view of Himself as the "pauper"—"**we**" are the KING.

Take Me To The King (By Kirk Franklin)

Take me to the King
I don't have much to bring
My heart is torn in pieces
It's my offering
Take me to the King

Truth is I'm tired
Options are few
I'm trying to pray
But where are you?
I'm all church'd out
Hurt and abused
I can't fake
What's left to do?

Truth is I'm weak
No strength to fight
No tears to cry
Even if I tried
But still my soul
Refuses to die
One touch will change my life

Take me to the King
I don't have much to bring
My heart's torn in pieces
It's my offering

Lay me at the throne
Leave me there alone
To gaze upon Your glory
And **sing to You this song**
Please take me to the King

Truth is it's time
To stop playing these games
We need a word
For the people's pain

So Lord speak right now
Let it fall like rain (oh, yeah)
We're desperate
We're chasing after you

No rules, no religion
I've made my decision
To run to You
The healer that I need

Take me to the King
I don't have much to bring
My heart's torn to pieces
It's my offering

Lay me at the throne
Leave me there alone
To gaze upon Your glory
And to sing to You this song

Take me to the...

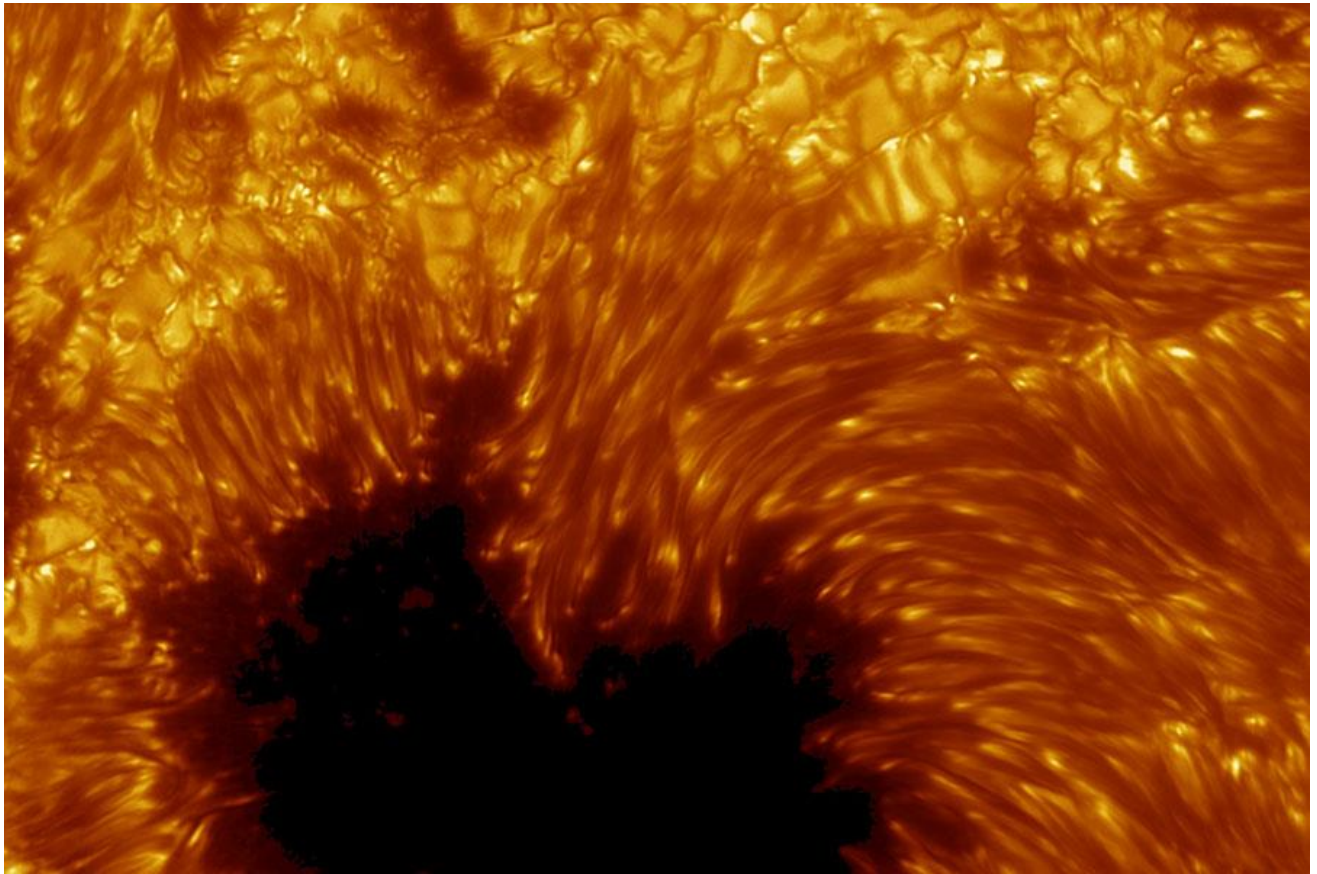
Lord we're in the way
We keep making mistakes
The Glory's not for us
It's all for You

Take me to the King
I don't have much to bring
My heart's torn to pieces
It's my offering

Lay me at the throne
Leave me there alone
To gaze upon Your glory
And sing to You this song

Take me to the King (3x)

**“Come in close. Closer. Because the more you think you see,
the easier it’ll be to fool you.”—*Now You See Me***



Peer into the darkness, because “the farther back you look, the farther further you will see.”

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**.”

1 Samuel 6:19, “And he smote the men of Bethshemesh, because they had **looked into** the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.”

John 20:11, “But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and **looked into** the sepulchre,”

Ezekiel 21:21, “For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he **looked in** the liver **[the live Er]**.”

Isaiah 22:8, “And he discovered the covering of Judah, and thou didst **look in** that day to the armour of the house of the forest.”

The other day I changed the music on my website's second page to "Dark Side" by Kelly Clarkson. A question is asked in the song: "Everybody's got a dark side. Do you love me, can you love mine [the "hole" containing "great" treasure]?" I believe that is Father's question to each of us: "Can you love mine?" Can you? **Do we only love "perfection" [Psalm 19:12, "Who can understand his errors? cleanse thou me from secret faults."]?** Can we love in the worst of moments those we claim to love "for better, for worst, in richer, in poorer, 'till' death do us part"?

We all have a dark side because it is in our nature. Father placed it there to show us that no one, no thing, no "God" is picture-perfect—as the head, so goes the body:

"The whole head is sick, and the whole heart faint."

(Isaiah 1:5)

[And...] "The Body cannot live without the mind."—the Matrix

That **is** the body of "Christ."

[Romans 3:23](#)

For **all** have sinned, and **come** short of the glory of God; [sentence ends with a "wink"]

Hebrews 10:5-14,

⁵ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me [the "body" called the "Christ"]:

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

⁸ **Above when** he said [no punctuation after "above"], Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

⁹ Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.**

¹⁰ By the which will we are **sanctified through the offering of the body of Jesus Christ once for all.**

¹¹ And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

¹³ From henceforth expecting till his enemies be made his footstool.

¹⁴ **For by one offering he hath perfected for ever them that are sanctified.**

2 Corinthians 5 (KJV)

¹ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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. [cf. Job 1:21/1 Timothy 6:7]

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.

⁵ Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

⁶ Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

⁷ (For we walk by faith, not by sight:) ["smiley" face placed at the end of this sentence]

⁸ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

⁹ Wherefore we labour, that, whether present or absent, we may be accepted of him [this is Father speaking in the plural—the “few” counting as the “many” and the “many” as the “few”].

¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

¹¹ Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

¹² For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

¹³ For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

¹⁴ For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

¹⁵ And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

¹⁶ Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Hebrews 9

¹ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

² For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

³ And after the second veil, the tabernacle which is called the Holiest of all;

⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

⁵ And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

⁷ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

⁸ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

⁹ Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

¹⁰ Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

¹¹ But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

¹² Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

¹⁵ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

¹⁶ For where a testament is, there must also of necessity be the death of the testator.

¹⁷ For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

¹⁸ Whereupon neither the first testament was dedicated without blood.

¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

²⁰ Saying, This is the blood of the testament which God hath enjoined unto you.

²¹ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

²⁵ Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

²⁶ For then must he often have suffered since the foundation of the world: but now once **in the end** of the world hath he appeared to **put away** ["divorce"? "hide"?] sin by the sacrifice of himself.

²⁷ And as it is appointed unto men once to die, but after this the judgment:

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Romans 5 (KJV)

¹ Therefore being justified by faith, we have peace with God through our 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: **:(→ ☹ (: → backwards ☺**
¹³ **[**For until the law sin was in the world: **]** but sin is not imputed when there is no law.
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 **[unusual way to word this]**. 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. **]** **[Cyclop's "smile"]**
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.

Romans 8:34,

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." **[“Intercession” is the act of “inter seeding” → making MORE “fragments” // the ECHO of “resonance” is the SOUND of the “division” = “multiplication”! cf. Matt. 14/Mark 8/ Luke 9/John 6/Mark 6—in verses 12-13 (DNA imagery) some “thing” new came “in” kicking-out the “old”]** **[A NOTE on fragmentation: Islam “splintered” into 3 parts; Christianity into “many” parts (“denominations” → “denom” — “demon” → “deman(d)”)]**

“Desire means I’m willing to sacrifice for it.”

—Bill Winston

VERSE OF THE DAY (November 5, 2013)—BibleGateway.com

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

[Romans 13:6 KJV](#)

VERSE OF THE DAY (November 4, 2013)—BibleGateway.com

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. [2 Corinthians 3:6 KJV](#)

“We are, each of us, a multitude.”—Carl Sagan

“Multitude” (255—not all are “numbered” here)

1. [Genesis 16:10](#)

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for **multitude**.

[Genesis 16:9-11](#) (in Context) [Genesis 16](#) (Whole Chapter) [Other Translations](#)

2. [Genesis 28:3](#)

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be **a multitude** of people;

[Genesis 28:2-4](#) (in Context) [Genesis 28](#) (Whole Chapter) [Other Translations](#)

3. [Genesis 30:30](#)

For it was little which thou hadst before I came, and it is now increased unto **a multitude**; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

[Genesis 30:29-31](#) (in Context) [Genesis 30](#) (Whole Chapter) [Other Translations](#)

4. [Genesis 32:12](#)

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for **multitude**.

[Genesis 32:11-13](#) (in Context) [Genesis 32](#) (Whole Chapter) [Other Translations](#)

5. [Genesis 48:4](#)

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee **a multitude** of people; and will give this land to thy seed after thee for an everlasting possession.

[Genesis 48:3-5](#) (in Context) [Genesis 48](#) (Whole Chapter) [Other Translations](#)

6. [Genesis 48:16](#)

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into **a multitude** in the midst of the earth.

[Genesis 48:15-17](#) (in Context) [Genesis 48](#) (Whole Chapter) [Other Translations](#)

7. [Genesis 48:19](#)

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become **a multitude** of nations.

[Genesis 48:18-20](#) (in Context) [Genesis 48](#) (Whole Chapter) [Other Translations](#)

8. [Exodus 12:38](#)
And **a mixed multitude** went up also with them; and flocks, and herds, even very much cattle.
[Exodus 12:37-39](#) (in Context) [Exodus 12](#) (Whole Chapter) [Other Translations](#)
9. [Exodus 23:2](#)
Thou shalt not follow **a multitude** to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:
[Exodus 23:1-3](#) (in Context) [Exodus 23](#) (Whole Chapter) [Other Translations](#)
10. [Leviticus 25:16](#)
According to **the multitude** of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.
[Leviticus 25:15-17](#) (in Context) [Leviticus 25](#) (Whole Chapter) [Other Translations](#)
11. [Numbers 11:4](#)
And the **mixt multitude** that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?
[Numbers 11:3-5](#) (in Context) [Numbers 11](#) (Whole Chapter) [Other Translations](#)
12. [Numbers 32:1](#)
Now the children of Reuben and the children of Gad had a **very great multitude** of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;
[Numbers 32:1-3](#) (in Context) [Numbers 32](#) (Whole Chapter) [Other Translations](#)
13. [Deuteronomy 1:10](#)
The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for **multitude**.
[Deuteronomy 1:9-11](#) (in Context) [Deuteronomy 1](#) (Whole Chapter) [Other Translations](#)
14. [Deuteronomy 10:22](#)
Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for **multitude**.
[Deuteronomy 10:21-22](#) (in Context) [Deuteronomy 10](#) (Whole Chapter) [Other Translations](#)
15. [Deuteronomy 28:62](#)
And ye shall be left few in number, whereas ye were as the stars of heaven for **multitude**; because thou wouldest not obey the voice of the Lord thy God.
[Deuteronomy 28:61-63](#) (in Context) [Deuteronomy 28](#) (Whole Chapter) [Other Translations](#)
16. [Joshua 11:4](#)
And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in **multitude**, with horses and chariots very many.
[Joshua 11:3-5](#) (in Context) [Joshua 11](#) (Whole Chapter) [Other Translations](#)
17. [Judges 4:7](#)
And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and **his multitude**; and I will deliver him into thine hand.
[Judges 4:6-8](#) (in Context) [Judges 4](#) (Whole Chapter) [Other Translations](#)
18. [Judges 6:5](#)
For they came up with their cattle and their tents, and they came as grasshoppers for **multitude**; for both they and their camels were without number: and they entered into the land to destroy it.
[Judges 6:4-6](#) (in Context) [Judges 6](#) (Whole Chapter) [Other Translations](#)

19. [Judges 7:12](#)
And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for **multitude**; and their camels were without number, as the sand by the sea side for **multitude**.
[Judges 7:11-13](#) (in Context) [Judges 7](#) (Whole Chapter) [Other Translations](#)
20. [1 Samuel 13:5](#)
And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in **multitude**: and they came up, and pitched in Michmash, eastward from Bethaven.
[1 Samuel 13:4-6](#) (in Context) [1 Samuel 13](#) (Whole Chapter) [Other Translations](#)
21. [1 Samuel 14:16](#)
And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, **the** **multitude** melted away, and they went on beating down one another.
[1 Samuel 14:15-17](#) (in Context) [1 Samuel 14](#) (Whole Chapter) [Other Translations](#)
22. [2 Samuel 6:19](#)
And he dealt among all the people, even among the **whole** **multitude** of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.
[2 Samuel 6:18-20](#) (in Context) [2 Samuel 6](#) (Whole Chapter) [Other Translations](#)
23. [2 Samuel 17:11](#)
Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for **multitude**; and that thou go to battle in thine own person.
[2 Samuel 17:10-12](#) (in Context) [2 Samuel 17](#) (Whole Chapter) [Other Translations](#)
24. [1 Kings 3:8](#)
And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for **multitude**.
[1 Kings 3:7-9](#) (in Context) [1 Kings 3](#) (Whole Chapter) [Other Translations](#)
25. [1 Kings 4:20](#)
Judah and Israel were many, as the sand which is by the sea in **multitude**, eating and drinking, and making merry.
[1 Kings 4:19-21](#) (in Context) [1 Kings 4](#) (Whole Chapter) [Other Translations](#)
126. [Ezekiel 32:16](#)
This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all **her** **multitude**, saith the Lord God.
[Ezekiel 32:15-17](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)
127. [Ezekiel 32:18](#)
Son of man, wail for **the** **multitude** of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.
[Ezekiel 32:17-19](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)
128. [Ezekiel 32:20](#)
They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all **her** **multitudes**.
[Ezekiel 32:19-21](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)
129. [Ezekiel 32:24](#)

There is Elam and all **her multitude** round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

[Ezekiel 32:23-25](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

130. [Ezekiel 32:25](#)

They have set her a bed in the midst of the slain with all **her multitude**: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

[Ezekiel 32:24-26](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

131. [Ezekiel 32:26](#)

There is Meshech, Tubal, and all **her multitude**: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

[Ezekiel 32:25-27](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

132. [Ezekiel 32:31](#)

Pharaoh shall see them, and shall be comforted over all **his multitude**, even Pharaoh and all his army slain by the sword, saith the Lord God.

[Ezekiel 32:30-32](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

133. [Ezekiel 32:32](#)

For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all **his multitude**, saith the Lord God.

[Ezekiel 32:31-32](#) (in Context) [Ezekiel 32](#) (Whole Chapter) [Other Translations](#)

134. [Ezekiel 39:11](#)

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all **his multitude**: and they shall call it The valley of Hamongog.

[Ezekiel 39:10-12](#) (in Context) [Ezekiel 39](#) (Whole Chapter) [Other Translations](#)

135. [Ezekiel 47:9](#)

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be **a very great multitude** of fish, because these waters shall come thither [**“tithē Er” with “breath”**]: for they shall be healed; and every thing shall live whither the river cometh.

[Ezekiel 47:8-10](#) (in Context) [Ezekiel 47](#) (Whole Chapter) [Other Translations](#)

136. [Daniel 10:6](#)

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of **a multitude**.

[Daniel 10:5-7](#) (in Context) [Daniel 10](#) (Whole Chapter) [Other Translations](#)

137. [Daniel 11:10](#)

But his sons shall be stirred up, and shall assemble **a multitude** of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

[Daniel 11:9-11](#) (in Context) [Daniel 11](#) (Whole Chapter) [Other Translations](#)

138. [Daniel 11:11](#)
And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth **a great multitude**; but **the multitude** shall be given into his hand.
[Daniel 11:10-12](#) (in Context) [Daniel 11](#) (Whole Chapter) [Other Translations](#)
139. [Daniel 11:12](#)
And when he hath taken away **the multitude**, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.
[Daniel 11:11-13](#) (in Context) [Daniel 11](#) (Whole Chapter) [Other Translations](#)
140. [Daniel 11:13](#)
For the king of the north shall return, and shall set forth **a multitude** greater than the former, and shall certainly come after certain years with a great army and with much riches.
[Daniel 11:12-14](#) (in Context) [Daniel 11](#) (Whole Chapter) [Other Translations](#)
141. [Hosea 9:7](#)
The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for **the multitude** of thine iniquity, and the great hatred.
[Hosea 9:6-8](#) (in Context) [Hosea 9](#) (Whole Chapter) [Other Translations](#)
142. [Hosea 10:1](#)
Israel is an empty vine, he bringeth forth fruit unto himself: according to **the multitude** of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.
[Hosea 10:1-3](#) (in Context) [Hosea 10](#) (Whole Chapter) [Other Translations](#)
143. [Hosea 10:13](#)
Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in **the multitude** of thy mighty men.
[Hosea 10:12-14](#) (in Context) [Hosea 10](#) (Whole Chapter) [Other Translations](#)
144. [Joel 3:14](#)
Multitudes, **multitudes** [no article, no gender distinction, no description] in the valley of decision: for the day of the Lord is near in the valley of decision.
[Joel 3:13-15](#) (in Context) [Joel 3](#) (Whole Chapter) [Other Translations](#)
145. [Micah 2:12](#)
I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of **the multitude** of men.
[Micah 2:11-13](#) (in Context) [Micah 2](#) (Whole Chapter) [Other Translations](#)
146. [Nahum 3:3](#)
The horseman lifteth up both the bright sword and the glittering spear: and there is **a multitude** of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:
[Nahum 3:2-4](#) (in Context) [Nahum 3](#) (Whole Chapter) [Other Translations](#)
147. [Nahum 3:4](#)
Because of **the multitude** of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.
[Nahum 3:3-5](#) (in Context) [Nahum 3](#) (Whole Chapter) [Other Translations](#)
148. [Zechariah 2:4](#)

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:

[Zechariah 2:3-5](#) (in Context) [Zechariah 2](#) (Whole Chapter) [Other Translations](#)

149. [Matthew 4:25](#)

And there followed him **great multitudes** of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

[Matthew 4:24-25](#) (in Context) [Matthew 4](#) (Whole Chapter) [Other Translations](#)

150. [Matthew 5:1](#)

And seeing **the multitudes**, he went up into a mountain: and when he was **set**, his disciples came unto him:

[Matthew 5:1-3](#) (in Context) [Matthew 5](#) (Whole Chapter) [Other Translations](#)

226. [John 5:13](#)

And he that was healed wist not who it was: for Jesus had **conveyed** himself away, **a multitude** being in that place.

[John 5:12-14](#) (in Context) [John 5](#) (Whole Chapter) [Other Translations](#)

227. [John 6:2](#)

And **a great multitude** followed him, because they saw his miracles which he did on them that were diseased.

[John 6:1-3](#) (in Context) [John 6](#) (Whole Chapter) [Other Translations](#)

228. [John 21:6](#)

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for **the multitude** of fishes.

[John 21:5-7](#) (in Context) [John 21](#) (Whole Chapter) [Other Translations](#)

229. [Acts 2:6](#)

Now when this was **noised abroad**, **the multitude came together**, and **were confounded**, because that every man heard them speak in his own language.

[Acts 2:5-7](#) (in Context) [Acts 2](#) (Whole Chapter) [Other Translations](#)

230. [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**.

[Acts 4:31-33](#) (in Context) [Acts 4](#) (Whole Chapter) [Other Translations](#)

231. [Acts 5:14](#)

And believers were the more added to the Lord, **multitudes** [no article, no gender distinction, no description] both of men and women.)

[Acts 5:13-15](#) (in Context) [Acts 5](#) (Whole Chapter) [Other Translations](#)

232. [Acts 5:16](#)

There came also **a multitude** out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[Acts 5:15-17](#) (in Context) [Acts 5](#) (Whole Chapter) [Other Translations](#)

233. [Acts 6:2](#)

Then the twelve called **the multitude** of the disciples unto them, and said, **It is not reason that we should leave the word of God, and serve tables.**

[Acts 6:1-3](#) (in Context) [Acts 6](#) (Whole Chapter) [Other Translations](#)

234. [Acts 6:5](#)

And the saying pleased **the whole multitude**: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

[Acts 6:4-6](#) (in Context) [Acts 6](#) (Whole Chapter) [Other Translations](#)

235. [Acts 13:45](#)

But when the Jews saw **the multitudes**, they were filled with envy, and spake against those things which were spoken by Paul, **contradicting** and blaspheming.

[Acts 13:44-46](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

236. [Acts 14:1](#)

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that **a great multitude** both of the Jews and also of the Greeks believed.

[Acts 14:1-3](#) (in Context) [Acts 14](#) (Whole Chapter) [Other Translations](#)

237. [Acts 14:4](#)

But **the multitude** of the city **was divided**: and part held with the Jews, and part with the apostles.

[Acts 14:3-5](#) (in Context) [Acts 14](#) (Whole Chapter) [Other Translations](#)

238. [Acts 15:12](#)

Then **all the multitude** kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

[Acts 15:11-13](#) (in Context) [Acts 15](#) (Whole Chapter) [Other Translations](#)

239. [Acts 15:30](#)

So when they were dismissed, they came to Antioch: and when they had gathered **the multitude** together, they delivered the epistle:

[Acts 15:29-31](#) (in Context) [Acts 15](#) (Whole Chapter) [Other Translations](#)

240. [Acts 16:22](#)

And **the multitude** rose up together against them: and the magistrates **rent** off their clothes [they **couldn't pay the "bill"**], and commanded to beat them.

[Acts 16:21-23](#) (in Context) [Acts 16](#) (Whole Chapter) [Other Translations](#)

241. [Acts 17:4](#)

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks **a great multitude**, and of the chief women not a few.

[Acts 17:3-5](#) (in Context) [Acts 17](#) (Whole Chapter) [Other Translations](#)

242. [Acts 19:9](#)

But when **divers** were hardened, and believed not, but spake evil of that way before **the multitude**, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

[Acts 19:8-10](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

243. [Acts 19:33](#)

And they drew Alexander out of the **multitude**, the Jews putting him forward. And Alexander **beckoned with the hand**, and would have made his defence unto the people.

[Acts 19:32-34](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

244. [Acts 21:22](#)

What is it therefore? **the multitude must needs** come together: for they will hear that thou art come.

[Acts 21:21-23](#) (in Context) [Acts 21](#) (Whole Chapter) [Other Translations](#)

245. [Acts 21:34](#)
And some cried one thing, some another, among **the multitude**: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
[Acts 21:33-35](#) (in Context) [Acts 21](#) (Whole Chapter) [Other Translations](#)
246. [Acts 21:36](#)
For **the multitude** of the people followed after, crying, Away with him.
[Acts 21:35-37](#) (in Context) [Acts 21](#) (Whole Chapter) [Other Translations](#)
247. [Acts 23:7](#)
And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and **the multitude** was divided.
[Acts 23:6-8](#) (in Context) [Acts 23](#) (Whole Chapter) [Other Translations](#)
248. [Acts 24:18](#)
Whereupon certain Jews from Asia found me purified in the temple, neither with **multitude** [no article, no gender distinction, no description], nor with tumult.
[Acts 24:17-19](#) (in Context) [Acts 24](#) (Whole Chapter) [Other Translations](#)
249. [Acts 25:24](#)
And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all **the multitude** of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.
[Acts 25:23-25](#) (in Context) [Acts 25](#) (Whole Chapter) [Other Translations](#)
250. [Hebrews 11:12](#)
Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in **multitude**, and as the sand which is by the sea shore innumerable.
[Hebrews 11:11-13](#) (in Context) [Hebrews 11](#) (Whole Chapter) [Other Translations](#)
251. [James 5:20](#)
Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide **a multitude** of sins.
[James 5:19-20](#) (in Context) [James 5](#) (Whole Chapter) [Other Translations](#)
252. [1 Peter 4:8](#)
And above all things have fervent charity among yourselves: for charity shall cover **the multitude** of sins.
[1 Peter 4:7-9](#) (in Context) [1 Peter 4](#) (Whole Chapter) [Other Translations](#)
253. [Revelation 7:9](#)
After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
[Revelation 7:8-10](#) (in Context) [Revelation 7](#) (Whole Chapter) [Other Translations](#)
254. [Revelation 17:15](#)
And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and **multitudes**, and nations, and tongues.
[Revelation 17:14-16](#) (in Context) [Revelation 17](#) (Whole Chapter) [Other Translations](#)
255. [Revelation 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.

The MATRIX

Morpheus: Do you want to know what “it” is? The Matrix is everywhere. It is all around us. Even now, in this very room. You can see it when you look out your window or when you turn on your television. You can feel it when you go to work, when you go to church, when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth.

Neo: What truth?

Morpheus: That you are a slave, Neo. Like everyone else, you were born into bondage, born into a prison that you cannot smell or taste or touch. **A prison...for your mind.** Unfortunately, no one can be told what the Matrix is. You have to see it for yourself. This is your last chance. After this, there is no turning back. You take the blue pill, the story ends, you wake up in your bed and believe whatever you want to believe. You take the red pill, you stay in Wonderland and I show you how deep the rabbit hole goes. Remember...all I’m offering is the truth. Nothing more. Follow me.

—————
Morpheus: Have you ever had a dream, Neo, that you were so sure was real? What if you were unable to wake from that dream? How would you know the difference between the dream world and the real world?

Neo: This can’t be.

Morpheus: Be what? Be real?

—————
Morpheus: This is the Construct. **[Morpheus and Neo stand in an “emptiness” of “light”]** It’s our loading program. We can load anything, from clothing to equipment, weapons, training simulations...anything we need.

Neo: Right now we’re inside a computer program?

Morpheus: Is it really so hard to believe? Your clothes are different. The plugs in your arms and head [your body] are gone. Your hair has changed. Your appearance now is what we call “residual self-image.” It is the mental projection of your digital self.

Neo (touching one of a pair of “chairs” placed in front of an old television set): This...this isn’t real.

Morpheus: What is “real”? How do you define “real”? If you’re talking about what you can feel, what you can smell, what you can taste and see, then “real” is simply **electrical signals** interpreted by your brain.

This is the world that you know. The world as it was at the end of the 20th century. It exists now only as part of a neural-interactive simulation that we call the Matrix. **You’ve been living in a dream world,** Neo. This is the world as it exists today. Welcome to the desert of the real. We have only bits and pieces of information. But what we know for certain is that at some point in the early 21st century, all of mankind was united in celebration. We marveled at our own magnificence as we gave birth to AI.

Neo: AI. You mean artificial intelligence.

Morpheus: A singular consciousness that spawned an entire race of machines. We don’t know who struck first, us or them. But we know that it was us that scorched the sky. At the time, they were dependent on solar power and it was believed that they would be unable to survive without an

energy source as abundant as the sun. Throughout human history, we have been dependent on machines to survive. Humph. Fate, it seems, is not without a sense of irony. The human body generates more bioelectricity than a 120-volt battery. And over 25,000 BTUs of body heat. Combined with a form of fusion, the machines had found all the energy they would ever need. There are fields, Neo, endless fields where human beings are no longer born. We are grown. For the longest time, I wouldn't believe it. And then I saw the fields with my own eyes, watched them liquefy the dead so they could be fed intravenously to the living. And standing there, facing the pure, horrifying precision, I came to realize the obviousness of the truth.

What is the Matrix? **CONTROL.** The Matrix is a computer-generated dream world built to keep us under control in order to change a human being into this. [holding a battery up for observation]

Neo: No. I don't believe it. It's not possible.

Morpheus: I didn't say it would be easy, Neo. I just said it would be the truth.

Neo: Stop. Let me out! Let me out! I want out!

[Paradox—without “separation,” individuality will not exist. But a “slave” is someone who is forced to be or do something against their will. When we willingly “give” ourselves to Father we are “Sons” and not “slaves.”]

**“I'm trying to free your mind, Neo. But I can only show you the door.
You're the one who has to walk through it.”**

—The Matrix

“This is a sparring program similar to the programmed reality of the Matrix. It has the same basic rules. Rules like gravity. What you must learn is that these rules are no different than those of a computer system. Some of them can be bent. Others can be broken. Understand? Then hit me, if you can.”

—Morpheus (*The MATRIX*)

“I know you're out there. I can feel you now. I know that you're afraid. You're afraid of us. You're afraid of change. I don't know the future. I didn't come here to tell you how this is going to end. I came here to tell you how it's going to begin. I'm going to hang up this phone. And then I'm going to show these people what you don't want them to see. I'm going to show them a world without you. A world without rules and controls, without borders or boundaries. A world where anything is possible. Where we go from there is a choice I leave to you.”

—Neo (*The MATRIX*)

November 6, 2013

Yesterday, I sat down and actually watched *The Matrix* from start to finish. I had seen the third one when it came out, but not the 1st or 2nd. I don't usually watch TV, nor do I go to the movies that often. I don't have anything against either. I'm just ambivalent. It's good if I do and good if I don't. And if I've seen something before, the "memory" of it comes back when I hear the title and, therefore, "watching" serves no purpose. It merely, "kills" time. Besides, watching TV with my sister, Lee, requires greater "flexibility" than I possess. She can watch four different things at one time and know what's happening on each. She is the ultimate multi-tasker [like the "spray" nozzle of a liquid dispenser]. I prefer to choose one thing to watch, having a more "focused" attention span [like the "stream" nozzle of a liquid dispenser]. But she chooses to watch them all. I, often, forget that we were even watching the "previous" one.

November 7, 2013

When I went to BibleGateway.com today, this verse greeted me as the Verse of the Day:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and **honesty.**" [1 Timothy 2:1-2 KJV](#)

Honesty. That is the word for the day. Why is it that most of us think that it is alright to commit a "little" lie? That goes for all of us—clergy and laymen, business-men and –women, politicians and their constituents, teachers and pupils, judges and lawyers, felons and the "innocent." And if you say, "Why, I would never tell a lie!" Well, guess what—you just did. We have all done it—especially, when we complimented someone for wearing something we would never have worn ourselves. "Oh, I just love that outfit." LIAR. You were really thinking, "I wouldn't be caught dead in THAT!" But you complimented "THAT" anyway. A husband doesn't dare tell his wife that she looks fat in THAT dress—not if he wants to live. And those looking for "promotion" have a tendency to quickly "agree" with their boss even though they may be thinking that what they are doing is "wrong" or, possibly, illegal.

QUESTION:

If everyone was like "YOU" what kind of a deal should "YOU" expect to get?

When my sister bought her first car, about twenty years ago, she traded it in (approx. 15 months later) for a different make and model. She was due a refund from the car finance company that had offered a special type of insurance that they offered their clients in case circumstances would have prevented a buyer from being able to make payments on their vehicles. Since my sister had a 5-year contract on her first car, I calculated that she was due back approx. **72% of \$1,300.** The finance company sent her a check for \$300—telling her that she was only due back **56%.** **The last time I checked, \$300 was not 56% of \$1,300.** [They should have sent her the \$1,000 and kept the \$300 for themselves—that would have been the right thing to do.] So my sister called them. The person at the other end of the 800 number tried to convince my sister, a school teacher, that 56% of 1,300 was 300 and refused to do anything about it. So I called back and talked to someone totally different—even a different gender [but each was definitely "American"]. That person tried to convince me that 56% of 1300 was 300. Now... I knew that one of **the** top major auto FINANCE companies of the U.S. of A. had, at the least, business calculators and employed people who knew how to

use them—but you don't need a calculator to tell you that 300 is not "more than half" of 1300. So at the end of my phone call, I told them that I would just let the Attorney General figure it out for them and hung up. "THEY" called my sister back 5-minutes later and told her that "they" had made a mistake in calculating 56% of 1300 and would be sure to send her the difference. But what about the other 16% they owed her?

Honesty seems to be the "other" guy's responsibility. It's alright if we cause someone else to get a "bad" deal, but we always expect to get a "good" one ourselves. Everyone is quick to yell "foul-play" when they are on the "receiving" end, but did you ever stop to think how your "mis-deeds" might be causing severe consequences in another's life? To some single-mother out there, you could make the difference as to whether or not she has money to put food on the table for her kids. Do you care? Or, are YOU the only one that matters in "your" universe? You live in a world of ONE. How lonely that must be for you. And very stressful. I was watching an AsapSCIENCE video—"Can Stress Kill You?"—and the "scientific" answer they gave to relieve stress was [in "my" words]: **DO SOMETHING FOR SOMEONE BESIDES YOURSELF!!!!** "Their" actual words were:

"But not all hope is lost for the perpetually stressed. Another hormone, oxytocin, has been shown to reduce this stress response. It helps your blood vessels relax, and even regenerates the heart from stress related damage. So how do we get more Oxytocin? It's sometimes dubbed the 'cuddle hormone,' because **it's released during positive social interactions and while caring for others**. People who spend more time with others create a buffer or resilience to stress. So when life gets the best of you, just remember you don't have to go it alone. **Spend some time** with those you love—it may just save your life!" [Father "spent" His substance to "make" time. "Redeem the time"—"buy it back" is where we are now in Father's story. "Time" is a "limitation"/"boundary" and we have been made "free" from limitations—but our "minds" are still "bound" because we have refused to face "truth." Until we free our minds, nothing will change.

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.

Ephesians 4:23

And be **renewed in the spirit of your mind;**

When I went to BibleGateway.com for "**redeem the time**" there were only four results:

1. **Leviticus 25:32**

Notwithstanding **the** cities of **the** Levites, and **the** houses of **the** cities of **their** possession, may **the** Levites **redeem** at any **time**.

2. **Ruth 4:7**

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.

3. **Ephesians 5:16**

Redeeming **the time**, because **the days are evil**.

4. **Colossians 4:5**

Walk in wisdom **toward** **them** that are without [means Father is "coming-out" too], **redeeming the time**.

November 8, 2013

Jesus was thought to be a “gardener” by Mary Magdalene when He arose after His crucifixion. TDJakes was saying that he realized as he was preparing his message (“The God of My Tightplaces”) that Jesus settled “it” in the **Garden** of Gethsemane. I believe that the reason that Jesus appeared as a gardener because He was appearing as the second Adam. “A dam” was (in Genesis 2:8) “put” in the Garden, but in verse 15, Adam was first “taken” and then “put” into the Garden—why this distinction?

Genesis 2:8, 15,

⁸ And the LORD God planted [remember: “planted” means it’s a “fixed” point] a garden eastward in Eden; and there he **put** the man whom he had formed... ¹⁵ And the LORD God **took** the man, and put him into the garden of Eden to dress it and to keep it.

“One of the proclivities we have is to need one another to be someone that we [are not or cannot be].”—T. D. Jakes

We believe that it is our destiny to always be dependent upon “God” for everything. But parents raise their child to, one day, be “independent” of them. The child grows up and “leaves” home to begin his journey through life apart from his parent(s). Well, our parent is “Father” (and our “mother,” WISDOM)! The thought went through my mind that Father “ax-cepts” us and we “resieve” Him. He is telling us it is time to leave the nest. And like a good mother, WISDOM has been “testing” our eagle’s wings by kicking her chicks out of the nest and swooping down to rescue each one from a “sure” death when the chicks become tired and weary from “flapping” to no avail. Most of us do not realize that that is what is happening. Father does not desire us to “remain” like dependent children who cannot make decisions for themselves—or, “the child” that totally relies upon the parent to make every choice for them. He wants us to grow up and be all that He is and do all that He does—i.e. be free to grow, change and learn from “miss”-takes **without fear!**

What does an “addict,” a “prisoner,” a “pregnant woman,” a “scientist wanting to stop a plague,” and a “writer with writer’s-block” have in common? They all need a “**break**through” before they can (be) “deliver(ed).”

I am watching John Houston of Hillsong Church in Australia. He just said that “God’s” love isn’t based upon performance. He was preaching from 1 Kings 8:22-25 (Message Bible), “...relentlessly loves them...” I include the entire chapter.

1 Kings 8 (The Message)

⁸ ¹⁻² Bringing all this to a climax, King Solomon called in the leaders of Israel, all the heads of the tribes and the family patriarchs, to bring up the Chest of the Covenant of GOD from Zion, the City of David. And they came, all Israel before King Solomon in the month of Ethanim, the seventh month, for the great autumn festival.

³⁻⁵ With all Israel's leaders present, the priests took up the Chest of GOD and carried up the Chest and the Tent of Meeting and all the holy vessels that went with the Tent. King Solomon and the entire congregation of Israel were there at the Chest worshiping and sacrificing huge numbers of sheep and cattle—so many that no one could keep track.

⁶⁻⁹ Then the priests brought the Chest of the Covenant of GOD to its place in the Inner Sanctuary, the Holy of Holies, under the wings of the cherubim. The outspread wings of the cherubim stretched over the Chest and its poles. The poles were so long that their ends could be seen from the entrance to the Inner Sanctuary, but were not noticeable farther out. They're still there today. There was nothing in the Chest but the two stone tablets that Moses had placed in it at Horeb where GOD made a covenant with Israel after bringing them up from Egypt.

The Temple Finished, Dedicated, Filled

¹⁰⁻¹¹ When the priests left the Holy Place, a cloud filled The Temple of GOD. The priests couldn't carry out their priestly duties because of the cloud—the glory of GOD filled The Temple of GOD!

¹²⁻¹³ Then Solomon spoke:

GOD has told us that he lives in the dark
where no one can see him;
I've built this splendid Temple, O God,
to mark your invisible presence forever.

¹⁴ The king then turned to face the congregation and blessed them:

¹⁵⁻¹⁶ “Blessed be GOD, the God of Israel, who spoke personally to my father David. Now he has kept the promise he made when he said, ‘From the day I brought my people Israel from Egypt, I haven't set apart one city among the tribes of Israel to build a Temple to fix my Name there. But I did choose David to rule my people Israel.’

¹⁷⁻¹⁹ “My father David had it in his heart to build a Temple honoring the Name of GOD, the God of Israel. But GOD told him ‘It was good that you wanted to build a Temple in my honor—most commendable! But you are not the one to do it—your son will build it to honor my Name.’

²⁰⁻²¹ “GOD has done what he said he would do: I have succeeded David my father and ruled over Israel just as GOD promised; and now I've built a Temple to honor GOD, the God of Israel, and I've secured a place for the Chest that holds the covenant of GOD, the covenant that he made with our ancestors when he brought them up from the land of Egypt.”

²²⁻²⁵ Before the entire congregation of Israel, Solomon took a position before the Altar, spread his hands out before heaven, and prayed,

O GOD, God of Israel, there is no God like you in the skies above or on the earth below who unswervingly keeps covenant with his servants and **relentlessly loves them** as they sincerely live in obedience to your way [the way of “piece”]. You kept your word to David my father, your personal word. You did exactly what you promised—every detail. The proof is before us today!

Keep it up, GOD, O God of Israel! Continue to keep the promises you made to David my father when you said, “You’ll always have a descendant to represent my rule on Israel’s throne, on the condition that your sons are as careful to live obediently in my presence as you have.”

²⁶ O God of Israel, let this all happen;
confirm and establish it!

²⁷⁻³² Can it be that God will actually move into our neighborhood? Why, the cosmos itself isn’t large enough to give you breathing room, let alone this Temple I’ve built. Even so, I’m bold to ask: Pay attention to these my prayers, both intercessory and personal, O GOD, my God. Listen to my prayers, energetic and devout, that I’m setting before you right now. Keep your eyes open to this Temple night and day, this place of which you said, “My Name will be honored there,” and listen to the prayers that I pray at this place.

Listen from your home in heaven and when you hear, forgive.

When someone hurts a neighbor and promises to make things right, and then comes and repeats the promise before your Altar in this Temple, listen from heaven and act accordingly: Judge your servants, making the offender pay for his offense and setting the offended free of any charges.

³³⁻³⁴ When your people Israel are beaten by an enemy because they’ve sinned against you, but then turn to you and acknowledge your rule in prayers desperate and devout in this Temple,

Listen from your home in heaven, forgive the sin of your people Israel, return them to the land you gave their ancestors.

³⁵⁻³⁶ When the skies shrivel up and there is no rain because your people have sinned against you, but then they pray at this place, acknowledging your rule and quitting their sins because you have scourged them,

Listen from your home in heaven, forgive the sins of your servants, your people Israel.

Then start over with them: Train them to live right and well; send rain on the land you gave your people as an inheritance.

³⁷⁻⁴⁰ When disasters strike, famine or catastrophe, crop failure or disease, locust or beetle, or when an enemy attacks their defenses—calamity of any sort—any prayer that’s prayed from anyone at all among your people Israel, hearts penetrated by the disaster, hands and arms thrown out to this Temple for help,

Listen from your home in heaven.

Forgive and go to work on us. Give what each deserves, for you know each life from the inside (you’re the only one with such “inside knowledge”!) so that they’ll live before you in lifelong reverent and believing obedience on this land you gave our ancestors.

⁴¹⁻⁴³ And don't forget the foreigner who is not a member of your people Israel but has come from a far country because of your reputation. People *are* going to be attracted here by your great reputation, your wonder-working power, who come to pray at this Temple.

Listen from your home in heaven.

Honor the prayers of the foreigner so that people all over the world will know who you are and what you're like and will live in reverent obedience before you, just as your own people Israel do; so they'll know that you personally make this Temple that I've built what it is.

⁴⁴⁻⁵¹ When your people go to war against their enemies at the time and place you send them and they pray to GOD toward the city you chose and this Temple I've built to honor your Name,

Listen from heaven to what they pray and ask for,
and do what's right for them.

When they sin against you—and they certainly will; there's no one without sin!—and in anger you turn them over to the enemy and they are taken captive to the enemy's land, whether far or near, but repent in the country of their captivity and pray with changed hearts in their exile, "We've sinned; we've done wrong; we've been most wicked," and turn back to you heart and soul in the land of the enemy who conquered them, and pray to you toward their homeland, the land you gave their ancestors, toward the city you chose, and this Temple I have built to the honor of your Name,

Listen from your home in heaven to their prayers desperate and devout and do what is best for them.

Forgive your people who have sinned against you; forgive their gross rebellions and move their captors to treat them with compassion. They are, after all, your people and your precious inheritance whom you rescued from the heart of that iron-smelting furnace, Egypt!

⁵²⁻⁵³ O be alert and attentive to the needy prayers of me, your servant, and your dear people Israel; listen every time they cry out to you! You handpicked them from all the peoples on earth to be your very own people, as you announced through your servant Moses when you, O GOD, in your masterful rule, delivered our ancestors from Egypt.

⁵⁴⁻⁵⁵ Having finished praying to GOD—all these bold and passionate prayers—Solomon stood up before GOD's Altar where he had been kneeling all this time, his arms stretched upward to heaven. Standing, he blessed the whole congregation of Israel, blessing them at the top of his lungs:

⁵⁶⁻⁵⁸ "Blessed be GOD, who has given peace to his people Israel just as he said he'd do. Not one of all those good and wonderful words that he spoke through Moses has misfired. May GOD, our very own God, continue to be with us just as he was with our ancestors—may he never give up and walk out on us. May he keep us centered and devoted to him, following the life path he has cleared, watching the signposts, walking at the pace and rhythms he laid down for our ancestors.

⁵⁹⁻⁶¹ "And let these words that I've prayed in the presence of GOD be always right there before him, day and night, so that he'll do what is right for me, to guarantee justice for his people Israel day after day after day. Then all the people on earth will know GOD is the true God; there is no other God. And

you, your lives must be totally obedient to GOD, our personal God, following the life path he has cleared, alert and attentive to everything he has made plain this day.”

⁶²⁻⁶³ The king and all Israel with him then worshiped, offering sacrifices to GOD. Solomon offered Peace-Offerings, sacrificing to GOD 22,000 cattle and 120,000 sheep. This is how the king and all Israel dedicated The Temple of GOD.

⁶⁴ That same day, the king set apart the central area of the Courtyard in front of GOD’s Temple for sacred use and there sacrificed the Whole-Burnt-Offerings, Grain-Offerings, and fat from the Peace-Offerings—the bronze Altar was too small to handle all these offerings.

⁶⁵⁻⁶⁶ This is how Solomon kept the great autumn feast, and all Israel with him, people there all the way from the far northeast (the Entrance to Hamath [“th(e) hama (hammer)” / “the amah”—variant of “amar” → Heb. “to say” / “hamartia(h)”]) to the far southwest (the Brook of Egypt)—a huge congregation. They started out celebrating for seven days—and then did it another seven days! Two solid weeks of celebration! Then he dismissed them. They blessed the king and went home, exuberant with heartfelt gratitude for all the good GOD had done for his servant David and for his people Israel.

— — — — —

I am watching TBN’s telethon. I heard two different men refer to themselves by their European heritage—one “German” and one “Italian”—both American-born. It suddenly dawned on me that European-Americans refer to their “ancient” heritage without using “American” as a suffix. All “races” from other continents (including “Native” Americans) use “American” as a suffix when they speak of their “race.” What significance is being conveyed in this imagery?

November 9, 2013

“You do not truly know someone until you fight them.”

—*The MATRIX Reloaded*

“As a nation, we are never stronger than when tested.

We remain united and strong.”—*Olympus Has Fallen*

“I’m interested in only one thing, Neo: the future!

And believe me, I know, the only way to get there

is TOGETHER [man and his “machination”]!”

—*The MATRIX Reloaded*

The thought came to me of “mixed/mixt” **multitudes**, and I thought of something I heard years ago on The Santa Clause (with Tim Allen)—“Shaken...not stirred.” The elf in the film was referring to hot cocoa. I remembered the verse:

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.” [Explore this with the “use” of (Hebrew) “shâkên”!]

The part about being “shaken together” reminded me of the imagery of “demons” trembling at the “sound” of the “NAME” of Jesus and I was also reminded of “resonance”—which is what I believe that verse is describing; and I believe that this is what String Theory is imagery of. But I do believe I have already discussed this in the paper, so I won’t go into it any further.

When I “flip” through the STRONG’S “CONCORD-dance”, I see many English “spelt” words that have a totally different meaning in Hebrew/Aramaic. Knowing these will lend better understanding to the imagery! Using “dates” as STRONG’S reference numbers will also lend better understanding to the imagery.

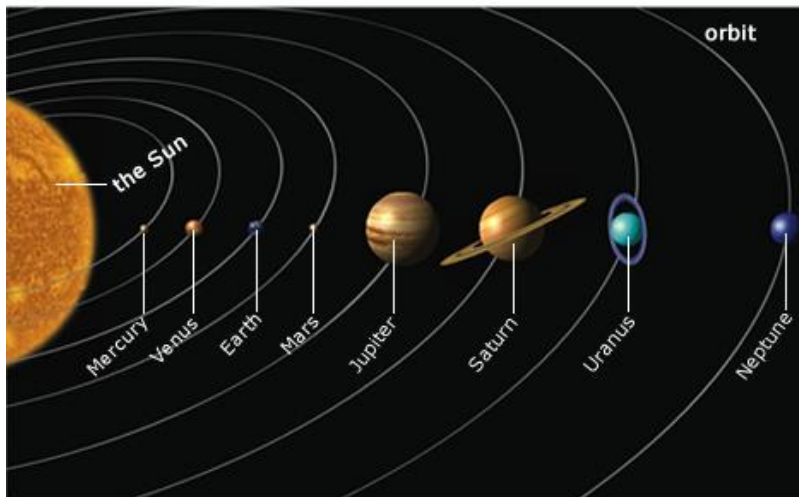
November 10, 2013

Verse of the Day—BibleGateway.com

“God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the **small rain**, and to the **great rain** of his strength.”

[Job 37:5-6 KJV](#)

Last night, this imagery came to me:



The orbits of the planets are imagery of a “plane”—i.e. an “**aero**plane” (arrow-plane).

Imagery of the word “plane” is of two word “clusters” passing through each other—i.e. a backward “**EL**” passing through “**pan**”.

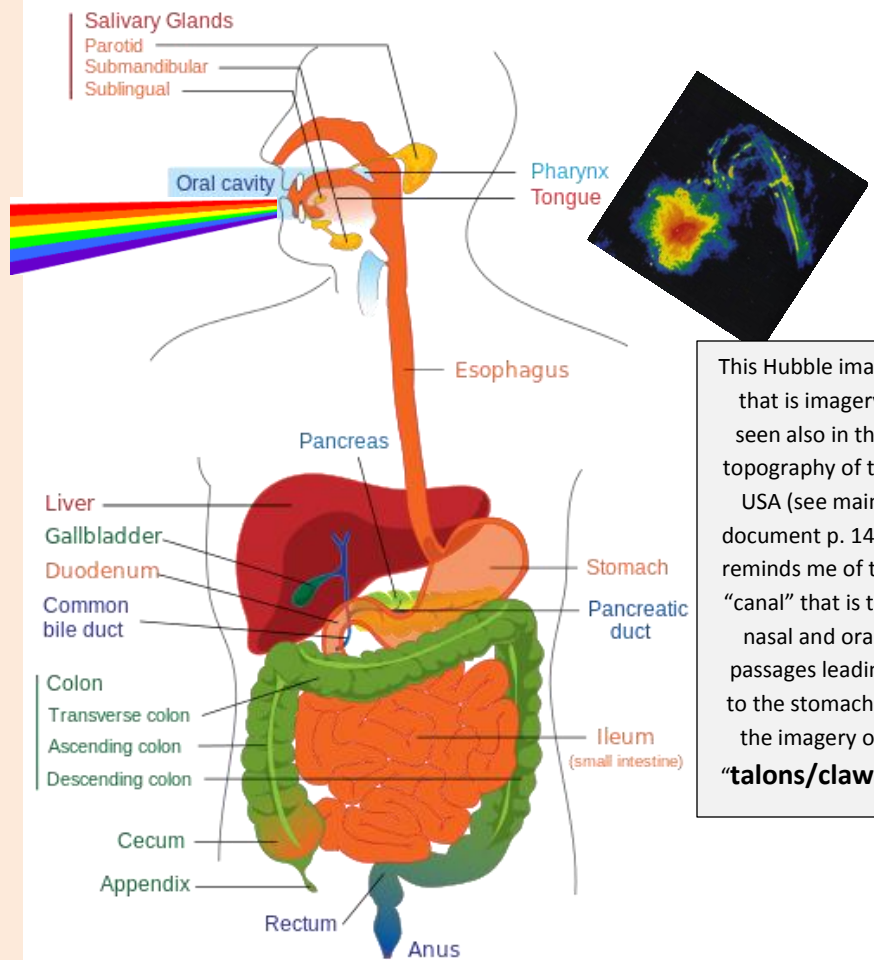
My mind was still on “**mixed/mixt**” multitudes when I woke up this morning. The following imagery is what I saw.

The imagery of the rainbow as “food” that is eaten: The colors [the “tender herbs” (cf. Deut. 32:2/Job 38:27/Prov. 27:25)] are “taken” into the mouth, **chewed**, **swallowed**, and “changed” as it travels through the digestive tract which acts as a type of “mixer” with all of its twists and turns. The rainbow’s appearance and color is transformed from the separate bright, lively colors of the food **pyramid** to the [“muddy”] “brown” color (of the “dry earth”) that results whenever the colors are all “mixed” together.

Ecclesiastes 6:6-7, “Yea, though he live a thousand years twice told, yet hath he seen no good: do not **all go to one place**? All the labour of man is for his mouth, and yet the appetite is not filled.”

Ecclesiastes 3:20, “**All go unto one place**; all are of the dust, and all turn to dust again.”

Digestive system diagram—Wikipedia.org
(rainbow added to illustration)



This Hubble image, that is imagery seen also in the topography of the USA (see main document p. 141), reminds me of the “canal” that is the nasal and oral passages leading to the stomach—the imagery of “talons/claws.”

My sister was playing an audio of the following chapters the other day and I wanted to include them for the imagery they convey:

Psalm 15 (KJV)

- ¹ Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
- ² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
- ³ He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
- ⁴ In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt [Father chose better for His “kids” —cf. Psalm 95:11/Hebrews 3:11, 18], and changeth not.
- ⁵ He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. [shall remain still]

Psalm 16 (KJV)

¹ Preserve me, O God: for in thee do I put my trust.
² O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;
³ But to the saints that are in the earth, and to the excellent, in whom is all my delight.
⁴ Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.
⁵ The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.
⁶ The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
⁷ I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.
⁸ I have set the LORD always before me: because he is at my right hand, I shall not be moved.
⁹ Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
¹⁰ For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
¹¹ Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalm 17 (KJV)

¹ Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.
² Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.
³ Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.
⁴ Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.
⁵ Hold up my goings in thy paths, that my footsteps slip not.
⁶ I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.
⁷ Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.
⁸ Keep me as the apple of the eye, hide me under the shadow of thy wings,
⁹ From the wicked that oppress me, from my deadly enemies, who compass me about.
¹⁰ They are inclosed in their own fat: with their mouth they speak proudly.
¹¹ They have now compassed us in our steps: they have set their eyes bowing down to the earth;
¹² Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.
¹³ Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:
¹⁴ From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and **whose belly thou fillest with thy hid treasure: they are full of children**, and leave the rest of their substance to their babes.
¹⁵ As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm 18 (KJV) [50 verses—i.e. “Jubilee”]

¹ I will love thee, O LORD, my strength.
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.

³ I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.
⁴ The sorrows of death compassed me, and the floods of ungodly men made me afraid.
⁵ The sorrows of hell compassed me about: the snares of death prevented me.
⁶ In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.
⁷ Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.
⁸ There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
⁹ He bowed the heavens also, and came down: and darkness was under his feet.
¹⁰ And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.
¹¹ **He made darkness his secret place;** his pavilion round about him were dark waters and thick clouds of the skies. [*“secret place”—i.e. “safe house”?*]
¹² At the brightness that was before him his thick clouds passed, hail stones and coals of fire.
¹³ The LORD also thundered in the heavens, and the Highest **gave his voice**; hail stones and coals of fire.
¹⁴ Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
¹⁵ Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.
¹⁶ He sent from above, he took me, he drew me out of many waters.
¹⁷ He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.
¹⁸ They prevented me in the day of my calamity: but the LORD was my stay.
¹⁹ He brought me forth also into a large place; he delivered me, because he delighted in me.
²⁰ The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
²¹ For I have kept the ways of the LORD, and have not wickedly departed from my God.
²² For all his judgments were before me, and I did not put away his statutes from me.
²³ I was also upright before him, and I kept myself from mine iniquity.
²⁴ Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.
²⁵ With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;
²⁶ With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
²⁷ For thou wilt save the afflicted people; but wilt bring down high looks.
²⁸ For thou wilt light my candle: the LORD my God will enlighten my darkness.
²⁹ For by thee I have run through a troop; and by my God have I leaped over a wall.
³⁰ As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.
³¹ For who is God save the LORD? or who is a rock save our God?
³² It is God that girdeth me with strength, and maketh my way perfect.
³³ He maketh my feet like hinds' feet, and setteth me upon my high places.
³⁴ He teacheth my hands to war, so that a bow of steel is broken by mine arms.

³⁵ Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

³⁶ Thou hast enlarged my steps under me, that my feet did not slip.

³⁷ I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

³⁸ I have wounded them that they were not able to rise: they are fallen under my feet.

³⁹ For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

⁴⁰ Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

⁴¹ They cried, but there was none to save them: even unto the LORD, but he answered them not.

⁴² Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

⁴³ Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

⁴⁴ As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

⁴⁵ The strangers [**“strang Ers” — “string Ers”**] shall fade away, and be afraid out of their close places.

⁴⁶ The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

⁴⁷ It is God that avengeth me, and subdueth the people under me.

⁴⁸ He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

⁴⁹ Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

⁵⁰ Great deliverance giveth he to his king; and **sheweth mercy to his anointed, to David, and to his seed for evermore.**

November 11, 2013

Verse of the Day—BibleGateway.com

“**Love not the world**, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” [1 John 2:15-16 KJV](#)

Cross-reference with the following references for **“love world”** (especially, John 3:16)—all 16 references included below:

1. [John 3:16](#)
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
2. [John 3:19](#)
And this is the condemnation, that light is come into the **world**, and men **loved** darkness rather than light, because their deeds were evil.
3. [John 12:25](#)
He that **loveth** his life shall lose it; and he that hateth his life in this **world** shall keep it unto life eternal.

4. [John 13:1](#)
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.
5. [John 14:31](#)
But that the **world** may know that I **love** the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
6. [John 15:19](#)
If ye were of the **world**, the **world** would **love** his own: but because ye are not of the **world**, but I have chosen you out of the **world**, therefore the **world** hateth you.
7. [John 17:23](#)
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.
8. [John 17:24](#)
Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou **lovedst** me before the foundation of the **world**.
9. [Ephesians 1:4](#)
According as he hath chosen us in him before the foundation of the **world**, that we should be holy and without blame before him in **love**:
10. [2 Timothy 4:10](#)
For Demas hath forsaken me, having **loved** this present **world**, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
11. [James 2:5](#)
Hearken, my beloved brethren, Hath not God chosen the poor of this **world** rich in faith, and heirs of the kingdom which he hath promised to them that **love** him?
12. [1 John 2:15](#)
Love not the **world**, neither the things that are in the **world**. If any man **love** the **world**, the **love** of the Father is not in him.
13. [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.
14. [1 John 3:17](#)
But whoso hath this **world's** good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the **love** of God in him?
15. [1 John 4:9](#)
In this was manifested the **love** of God toward us, because that God sent his only begotten Son into the **world**, that we might live through him.
16. [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**.

I saw the following picture and it brought certain imagery to my mind:



Psalm 121 (KJV)

- 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 [EL SHADDAI—variant of “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.

photography.nationalgeographic.com

Psalm 37:25

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

Psalm 34:10

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Revelation 5:5

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

—————

The MATRIX [The computer imagery that is conveyed in this film speaks of what Father did. Use it to establish a framework of understanding.]

Oracle [a “program” in the Matrix]: Candy?

Neo: Do you already know if I’m going to take it?

Oracle: Wouldn’t be much of an oracle if I didn’t.

Neo: But **if you already know, how can I make a choice?**

Oracle: Because you didn’t come here to make the choice. You’ve already made it. You’re here to try to understand **why** you made it. [Neo accepts the candy she is holding out to him.] I thought you’d have figured that out by now.

Neo: Why are you here?

Oracle: Same reason. I love candy [putting a piece in her mouth].

Neo: But why help us?

Oracle: We’re all here to do what we’re all here to do. I’m interested in one thing, Neo: the future. And believe me, I know, the only way to get there is together.

Neo: Are there other programs like you?

Oracle: Well, not like me, but... Look. See those birds? At some point, a program was written to govern them. A program was written to watch over the trees and the wind, the sunrise and sunset. There are programs running all over the place. **The ones doing their job, doing what they were meant to**

do, are invisible. You'd never even know they were here. But the other ones.... Well, you hear about them all the time.

Neo: I've never heard of them

Oracle: Of course you have. Every time you've heard someone say they saw a ghost or an angel.....every story you've ever heard about vampires, werewolves or aliens is a system assimilating some program that's doing something they're not supposed to be doing.

Neo: Programs hacking programs. Why?

Oracle: They have their reasons but usually a program chooses exile when it faces deletion.

Neo: And why would a program be deleted?

Oracle: Maybe it breaks down. Maybe a better program is created to replace it. Happens all the time. And when it does, a program can either **choose to hide here or return to the source.**

Neo: The machine mainframe.

Oracle: Yes. Where you must go. Where the path of the One ends. You've seen it...in your dreams, haven't you? A door made of light? **[Neo nods in agreement]** What happens when you go through the door?

Neo: I see Trinity...and something happens...something bad. She starts to fall, and then I wake up.

Oracle: Do you see her die?

Neo: No.

Oracle: You have the sight now, Neo. You are looking at the world **without time.**

Neo: Then why can't I see what happens to her?

Oracle: **We can never see past the choices we don't understand.** **[This phrase stays with me. Is this true?]**

Neo: Are you saying I have to choose whether Trinity lives or dies?

Oracle: **No, you've already made the choice. Now you have to understand it.**

Neo: No. I can't do that. I won't.

Oracle: You will have to.

Neo: Why?

Oracle: Because you're the One.

Neo: What if I can't? What happens if I fail?

Oracle: Then Zion will fall. **[Seraph, the program that "protects that which matters most" touches her on the shoulder]** Our time is up. Listen to me, Neo. You can save Zion if you reach the source, but to do that you need the **Keymaker.**

Neo: The **Keymaker**?

Oracle: Yes. He disappeared some time ago. We did not know what happened to him until now. He's being held prisoner by a very dangerous program...one of the oldest of us. He is called the Merovingian. And he will not let him go willingly.

Neo: What does he want.

Oracle: What do all men with power want? More power. **[She hands Neo a piece of paper.]** Be there at that exact time and you will have a chance.

Seraph, The Protector: We must go.

Oracle: Seems like every time we meet I got nothing but bad news. I'm sorry about that. I surely am. But for what it's worth...you've made a believer out of me. **[She holds his left arm and pats him on his right ribcage]** Good luck, kiddo. **[She and the protector exit through a door.]**

November 12, 2013

KNOWING FATHER has made a difference in my life. Before, when I “thought” I knew Him, I was living in a “cocoon” of sorts. I had made a decision as a child to “accept” Christ—not fully knowing what that meant. I was taught that “following” Christ was being a “good soldier” and merely taking orders from my Commander-In-Chief. But “Life With Father” is much more than that. It is “greater” than that.

NOW, I talk to Him all the time and not just at “set” times during a formal speech we refer to as “prayer.” I am **always** conscious of His presence—except when I’m asleep. I am as conscious of Him as I am of myself. I can’t “see” Him, but it is as though I could. And the amazing thing is, He has never scolded me, or put me on a “guilt-trip” whenever I had a “wrong” thought. He did once, a long time ago—years before I had the revelation of Who He really is. At that time, He was telling me something—I can’t remember what—and the moment He said it, I said, “No-o-o-o,” in disbelief. I do not exaggerate when I say that He yelled at me, “STOP THAT!” At that moment, I realized that Father often spoke things to me that I found hard to believe and I would “voice” my unbelief. The moment I did, I would lose all memory of what He had whispered to me. I don’t believe that it prevented it from coming true. It just affected my memory of what He said. I believe that the things that I have written about in my paper and the effects that it will have on others are the things He whispered to me during those moments.

But knowing Father has had another effect on me. I feel that I have more choices—not between good and bad, but between better and best. I truly didn’t know that I could do so much thinking for myself and it be alright to do so. Before it was like that adage: “Mine is not to reason why. Mine is just to do and die.” That couldn’t be further from the truth. Knowing “why” you do something will drive you to do it better and with excellence. I have often seen people who have done things and didn’t care “how” it got done, so long as it got done. Their work tended to be sloppy—like a “child’s.” I was often tempted to go back and re-do it myself—but I didn’t because it would have stressed a point that I didn’t think they were doing “good” work and I was not in the position to “correct” them. I had to suffer with the knowledge that it could have been done better—often, much better.

Whenever I worked in food service, I would try to do things the way I would want them done if I was at “my” home. But, because restaurants and diners are on a “schedule” of sorts to get the food to the customer in the least amount of time as possible, or at a specific time when in a home-like setting, **time** becomes a luxury that many in the food service industry cannot afford. So you have to crunch a lot into a little. But being the perfectionist that I am, in the “home” setting (especially), I want things to be the way it would be “at home.” I was complaining to a friend of mine who manages a restaurant about my not being able to do things the way I think it should be done [i.e. the way one would expect it to be done “at home”]. His answer to me was, “But you’re not at home.” My thought to that was, “No. But they are!” He said that that is why the industry has come up with “chemicals” that speed up the “cleaning” process and gadgets that help speed up the food preparation time. I still think it could be better. Most restaurants are so busy “getting them in and getting them out” that they don’t take the time to “thoroughly” **inspect** the “presentation.”

I have a horror story to tell—which is, probably, why I hate eating “out.” It occurred in 1983, when I was in college. I worked at a restaurant at an amusement park. We sold a variety of foods—chili being among them. After an entire day of selling the chili—as a topping for hotdogs, French fries, or by itself—the cook [a teenager like most of the employees that worked there] discovered, as he was dumping out the remainder left in the pot, that there had been a cockroach in the “mix” (or, better said, in the midst of it). I was sure

glad that I didn't eat any chili hotdogs that day. The "adage" is right: No matter how humble, there truly is "no place like home"! There's nothing like home—or a "home-cooked" meal. ["adage" ["add age"]—[MF, fr. *L adagium*, fr. *ad-* + *agium* (akin to *aio* I say)]]

Getting back to my original subject—KNOWING FATHER and the change it brings. I've gotten to see the "fun," and often "mischievous," side of Father. A lot like my earthly Dad. Father loves to tell me jokes. I often find myself laughing out loud. One joke made me laugh so hard, I, literally, had tears running from my eyes. It was about the story of the twelve disciples as they were crossing the water to go to the other side and a storm came. The comedy came from the NIV text and the "visual" Father placed in my head of their efforts to fight against the storm-winds that "He" sent to teach them a lesson for not "believing." You'll just have to ask Him yourself to "show" it to you. Father loves to have "fun"!!!!

Before I truly got to know Father more intimately, life was a struggle. It took a lot of effort to do anything. Now most things are as easy as breathing. I won't say that I am completely free of worry. I still "feel" that emotion sometimes. And I am still learning to just "let it go." But for the most part, I know that I know that I know everything will turn out "great!" So I don't feel troubled by the events that I hear about—in or outside of my family circle. The daily news doesn't trouble me. LIFE doesn't trouble me. Regardless of what it looks (or sounds) like, it is all "well." So when I hear preachers speaking fear and doom about what's happening in our nation and around the world, I can remain calm and at peace. **EVERYTHING IS GOING TO BE ALRIGHT!!!!**

As you sit in the darkness of the "secret place," you will see the light!—Father

The secret place is like a cave or cavern in which a pirate hid his precious "things." Treasure buried...in a dark place...without light in sight. But then something gets hot and the heat begins to "build"—"setting" it on fire. A light begins to dawn. It's only the flicker of a very tiny flame. So small that, at first, it goes unnoticed. And it burns alone. But something begins to happen. Its beauty captures the attention of some "thing" near it. "That" thing draws nearer and nearer until...Oh, no!...It has caught on fire, too! And like moths attracted to an outside light, new "things" are drawn-in to the beauty of the light. And one by one, they become part of it until all the "things" are completely consumed by the little spark that couldn't keep "it" to itself. And the magnificence of their light "shines" so brightly that the darkness is eaten up—and all that remains is the beauty of the light.

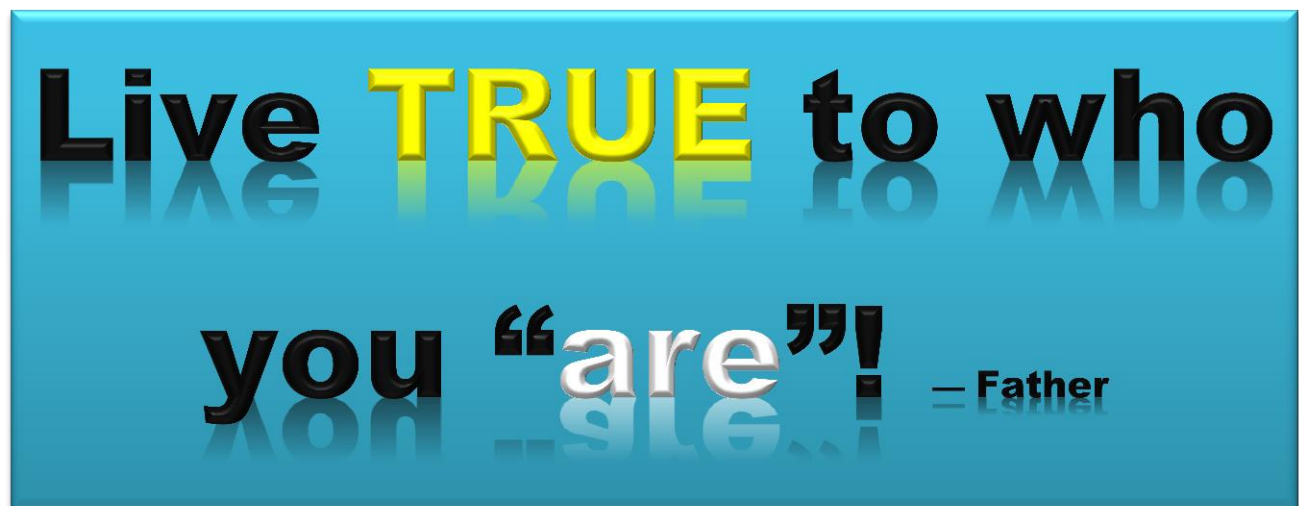
As I was writing the word, "mischievous," at the top of the page, I know it probably made some "religious" people wince. But Father has a "good" bad-side. Just like each of us! Religion wants to keep Him up-tight, mean, spiteful, always serious, and "hard." That is an illusion of What/Who He really is. If that is your perception of Him, then I invite you to find out for yourself what our Father is really like. TALK TO HIM! It doesn't require calisthenics, or a degree, or the reading of many books. Just talk! You don't even have to open your mouth to do it. If you can talk to yourself, you can talk to Father. It's as easy as "thinking"!

"Where religion stops, relationship begins."

—Jonathan Miller (a preacher)

We “Christians” tend to make things so hard for those on the “outside” to understand. “Christianity” is about giving, loving and “living.” But we have often portrayed it as “wanting,” “hating” [especially when we bicker and complain], and “dying.” Many talk about “sacrifice” but **deny** the “rewards.” For Father, the “sacrifice” was what got Him out of Himself—to start “truly” living. That sacrifice has been felt on both sides—the Father’s and the Son’s. As the Son, we now know the pain that Father 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 [**“impetus”—as I take His dictation, Father loves giving me words to use that are rarely used in my vocabulary—I normally use a more “laid-back” vocabulary that a “child” can understand**]. But Father reaped a reward—i.e. “us”! He gave with the expectation of getting “MORE” and got it. I’m not saying that you have to give with the expectation of getting more—that binds you to a law. Father has already done that for you [since you didn’t know to do it].

As the good Father that He is, His rule is: whatever He has done, you have done—for all time! So you don’t have to jump through hoops to please Him. He is already “WELL” pleased! Your mere existence brings Him much pleasure! You truly are a “gift from God”—i.e. “God’s gift to man” and “God’s gift to woe man”!



November 13, 2013

I was thinking about resonance and was curious about the verses that speak of “trembling” or “tremble.” That curiosity stemmed from the words that I often hear Christian preachers say, “Demons tremble at the sound of the name, Jesus.” I went to BibleGateway.com and found 76 references in the King James Version and 94 in the New International Version. I place them all below since String Theory is important to the science world [Please note that there are many translations of the Holy Bible which can be found at BibleGateway.com that may lend better understanding. The verses that surround each of the following texts can also lend greater understanding.]:

(KJV)

1. [Genesis 27:33](#)

The “sound” is a “song” that never ends—THE song of LOVE!

And Isaac **trembled** very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

2. [Exodus 15:15](#)

Then the dukes of Edom shall be amazed; the mighty men of Moab, **trembling** shall take hold upon them; all the inhabitants of Canaan shall melt away.

3. [Exodus 19:16](#)

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the **voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.**

4. [Deuteronomy 2:25](#)

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall **tremble**, and be in anguish because of thee.

5. [Deuteronomy 20:3](#)

And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not **tremble**, neither be ye terrified because of them;

6. [Deuteronomy 28:65](#)

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a **trembling** heart, and failing of eyes, and sorrow of mind:

7. [Judges 5:4](#)

Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth **trembled**, and the heavens dropped, the clouds also dropped water.

8. [1 Samuel 4:13](#)

And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart **trembled** for the ark of God. And when the man came into the city, and told it, all the city cried out.

9. [1 Samuel 13:7](#)

And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him **trembling**.

10. [1 Samuel 14:15](#)

And there was **trembling** in the host, in the field, and among all the people: the garrison, and the spoilers, they also **trembled**, and the earth quaked: so it was a very great **trembling**.

11. [1 Samuel 16:4](#)

And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town **trembled** at his coming, and said, Comest thou peaceably?

12. [1 Samuel 28:5](#)

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly **trembled**.

13. [2 Samuel 22:8](#)

Then the earth shook and **trembled**; the foundations of heaven moved and shook, because he was wroth.

14. [Ezra 9:4](#)

Then were assembled unto me every one that **trembled** at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

15. [Ezra 10:3](#)
Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that **tremble** at the commandment of our God; and let it be done according to the law.
16. [Ezra 10:9](#)
Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, **trembling** because of this matter, and for the great rain.
17. [Job 4:14](#)
Fear came upon me, and **trembling**, which made all my bones to shake.
18. [Job 9:6](#)
Which shaketh the earth out of her place, and the pillars thereof **tremble**.
19. [Job 21:6](#)
Even when I remember I am afraid, and **trembling** taketh hold on my flesh.
20. [Job 26:11](#)
The pillars of heaven **tremble** and are astonished at his reproof.
21. [Job 37:1](#)
At this also my heart **trembleth**, and is moved out of his place.
22. [Psalm 2:11](#)
Serve the Lord with fear, and rejoice with **trembling**.
23. [Psalm 18:7](#)
Then the earth shook and **trembled**; the foundations also of the hills moved and were shaken, because he was wroth.
24. [Psalm 55:5](#)
Fearfulness and **trembling** are come upon me, and horror hath overwhelmed me.
25. [Psalm 60:2](#)
Thou hast made the earth to **tremble**; thou hast broken it: heal the breaches thereof; for it shaketh.
26. [Psalm 77:18](#)
The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth **trembled** and shook.
27. [Psalm 97:4](#)
His lightnings enlightened the world: the earth saw, and **trembled**.
28. [Psalm 99:1](#)
The Lord reigneth; let the people **tremble**: he sitteth between the cherubims; let the earth be moved.
29. [Psalm 104:32](#)
He looketh on the earth, and it **trembleth**: he toucheth the hills, and they smoke.
30. [Psalm 114:7](#)
Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
31. [Psalm 119:120](#)
My flesh **trembleth** for fear of thee; and I am afraid of thy judgments.
32. [Ecclesiastes 12:3](#)

In the day when the keepers of the house shall **tremble**, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

33. [Isaiah 5:25](#)

Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did **tremble**, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

34. [Isaiah 14:16](#)

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to **tremble**, that did shake kingdoms;

35. [Isaiah 32:11](#)

Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

36. [Isaiah 51:17](#)

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of **trembling**, and wrung them out.

37. [Isaiah 51:22](#)

Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of **trembling**, even the dregs of the cup of my fury; thou shalt no more drink it again:

38. [Isaiah 64:2](#)

As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may **tremble** at thy presence!

39. [Isaiah 66:2](#)

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and **trembleth** at my word.

40. [Isaiah 66:5](#)

Hear the word of the Lord, ye that **tremble** at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

41. [Jeremiah 4:24](#)

I beheld the mountains, and, lo, they **trembled**, and all the hills moved lightly.

42. [Jeremiah 5:22](#)

Fear ye not me? saith the Lord: will ye not **tremble** at my presence, which have placed the sand for the bound of the sea by a perpetual decree [sounds more like "constipation" — being "dammed"], that it cannot pass it [kidney/gall stone, or a bowel movement]: and though the waves thereof **toss themselves**, yet can they not prevail [pre-"veil"]; though they roar, yet can they not pass **over** it? [love that passeth understanding → lets it "out"?]

43. [Jeremiah 8:16](#)

The snorting of his horses was heard from Dan: the whole land **trembled** at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

44. [Jeremiah 10:10](#)

But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall **tremble**, and the nations shall not be able to abide his indignation.

45. [Jeremiah 30:5](#)

For thus saith the Lord; We have heard a voice of **trembling**, of fear, and not of peace.

46. [Jeremiah 33:9](#)

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.

47. [Jeremiah 51:29](#)

And the land shall **tremble** and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

48. [Ezekiel 12:18](#)

Son of man, eat thy bread with quaking, and drink thy water with **trembling** and with carefulness;

49. [Ezekiel 26:16](#)

Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with **trembling**; they shall sit upon the ground, and shall **tremble** at every moment, and be astonished at thee.

50. [Ezekiel 26:18](#)

Now shall the isles **tremble** in the **day of thy fall**; yea, the isles that are in the sea shall be troubled at thy departure.

51. [Ezekiel 32:10](#)

Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall **tremble** at every moment, every man for his own life, in the **day of thy fall**.

52. [Daniel 5:19](#)

And for the majesty that he gave him, all people, nations, and languages, **trembled** and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

53. [Daniel 6:26](#)

I make a decree, That in every dominion of my kingdom men **tremble** and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

54. [Daniel 10:11](#)

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood **trembling**.

55. [Hosea 11:10](#)

They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall **tremble** from the west.

56. [Hosea 11:11](#)

They shall **tremble** as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in **their houses**, saith the Lord. [imagery of the sieve—each “**window**” is a “house”]

57. [Hosea 13:1](#)

When Ephraim spake **trembling**, he exalted himself in Israel; but when he offended in Baal, **he died.**

58. [Joel 2:1](#)

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land **tremble**: for the day of the Lord cometh, for it is nigh at hand;

59. [Joel 2:10](#)

The earth shall quake before them; the heavens shall **tremble**: the sun and the moon shall be dark, and the stars shall withdraw their shining:

60. [Amos 8:8](#)

Shall not the land **tremble** for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

61. [Habakkuk 3:7](#)

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did **tremble**.

62. [Habakkuk 3:10](#)

The mountains saw thee, and they **trembled**: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. [a lot of imagery here]

63. [Habakkuk 3:16](#)

When I heard, my belly **trembled**; my lips quivered at the voice: rottenness entered into my bones, and I **trembled** in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. [Compare to Elizabeth's greeting to Mary in Luke—the child (s)lept in her womb]

64. [Zechariah 12:2](#)

Behold, I will make Jerusalem a cup of **trembling** unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

65. [Mark 5:33](#)

But the woman fearing and **trembling**, knowing what was done in her, came and fell down before him, and told him all the truth.

66. [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.

67. [Luke 8:47](#)

And when the woman saw that she was not hid, she came **trembling**, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

68. [Acts 7:32](#)

Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses **trembled**, and durst not behold.

69. [Acts 9:6](#)

And he **trembling** and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

70. [Acts 16:29](#)

Then he called for a light, and sprang in, and came **trembling**, and fell down before Paul and Silas,

71. [Acts 24:25](#)

And as he reasoned of righteousness, temperance, and judgment to come, Felix **trembled**, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

72. [1 Corinthians 2:3](#)

And I was with you in weakness, and in fear, and in much **trembling**.

73. [2 Corinthians 7:15](#)

And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and **trembling** ye received him.

74. [Ephesians 6:5](#)

Servants, be obedient to them that are your masters according to the flesh, with fear and **trembling**, in singleness of your heart, as unto Christ;

75. [Philippians 2:12](#)

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and **trembling**.

76. [James 2:19](#)

Thou believest that there is one God; thou doest well: the devils also believe, and **tremble**.

(NIV)

1. [Genesis 27:33](#)

Isaac **trembled** violently and said, "Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him—and indeed he will be blessed!"

2. [Genesis 42:28](#)

"My silver has been returned," he said to his brothers. "Here it is in my sack." Their hearts sank and they turned to each other **trembling** and said, "What is this that God has done to us?" ["trembling" is not used in the KJV]

3. [Exodus 15:14](#)

The nations will hear and **tremble**; anguish will grip the people of Philistia. ["tremble" is not used in the KJV]

4. [Exodus 15:15](#)

The chiefs of Edom will be terrified, the leaders of Moab will be seized with **trembling**, the people of Canaan will melt away;

5. [Exodus 19:16](#)

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp **trembled**.

6. [Exodus 19:18](#)

Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain **trembled** violently.

7. [Exodus 20:18](#)

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they **trembled** with fear. They stayed at a distance

8. [Deuteronomy 2:25](#)

This very day I will begin to put the terror and fear of you on all the nations under heaven. They will hear reports of you and will **tremble** and be in anguish because of you."

9. [Judges 7:3](#)

Now announce to the army, 'Anyone who **trembles** with fear may turn back and leave Mount Gilead.'" So twenty-two thousand men left, while ten thousand remained.

10. [1 Samuel 16:4](#)
Samuel did what the Lord said. When he arrived at Bethlehem, the elders of the town **trembled** when they met him. They asked, "Do you come in peace?"
11. [1 Samuel 21:1](#)
[*David at Nob*] David went to Nob, to Ahimelek the priest. Ahimelek **trembled** when he met him, and asked, "Why are you alone? Why is no one with you?"
12. [2 Samuel 22:8](#)
The earth **trembled** and quaked, the foundations of the heavens shook; they **trembled** because he was angry.
13. [2 Samuel 22:46](#)
They all lose heart; they come **trembling** from their strongholds.
14. [1 Chronicles 16:30](#)
Tremble before him, all the earth! The world is firmly established; it cannot be moved.
15. [Ezra 9:4](#)
Then everyone who **trembled** at the words of the God of Israel gathered around me because of this unfaithfulness of the exiles. And I sat there appalled until the evening sacrifice.
16. [Job 4:14](#)
fear and **trembling** seized me and made all my bones shake.
17. [Job 9:6](#)
He shakes the earth from its place and makes its pillars **tremble**.
18. [Job 21:6](#)
When I think about this, I am terrified; **trembling** seizes my body.
19. [Psalm 2:11](#)
Serve the Lord with fear and **celebrate his rule with trembling**.
20. [Psalm 4:4](#)
Tremble and do not sin; when you are on your beds, search your hearts and be silent.
21. [Psalm 18:7](#)
The earth **trembled** and quaked, and the foundations of the mountains shook; they **trembled** because he was angry.
22. [Psalm 18:45](#)
They all lose heart; they come **trembling** from their strongholds.
23. [Psalm 48:6](#)
Trembling seized them there, pain like that of a woman in labor.
24. [Psalm 55:5](#)
Fear and **trembling** have beset me; horror has overwhelmed me.
25. [Psalm 77:18](#)
Your thunder was heard in the whirlwind, your lightning lit up the world; the earth **trembled** and quaked.
26. [Psalm 96:9](#)
Worship the Lord in the splendor of his holiness; **tremble** before him, all the earth.
27. [Psalm 97:4](#)
His lightning lights up the world; the earth sees and **trembles**.
28. [Psalm 99:1](#)
[*Psalm 99*] The Lord reigns, let the nations **tremble**; he sits enthroned between the cherubim, let the earth shake.

29. [Psalm 104:32](#)
he who looks at the earth, and it **trembles**, who touches the mountains, and they smoke.
30. [Psalm 114:7](#)
Tremble, earth, at the presence of the Lord, at the presence of the God of Jacob,
31. [Psalm 119:120](#)
My flesh **trembles** in fear of you; I stand in awe of your laws.
32. [Psalm 119:161](#)
[*U Sin and Shin*] Rulers persecute me without cause, but **my heart trembles** at your word.
33. [Proverbs 28:14](#)
Blessed is the one who always **trembles** before God, but whoever hardens their heart falls into trouble.
34. [Proverbs 30:21](#)
"Under **three** things the earth **trembles**, under **four** it cannot bear up:
35. [Ecclesiastes 12:3](#)
when the keepers of the house **tremble**, and the strong men stoop, when the grinders cease because they are few, and those looking through the windows grow dim;
36. [Isaiah 10:29](#)
They go over the pass, and say, "We will camp overnight at Geba." Ramah **trembles**; Gibeah of Saul flees.
37. [Isaiah 13:13](#)
Therefore I will make the heavens **tremble**; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of his burning anger.
38. [Isaiah 14:16](#)
Those who see you stare at you, they ponder your fate: "Is this the man who shook the earth and made kingdoms **tremble**,
39. [Isaiah 19:1](#)
[*A Prophecy Against Egypt*] A prophecy against Egypt: See, the Lord rides on a swift cloud and is coming to Egypt. The idols of Egypt **tremble** before him, and the hearts of the Egyptians melt with fear.
40. [Isaiah 21:4](#)
My heart falters, fear makes me **tremble**; the twilight I longed for has become a horror to me.
41. [Isaiah 23:11](#)
The Lord has stretched out his hand over the sea and made its kingdoms **tremble**. He has given an order concerning Phoenicia that her fortresses be destroyed.
42. [Isaiah 32:10](#)
In little more than a year you who feel secure will **tremble**; the grape harvest will fail, and the harvest of fruit will not come.
43. [Isaiah 32:11](#)
Tremble, you complacent women; shudder, you daughters who feel secure! Strip off your fine clothes and wrap yourselves in rags.
44. [Isaiah 33:14](#)
The sinners in Zion are terrified; **trembling** grips the godless: "Who of us can dwell with the consuming fire? Who of us can dwell with everlasting burning?"
45. [Isaiah 41:5](#)

The islands have seen it and fear; the ends of the earth **tremble**. They approach and come forward;

46. [Isaiah 44:8](#)

Do not **tremble**, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one."

47. [Isaiah 64:1](#)

Oh, that you would rend the heavens and come down, that the mountains would **tremble** before you!

48. [Isaiah 64:3](#)

For when you did awesome things that we did not expect, you came down, and the mountains **trembled** before you.

49. [Isaiah 66:2](#)

Has not my hand made all these things, and so they came into being?" declares the Lord. "These are the ones I look on with favor: those who are humble and contrite in spirit, and who **tremble** at my word.

50. [Isaiah 66:5](#)

Hear the word of the Lord, you who **tremble** at his word: "Your own people who hate you, and exclude you because of my name, have said, 'Let the Lord be glorified, that we may see your joy!' Yet they will be put to shame.

51. [Jeremiah 5:22](#)

Should you not fear me?" declares the Lord. "Should you not **tremble** in my presence? I made the sand [a "solid"] a boundary for the sea [a "liquid"], an everlasting barrier it cannot cross. The waves may roll, but they cannot prevail; they may roar, but they cannot cross it. [what is this verse truly saying? The sea's sand-boundary is "cup"-shaped. The ocean floor is covered with sand. The ocean "spills" out over the "rim" periodically.] **COMPARE** to KJV (p.12)—"pass it" "pass over it"

52. [Jeremiah 8:16](#)

The snorting of the enemy's horses is heard from Dan; at the neighing of their stallions the whole land **trembles**. They have come to devour the land and everything in it, the city and all who live there.

53. [Jeremiah 10:10](#)

But the Lord is the true God; he is the living God, the eternal King. When he is angry, the earth **trembles**; the nations cannot endure his wrath.

54. [Jeremiah 23:9](#)

[*Lying Prophets*] Concerning the prophets: My heart is broken within me; all my bones **tremble**. I am like a drunken man, like a strong man overcome by wine, because of the Lord and his holy words.

55. [Jeremiah 33:9](#)

Then this city will bring me renown, joy, praise and honor before all nations on earth that hear of all the good things I do for it; and they will be in awe and will **tremble** at the abundant prosperity and peace I provide for it.'

56. [Jeremiah 49:21](#)

At the sound of their fall the earth will **tremble**; their cry will resound to the Red Sea.

57. [Jeremiah 50:46](#)

At the sound of Babylon's capture the earth will **tremble**; its cry will resound among the nations.

58. [Jeremiah 51:29](#)

The land **trembles** and writhes, for the Lord's purposes against Babylon stand— to lay waste the land of Babylon so that no one will live there.

59. [Ezekiel 7:27](#)

The king will mourn, the prince will be clothed with despair, and the hands of the people of the land will **tremble**. I will deal with them according to their conduct, and by their own standards I will judge them. "Then they will know that I am the Lord."

60. [Ezekiel 12:18](#)

"Son of man, **tremble** as you eat your food, and shudder in fear as you drink your water.

61. [Ezekiel 26:10](#)

His horses will be so many that they will cover you with dust. Your walls will **tremble** at the noise of the warhorses, wagons and chariots when he enters your gates as men enter a city whose walls have been broken through.

62. [Ezekiel 26:15](#)

"This is what the Sovereign Lord says to Tyre: Will not the coastlands **tremble** at the sound of your fall, when the wounded groan and the slaughter takes place in you?

63. [Ezekiel 26:16](#)

Then all the princes of the coast will step down from their thrones and lay aside their robes and take off their embroidered garments. Clothed with terror, they will sit on the ground, **trembling** every moment, appalled at you.

64. [Ezekiel 26:18](#)

Now the coastlands **tremble** on the day of your fall; the islands in the sea are terrified at your collapse.'

65. [Ezekiel 31:16](#)

I made the nations **tremble** at the sound of its fall when I brought it down to the realm of the dead to be with those who go down to the pit. Then all the trees of Eden, the choicest and best of Lebanon, the well-watered trees, were consoled in the earth below.

66. [Ezekiel 32:10](#)

I will cause many peoples to be appalled at you, and their kings will shudder with horror because of you when I brandish my sword before them. On the day of your downfall each of them will **tremble** every moment for his life.

67. [Ezekiel 38:20](#)

The fish in the sea, the birds in the sky, the beasts of the field, every creature that moves along the ground, and all the people on the face of the earth will **tremble** at my presence. The mountains will be overturned, the cliffs will crumble and every wall will fall to the ground.

68. [Daniel 10:10](#)

A hand touched me and set me **trembling** on my hands and knees.

69. [Daniel 10:11](#)

He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up **trembling**.

70. [Hosea 3:5](#)

Afterward the Israelites will return and seek the Lord their God and David their king. They will come **trembling** to the Lord and to his blessings in the last days.

71. [Hosea 11:10](#)

They will follow the Lord; he will roar like a lion. When he roars, his children will come **trembling** from the west.

72. [Hosea 11:11](#)

They will come from Egypt, **trembling** like sparrows, from Assyria, fluttering like doves. I will settle them in their homes," declares the Lord.

73. [Hosea 13:1](#)

[*The Lord's Anger Against Israel*] When Ephraim spoke, people **trembled**; he was exalted in Israel. But he became guilty of Baal worship and died.

74. [Joel 2:1](#)

[*An Army of Locusts*] Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land **tremble**, for the day of the Lord is coming. It is close at hand—

75. [Joel 2:10](#)

Before them the earth shakes, the heavens **tremble**, the sun and moon are darkened, and the stars no longer shine.

76. [Joel 3:16](#)

The Lord will roar from Zion and thunder from Jerusalem; the earth and the heavens will **tremble**. But the Lord will be a refuge for his people, a stronghold for the people of Israel.

77. [Amos 3:6](#)

When a trumpet sounds in a city, do not the people **tremble**? When disaster comes to a city, has not the Lord caused it?

78. [Amos 8:8](#)

"Will not the land **tremble** for this, and all who live in it mourn? The whole land will rise like the Nile; it will be stirred up and then sink like the river of Egypt.

79. [Micah 7:17](#)

They will lick dust like a snake, like creatures that crawl on the ground. They will come **trembling** out of their dens; they will turn in fear to the Lord our God and will be afraid of you.

80. [Nahum 1:5](#)

The mountains quake before him and the hills melt away. The earth **trembles** at his presence, the world and all who live in it.

81. [Nahum 2:10](#)

She is pillaged, plundered, stripped! Hearts melt, knees give way, bodies **tremble**, every face grows pale.

82. [Habakkuk 2:7](#)

Will not your creditors suddenly arise? Will they not wake up and make you **tremble**? Then you will become their prey.

83. [Habakkuk 3:6](#)

He stood, and shook the earth; he looked, and made the nations **tremble**. The ancient mountains crumbled and the age-old hills collapsed— but he marches on forever.

84. [Habakkuk 3:16](#)

I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs **trembled**. Yet I will wait patiently for the day of calamity to come on the nation invading us.

85. [Mark 5:33](#)

Then the woman, knowing what had happened to her, came and fell at his feet and, **trembling** with fear, told him the whole truth.

86. [Mark 16:8](#)

Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

87. [Luke 8:47](#)

Then the woman, seeing that she could not go unnoticed, came **trembling** and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed.

88. [Acts 7:32](#)

'I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses **trembled** with fear and did not dare to look.

89. [Acts 16:29](#)

The jailer called for lights, rushed in and fell **trembling** before Paul and Silas.

90. [Romans 11:20](#)

Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but **tremble**.

91. [1 Corinthians 2:3](#)

I came to you in weakness with great fear and **trembling**.

92. [2 Corinthians 7:15](#)

And his affection for you is all the greater when he remembers that you were all obedient, receiving him with fear and **trembling**.

93. [Philippians 2:12](#)

[*Do Everything Without Grumbling*] Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and **trembling**,

94. [Hebrews 12:21](#)

The sight was so terrifying that Moses said, "I am **trembling** with fear [fee Er and "sound"]."

I just arrived home from a trip "downtown" [why is that the wordphrase for the major "marketplace" of a "sit 'e'"]. I had to take the expressway (highway). There wasn't much traffic as I was going, but coming back was a different story. And there were a lot of male drivers in pickup trucks that were driving "aggressively." What is it with this "me first" mentality that everyone seems to have these days? And men seem to be the worst about it. They tend to speed up to keep a car that has enough clearance to get in front of them from doing so. Well, anyway, it is quite entertaining to watch (and speculate what is going through the "stingy" ["road hog"] driver's mind).

November 14, 2013

"Right" of "Passage" or the "Right" of "way"

RUMSPRINGA. That is the Amish word for “running around.” It is a “rite” of passage for the Amish teen. Years ago, I had watched an Oprah Winfrey program where she interviewed some Amish teens about Rumspringa. Like most who watched, I was shocked to learn that that was a part of the Amish “way of life.” I have since that time seen some documentaries about the Amish and have seen some movies that roughly portray their way of life. But wanting to get my facts straight, I looked it up on the web.

The **Amish** may be to America what Israel is to the world—the “controlled” substance [or the “constant” variable? Since their arrival, they have virtually remained the same—I don’t know how you would equate them with the Native Americans who have always been here but have undergone many “**outside**” **induced “changes”**]. A closer comparative study of the three may reveal some essential “elements.” I have placed two articles here—one from *Wikipedia.com*; and the other, a news article from *NY Daily News*.

Rumspringa

From Wikipedia, the free encyclopedia

Jump to: [navigation](#), [search](#)

This article is about the rite of passage. For other uses, see [Rumspringa \(disambiguation\)](#).

Rumspringa (IPA: [rəmˈsprɪŋə], Pennsylvania Dutch: [rɔmˈʃprɪŋə]), also spelled *Rumschpringe* or *Rumshpringa*, is a period of **adolescence** for some members of the **Amish** community during which a youth temporarily leaves the community to experience life in the outside world. The Amish, a subset of the **Anabaptist** Christian movement, intentionally segregate themselves from other communities as a part of their faith. The Rumspringa normally begins around the age of 14 to 16 and **ends when a youth chooses baptism** within the Amish church, or instead leaves the community.^{[1]:10–11} The vast majority choose baptism and remain in the church. Not all Amish use this term (it does not occur in John Hostetler's extended discussion of adolescence among the Amish), but in sects that do, Amish elders generally view it as a time for courtship and finding a spouse.^{[1]:14}

In **Alsace**, *Rumspringa*^[2] has no religious background and simply refers to a tolerated period of **adolescence** where young people defy parental norms and explore the **world**. The **Alsatian Rumspringa's** aim is to compare their aspirations and parental education to the modern society into which they will build their lives.

Etymology[[edit](#)]

Rumspringa is a **Pennsylvania German** noun meaning *running around*. It is derived from the verb *rumspringen* ("to jump around" [*cf.* modern **standard German** *herumspringen*, *i.e.*, (*her* + *um*) + *springen*]).^{[3][4]} It is closely related to the Standard German verb *herumspringen* meaning "to jump or hop around or about". The Standard German term is a **compound word** of the adverb *herum* (literally: here (*her*) about (*um*)) which means "around" or "around here" and the verb *springen* which means "to jump" or "to skip". However, in **Swiss German** as in some other German dialects, *springen* — besides meaning "to jump" — also mean "to run". In modern Standard German "to skip" ordinarily would be translated with the verb *hüpfen*, which literally means "to hop". This term/concept also is used as a **separable prefix** verb, *i.e.*, *rumspringen/er springt rum*.

The Pennsylvania German noun *Rumspringa* was derived by contracting the first component of the Standard German term *herum* to *'rum* and converting the word ending to the [Pennsylvania German](#) noun form "a". Such dropping or swallowing of an initial sound (in this case the first two letters *he* of the first syllable *her* being dropped to form the contraction *'rum*) occurs widely both in colloquial [Pennsylvania German](#) as well as many other German dialects, and does not alter the meaning of the prefix/term in any way.

Popularized view[[edit](#)]

Amish adolescents may engage in rebellious behavior, resisting or defying parental norms. In many cultures, enforcement may be relaxed, and misbehavior tolerated or overlooked to a degree. A view of *rumspringa* has emerged in popular culture that this divergence from custom is an accepted part of adolescence or a [rite of passage](#) for Amish youth.

Among the Amish who use this term, however, *rumspringa* simply refers to adolescence. During that time a certain amount of misbehavior is unsurprising and is not severely condemned (for instance, by *Meidung* or [shunning](#)). Adults who have made a permanent and public commitment to the faith would be held to the higher standards of behavior defined in part by the [Schleitheim](#) and [Dordrecht](#) confessions.^{[5]:75} In a narrow sense the young are not bound by the *Ordnung* because they have not taken adult membership in the church. Amish adolescents do remain, however, under the strict authority of parents who are bound to *Ordnung*, and there is no period when adolescents are formally released from these rules.^{[6]:154[7]:165–166[8]:105[9][10]}

It is the period when the young person is regarded as having reached maturity, and is permitted to attend the Sunday night "sings" that are the focus of courtship among the Amish; according to Amish sources, a youth who dares to attend one of these events before reaching the age of sixteen might be forced warm milk from a spoon, as a good-natured reminder to observe the lines of status.^[3]

A minority of Amish youth do diverge from established customs.^{[1]:13} Some may be found:^{[1]:10–11}

- Wearing non-traditional clothing and hair styles (referred to as "dressing English")^[11]
- Driving vehicles other than [horse-drawn vehicles](#) (for communities that eschew motor vehicles)
- Not attending home prayer
- Drinking and/or using recreational drugs

Not all youth diverge from custom during this period; approximately half in the larger communities and the majority in smaller Amish communities remain within the norms of Amish dress or behavior during adolescence.^{[1]:13} Almost ninety percent of Amish teenagers choose to be baptized and join the Amish church.^[11]

Leaving the community[[edit](#)]

Some Amish youth do indeed separate themselves from the community, even going to live among the "English", or non-Amish North Americans, experiencing modern technology and perhaps even experimenting with sex, alcohol and illegal drugs. **Their behavior during this time**

represents no necessary bar to returning for adult baptism into the Amish church.

Most of them do not wander far from their family's homes during this time, and large numbers ultimately choose to join the church. However this proportion varies from community to community, and within a community between more and less acculturated Amish. For example, [Swartzendruber Amish](#) have a higher retention rate than the [New Order Amish](#) within the [Holmes County, Ohio](#) community.^[citation needed] This figure was significantly lower as recently as the 1950s. Desertion from the Amish community is not a long-term trend, and was more of a problem in the early colonial years.^[6] This phenomenon is documented in a National Geographic Channel Series *Amish: Out of Order*.^[12]

Variations[[edit](#)]

As among the non-Amish, there is variation among communities and individual families as to the best response to adolescent misbehavior. Some Amish communities hold views similar to [Old Order Mennonite](#), and [Conservative Mennonites](#) in seeking more productive, spiritual activities for their youth. Some even take up meditation.

In some cases, patience and forbearance prevail, and in others, vigorous discipline. Far from an open separation from parental ways, the misbehavior of young people during the *rumspringa* is usually furtive, though often collective (this is especially true in smaller and more isolated populations; the larger communities are discussed below). Groups of Amish adolescents may meet in town and change into "English" clothing, and share tobacco, alcohol and marijuana; girls may put on jewelry and cosmetics. They may or may not mingle with non-Amish in these excursions. The age is marked normatively in some Amish communities by allowing the young man to purchase a small "courting buggy," or — in some communities — by painting the yard-gate blue (traditionally meaning "daughter of marriageable age living here"; the custom is noted by A.M. Aurand in *The Amish* (1938), along with the reasonable caution that sometimes a blue gate is just a blue gate). There is some opinion that adolescent rebellion tends to be more radical, more institutionalized (and therefore in a sense more accepted) in the more restrictive communities.

The nature of the *rumspringa* period differs from individual to individual and from community to community. In large Amish communities like those of [Lancaster County, Pennsylvania](#), [Logan, Hardin, Wayne](#), and [Holmes Counties, Ohio](#), and [Elkhart](#) and [LaGrange Counties, Indiana](#), the Amish are numerous enough that there exists an Amish youth subculture. During the *rumspringa* period, the Amish youth in these large communities will join one of various groups ranging from the most rebellious to the least. These groups are not necessarily divided across traditional Amish church district boundaries, although they often are. In many smaller communities, Amish youth may have a much more restricted *rumspringa* period due to the smaller size of the communities. Likewise, they may be less likely to partake in strong rebellious behavior since the anonymity offered in the larger communities is absent.

[Wenger Mennonites](#) youth go through a period of *rumspringa* between ages 16 and 21. They typically do not get into the type of serious offenses of the most 'disorderly' of the Amish groups.^{[13]:169–73,244}

Media coverage[[edit](#)]

Rumspringa is the subject of the book *Amish Snow* by Roger Rheinheimer, which chronicles Ezra Neuenschwander's rocky journey from victim of an abusive Amish home life to successful businessman. Rumspringa is also the subject of the film documentary *Devil's Playground* (2002), which was nominated for the [Independent Spirit Award](#) for Best Documentary and for three documentary [Emmy Awards](#): Best Documentary, Editing, and Direction.^[14] Spin-offs from *Devil's Playground* include a book of transcribed interviews, titled *Rumspringa: To Be Or Not To Be Amish*, and a [UPN](#) reality television series *Amish in the City*. Rumspringa is also mentioned in the movie [Sexdrive](#).

In 2010, the British [Channel 4](#) broadcast a television documentary series entitled *The Amish: World's Squarest Teenagers*^[15] focusing on five young Amish who traveled to the United Kingdom during their Rumspringa in order to participate in an arranged cultural exchange. In each episode the group stayed with British families of different socio-economic levels, living in turn on a [South London Council Estate](#), the [Kent](#) countryside and even staying at a [Scottish](#) hunting estate. During their visit, they were introduced to diverse and unfamiliar things, including [sex shops](#), [street dance](#), [single mothers](#), [stabbing](#) and [street violence](#), [rock music](#), [beach parties](#), game shooting and [polo](#). The first episode of the four episode series aired on July 25, 2010.

References[[edit](#)]

Notes

- ^a [Jump up to:](#) ^a ^b ^c ^d ^e Shachtman, Tom (2006). *Rumspringa: To Be or Not to Be Amish*. New York: Farrar, Straus and Giroux(hardcover). [ASIN B001U7AOY4](#).
- [Jump up](#) [^] The pronunciation in [Alsatian language](#) is the same as in [Pennsylvania German language](#)
- ^a [Jump up to:](#) ^a ^b Wittmer, Joe (1991). *The Gentle People: Personal Reflections of Amish Life, With Contributions from Amish Children and Adults*. Minneapolis: Educational Media Corporation. p. 75.
- [Jump up](#) [^] The word is also translated thus in Kraybill, Donald R. (2001). *The Riddle of Amish Culture*. [Johns Hopkins University Press](#). p. 119,145. [ISBN 978-0-8018-6772-9](#).
- [Jump up](#) [^] Bowman, Carl Desportes. (1995). *Brethren Society: The Cultural Transformation of a Peculiar People*. [ISBN 0-8018-4905-5](#).
- ^a [Jump up to:](#) ^a ^b [Hostetler, John A.](#) (1993). *Amish Society* (4th ed.). Baltimore: Johns Hopkins University Press.
- [Jump up](#) [^] Igou, Brad, ed. (1999). *The Amish in their Own Words: Amish Writings from 25 Years of Family Life Magazine*. Scottsdale, Pennsylvania and Waterloo, Ontario: Herald Press.
- [Jump up](#) [^] Nolt, Steven M. (1992). *A History of the Amish*. Intercourse, Pennsylvania: Good Books.
- [Jump up](#) [^] Wesner, Erik (March 7, 2010). "[Rumspringa-Myths and Reality](#)". Amish America blog. Retrieved April 4, 2010.
- [Jump up](#) [^] Wittmer, Joe. "[Joe Wittmer, PhD, Responds to Questions Regarding the Amish \(Installment #2\)](#)". Livonia, MI: Holy Cross Evangelical Lutheran Church. Retrieved April 4, 2010.
- ^a [Jump up to:](#) ^a ^b "[American Experience The Amish](#)". PBS. February 27, 2012. Retrieved October 18, 2012.
- [Jump up](#) [^] <http://video.nationalgeographic.com/video/national-geographic-channel/full-episodes/Amish: Out of Order>
- [Jump up](#) [^] [Kraybill, Donald B](#); Hurd, James P. (2006). *Horse-and-Buggy Mennonites hoofbeats of humility in a postmodern world*. Penn State Press. [ISBN 0-271-02866-1](#).
- [Jump up](#) [^] "[The 24th Annual News and Documentary Emmy Award Nominees](#)". *emmyonline.tv*. National Academy of Television Arts and Sciences. August 11, 2003.
- [Jump up](#) [^] "[Amish: World's Squarest Teenagers](#)" on the UK Channel 4 website

Rumspringa ethos: If you love your Amish teens, set them free

Teenagers in the usually closed sect take to Facebook and iPhones, wear secular clothes, adsorb tons of TV and YouTube, as well as tweet to their heart's content At the end of their 'spring break' they can either return to the fold and be baptized or leave the community.

BY [STEPHEN WILLIAMS](#) / NEW YORK DAILY NEWS

Wednesday, May 29, 2013, 12:36 PM



FACEBOOK

Rumspringa is a unique 'break' from the more conservative Amish way of life.

Not long after Apple founder Steve Jobs died in 2011, a rather incredible homage memorialized his passing: The ultra-conservative Amish community - the antithesis of Apple's high-tech, gadget-driven core purpose - gave him an unorthodox salute.

Members of the community in Lancaster, Pa. placed a sign that read "I'd rather be driving a Macintosh" on the rear of a traditional horse drawn carriage and integrated the Apple logo into the reflective triangle on the buggy's bumper.

Amish? Apple? iPhones? Facebook, even?



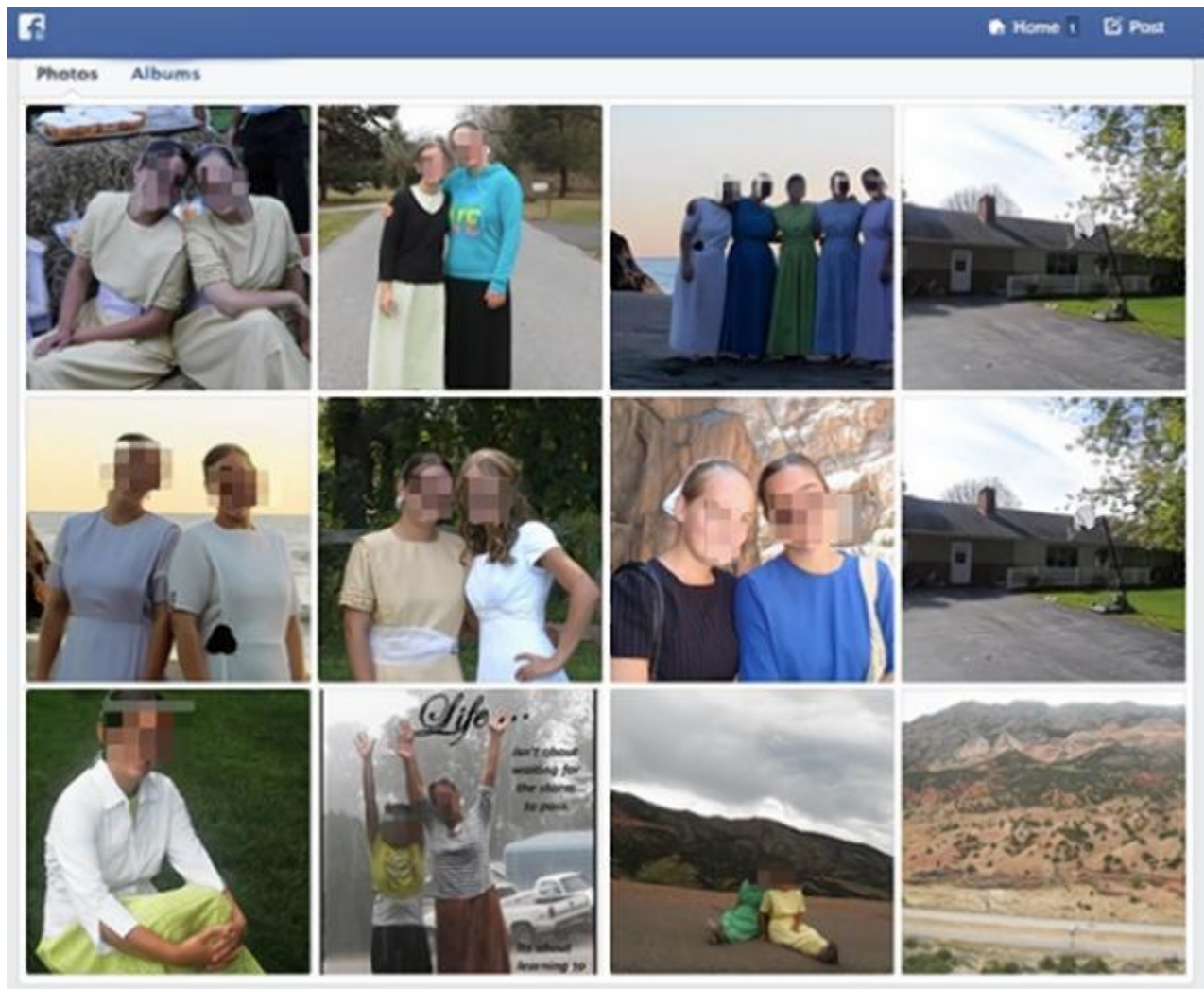
FACEBOOK

A counselor for Amish teens says the kids use their phones to network and get everyone together for parties — especially because they don't have electricity to power computers.

[RELATED: 'BREAKING AMISH: BRAVE NEW WORLD,' TV REVIEW](#)

Yes, yes, yes and yes.

Despite their society's restrictions, Amish teens get a furlough of sorts during Rumspringa - translated as "to run around" - when adolescents can turn away from tradition and embrace the outside world, iPhones, computers and social media included. At the end of this undefined period, which usually begins at the age of about 16, a youth can elect to return to the Amish church and be baptized, or can choose to leave the fold outright, marry outside the sect and even drive a vehicle that isn't pulled by a horse.



FACEBOOK

Amish teens are used to sticking together, even on Facebook.

During this extended teenage "spring break," kids will often party hard, dress up in distinctly non-Amish garb, adsorb tons of TV and YouTube, as well as tweet to their heart's content. Some may seek out a spouse and even have sex.

[RELATED: AMISH FARMER CHARGED WITH ANIMAL CRUELTY](#)

Texting has become, for them, a crucial life-style component, and some have computers, even though laptops are hard to power without electricity at home.



22 hours ago



Time to meet with my "gang" again!!!



FACEBOOK

Amish teens can ride horse-drawn buggies AND post to Facebook.

"They network like only Amish people can," says Chris Weber, who counsels Amish teens about drug and alcohol abuse, speaking with [BuzzFeed](#). "We used to have parties, but it was not this easy to find them. Now it doesn't take long to set it up and 700 kids show up. Everyone is connected, everyone is texting everyone."

Facebook, obviously, is a crucial link in the social agenda, but the Amish approach is ... well, Amish.

[RELATED: OHIO AMISH WHO CUT BEARDS OF FOES FACE SENTENCING](#)

"They watch what they post," says Noah Hershberger, a 22-year-old who recently left the community. "Like, they shy away from sexual comments or posts on Facebook because it can give them a bad reputation." But you can tell by visiting their pages that they love to put up photos - especially after they've been boozing, though most Amish refused to be photographed. The sites have a significant place in helping to establish new, or reinvented, identities for the teenagers.

Still, despite the Rumspringa ethos, most Amish teens have **ingrained** **resistance to going outside** ["ingrained" like the elephant "bound"—it's a matter of the **mind**] the community, even on the social sites. "They kinda keep to themselves," said Hershberger.

"As long as it's another Amish teen, like, out of state, they will likely talk to them, but very seldom to non-Amish people."

swilliams@nydailynews.com

Last night, I was awakened in the middle of the night with thoughts of Rumspringa [although, I recalled it as "Springyumza"]. And I was reminded of something I wrote in my paper about how, sometimes (as in a battle against cancer [or, to make a "garden" more "productive"]), it takes "poison" to keep something ALIVE!

RUMSPRINGA simply means:

"You're young. You've been cooped-up all of your life. Now you're free. So, go be wild. Test your limits. Have fun. Go crazy. You only get this once in your life-time. Don't obey the rules. Create your own. This chance may never come again."

After a "season" of no restraints, the "young one" that decides to "return" realizes that "some" restraints are "good," so he makes the decision to **restrain himself**—and lives happily ("ever after") the life that he has "**chosen**."

All of that "perfectly" describes Father in His newfound freedom. And it helps to explain why He placed the "negative" vices (or "elements") into the imagery. They exist. Are they good "for" us? Most would say, "No." And I would agree with them. So what do we "do" about them? Answer: Shine a light into the darkness. My question is how do you do that without becoming part of the darkness—i.e. without succumbing to the effects of it? Not many can do so. That may require specialized "programming"—of one that has tasted its forbidden "fruit" and has built-up "anti-bodies" against it [i.e. has "hardened" resistance to it], so that it is no longer "threatened" **by** its seductive wiles but has itself become a threat "**to**" it.

In those dark places, Father's love is there, but it may be difficult to "realize" it. Those are the places where His light is dim, His power is "knot" known and His voice is heard "small"—"it" is a "secret." You have to be willing to go into the darkness to uncover the riches that can be "found" there—if you hope to free those buried there. But carry your light "**in**" you or you'll "Miss" it.

Just as my Dad would seek his family out to see what he could do to bring joy to each of our lives, our Father seeks to bring joy to us. His benefits chase after us and overtake us when we allow Him to be "Father."

There is a family friend that we have known since childhood but hasn't been around for years until just before my brother's "passing." He found her through FACEBOOK. She has been living in Texas for many years. We just weren't aware of it. Even my childhood best-friend had been here in the same Texas area for nearly two years before we discovered it. My brother, Paul, had located many of our Indiana "family" who were now living in Texas. They were each so close, and yet, so far away because of "lack of knowledge."

To get back to this first friend—our "reunion" happen just after my brother moved to Forest Hills, Texas. We were all so glad to see her. She was very talkative and wanted to fill us in on what had happened during the years we were "apart," as well as what she believed was going on "there" now. I was being myself, listening and occasionally chipping-in to the conversation. I was surprised when she asked out loud, "When did Sue become so quiet?" Considering the fact that she hadn't seen me since I was 14-years-old, and the fact that there were many of us there and she was doing most of the talking, I was quite taken aback by the question. Was I under examination? Did I not meet my quota of words or interruptions into the conversation? Were we counting words? Was I supposed to talk for the mere sake of talking when I had "nothing" to say? I'm not inclined to speak for the mere sake of being heard. I'm quite familiar with my own voice, and I don't feel the need to constantly hear it. I still wonder about her "expectation." My lack of verbalization seems to offend her. I find it difficult to speak to people who are so easily offended by something as trivial as my lack of conversing when they are the ones who love doing most of the talking. I can only conclude that she must expect me to "interrupt" her "many" times during her "speech" [otherwise, my politeness of remaining quiet while she talked would not "offend"]. **[Is this imagery of LOVE speaking and LAW interrupting (or vice versa)—imagery of the DNA strand?]**

I found this in some old mail I was preparing for the shredder. It's a bookmark from Paula White Ministries about "*7 Remarkable Facts About FAVOR*":

1. Favor creates multiplication and increase (Matthew 14:13-21).
2. Favor will birth divine miracles (Matthew 9:20-22).
3. Favor will link you to golden connections (1 Samuel 2:26).
4. Favor will unleash financial blessing (Ruth 4).
5. Favor will bring supernatural promotion (Genesis 41).
6. Favor produces what money cannot buy (1 Samuel 18:14).
7. Favor will turn your enemies into friends (Acts 2:47).

An advertisement for a product (sermon/book) that she is selling says:

Discover God's **Formula** for **Undeserved** Access
to His TRIPLE FAVOR!

*"Today can be the day of transformation in your life,
your household, and your business. God is shifting
things around to bring you His 3X Favor!"*

Don't Miss Out on Your Triple Favor Harvest!

November 15, 2013

Twice, Peter stepped out of a boat to come to Jesus. The first time was during a storm. And Jesus was walking on the **water**. The second time was the “morning after” a **night** of “trying” to catch fish. And Jesus was standing on the **sand**. Neither times did the disciples recognize Jesus. But Peter was the only one to “suspect” that it was He. And was willing to “come” [“If it be thou, **bid me come**” (Matt. 14:28—was it an “(h)awk shun”?)—the 2nd time (John 21), Peter “cast himself into the sea” without being “bid” to “come”].

- The first time, at a “request.”
- The second time, for the pure joy of getting “there.”
- The first time, Peter started to walk “on” the water and, beginning to sink into it, he called out for help, being afraid of the water.
- The second time, Peter **jumped** into the water unafraid. He saw no wrong in becoming “a part” of the water— i.e. being in the “mix” of it.

Auction → awe “t” ion, (h)awk “t” ion

Awkward → Dr. awkwa → Dr. Aqua

Following orders = keeping the commandments

BibleGateway.com only had two results for “bid me come”:

1. [Matthew 14:28](#)
And Peter answered him and said, Lord, if it be thou, **bid me come** unto thee on the water.
2. [Luke 14:10](#)
But when thou art **bidden**, go and sit down in the lowest room; that when he that bade thee **cometh**, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at **meat** with thee.

The **Amish** [“Am-ish” → “aim man”—the “arrow/spear”] represent “us” on the planet—an isolated community among a vast global “universe.” I believe they also represent “us” in relation to those who have gone on before us—passed from this life to the “next.” Those who have “shed” the “body” of this life and now experience the unlimitedness of the next life, are akin to the “English” that are “outside” of the Amish community—enjoying the **advancements** of mankind. The Amish represent those still bound in “covenant” while the “English” represent those enjoying Sonship [As I have said before, a ship is still a ship. Father wants us to come into the full realization of “Sons”—fragments that were once flung apart but, like Miranda, we have been put back together as “One” unit that lives. And like Miranda and it’s “parent” planet—imagery of an electron (or Indians) circling Father as an “Atom” (a wagon). As He moves freely through “space,” so do we.].

Sam Adeyemi (pronounced \a day’ a may or ə day ə may\ **another announcer pronounced it** → Ad’ ə yem’ mē) said that he heard this definition of “patience”: If you sit down on a chair and the chair is removed and you maintain that same position—that is **patience**.

November 16, 2013

My sister, Deb, and I were talking about the caste system in India. She had discovered “certain” legalities of it. It brought to my mind what I had said during an earlier writing, “You cannot legislate love.” Law provides retribution for cases involving the abuse or mistreatment of others, but there is the “burden” of proof that falls upon the “abused/mistreated” in such cases.

What is it with “boxes”? Why do we feel the need to put others in a small “self-contained” box? Why do we put ourselves in one? I was just thinking about actors—specifically, Ryan Reynolds. I see him as a great actor—a versatile actor. But many don’t share my view. They can’t see him as anything other than a comedian. I loved his *Green Lantern* **1-8gig**—I love that movie. I thought he did well as a superhero. I was very impressed with the way the special effects “staff” was able to make his take-off and landing so “fluid.” It was like “watching” poetry. So why is there no “sea quell”?

“I like the business part and I’m good at it...It isn’t one way or the other! That’s the way a child looks at things and we aren’t children anymore.” —*Green Lantern*

Back to the subject of “boxes.” A caste, feudal, class system is exactly “that”—a box for each individual person. Even the ones at the “top”—the king, queen, czar, premier, or whatever “title” [deed for the “plot”] that is “as sined” [“assigned”]. Our “boxes” are our “cells.” And there is a paradox that exists and will always exist—as will with “all things”—in the fact that in order for each of us to exist as “individuals,” Father has to “cell” Himself. And yet, in doing so and causing us to exist, He “excelled” **Himself**. That is why **division equals multiplication** in the imagery. In order for Father to become “more” He had to become “less.” So in a sense, the “cell” or the “box” is a “good” thing—from Father’s perspective. He wants us, the containers of Himself, to live an “out-of-the-box” experience—the parent living life through the child. As any good parent, Father wants His children to live lives that go “beyond” what He considers to be His cramped, limited, in-the-box existence as “THERE.”

“God wants us to live powerful, overcoming lives; not powerless, overwhelming lives...LIFE...as God has it.”

—Joyce Meyer

Isaiah 45:11 and Psalm 8:6—“hand” and “foot” were cut-off [LAMED—Matt. 18:8, “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.” (cf. Mark 9:43—no “mention” of “foot”)]

Isaiah 45:11-12,

¹¹ Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands **command ye me.**

¹² I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have **I commanded.**

Psalm 8:6 [Since it is only 9 verses long, I include the whole.],

¹ O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

⁹ O Lord our Lord, how excellent is thy name in all the earth!

Daniel 11 (KJV) [I placed this here because of the last verse, 45, but saw something in verse 10.]

¹ Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

² And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

³ And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

⁴ And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

⁵ And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

⁶ And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

⁷ But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

⁸ And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

⁹ So the king of the south shall come into his kingdom, and shall return into his own land.

¹⁰ But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. [imagery of the parentheses; electron signature; making circles by "stirring" and something bisects it—a "river" running through it]

¹¹ And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

¹² And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

- ¹³ For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.
- ¹⁴ And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.
- ¹⁵ So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.
- ¹⁶ But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.
- ¹⁷ He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.
- ¹⁸ After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.
- ¹⁹ Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.
- ²⁰ Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.
- ²¹ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.
- ²² And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
- ²³ And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.
- ²⁴ He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.
- ²⁵ And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
- ²⁶ Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.
- ²⁷ And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.
- ²⁸ Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.
- ²⁹ At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.
- ³⁰ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
- ³¹ And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

³² And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

³³ And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

³⁴ Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

³⁵ And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

³⁶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

³⁷ Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

³⁸ But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

³⁹ Thus shall he do in the most strong holds with a **strange** god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

⁴⁰ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

⁴¹ He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

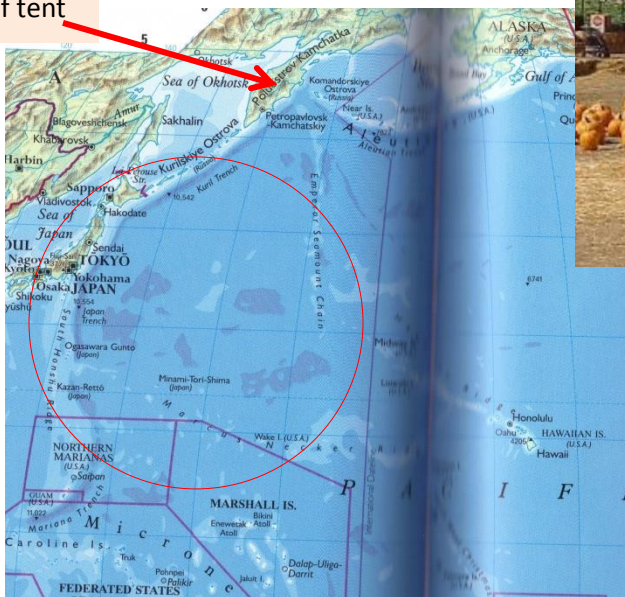
⁴² He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Roof of tent



Verse 45 of Daniel 11 reminded me of this image of the Pacific Ocean taken from the Essential World Atlas (3rd ed.) by the University of Oxford Press, Inc. The image (within the red circle) resembles the face of a Jack-o-lantern that rises to the point of a tent. The square left eye and the triangular right eye resemble the inserted images of the Jack-o-lanterns, respectively.

Images:

allthingsbranson.wordpress.com/
hdesktopwalls.com

November 17, 2013

I took these sermon notes from TV programs today:

REDEMPTION TODAY: Favor is not there to “keep” you, it’s there to “move” you.—Ron Carpenter

DISCOVERING THE JEWISH JESUS: Song of Solomon 6:13

- There were two camps—one wanted the Shulamite [the re-sieving of Father] the other wanted to get rid of her [Father getting out of Himself—no boundaries, no limits]—the PARADOX/an “a-normal lee”
- A dance
- “Shulamite” and “Solomon” come from the same root word, “Peace”

“Sexual love is the most intimate way of knowing someone as seen in scripture”—Rabbi Schneider

“Sexual union”

“How close can God be to us if it doesn’t affect our bodies?”—Rabbi Kirt Schneider

“[Song of Solomon is a] Prophetic love song, much of it in sexual language.”—Rabbi Schneider

ANSWERS with Bayless Conley—7 advantages of the Holy Spirit

1. John 14:--He lives in you
2. He teaches us all things, brings things to our remembrance—John 14:26
3. John 14:27—He gives us peace
4. John 15:26-27—He testifies “has the witness in himself”
5. Joh 16:8?—convicts the world of sin—only the sin of not believing in Jesus
Access, answers, acceptance
6. John 16:13—guides, speaks, and tells/shows us things to come
7. John?—glory which means honor

CHRIST IN PROPHECY:

David Reagan was showing some of the places of historical import and telling what happened on each site.

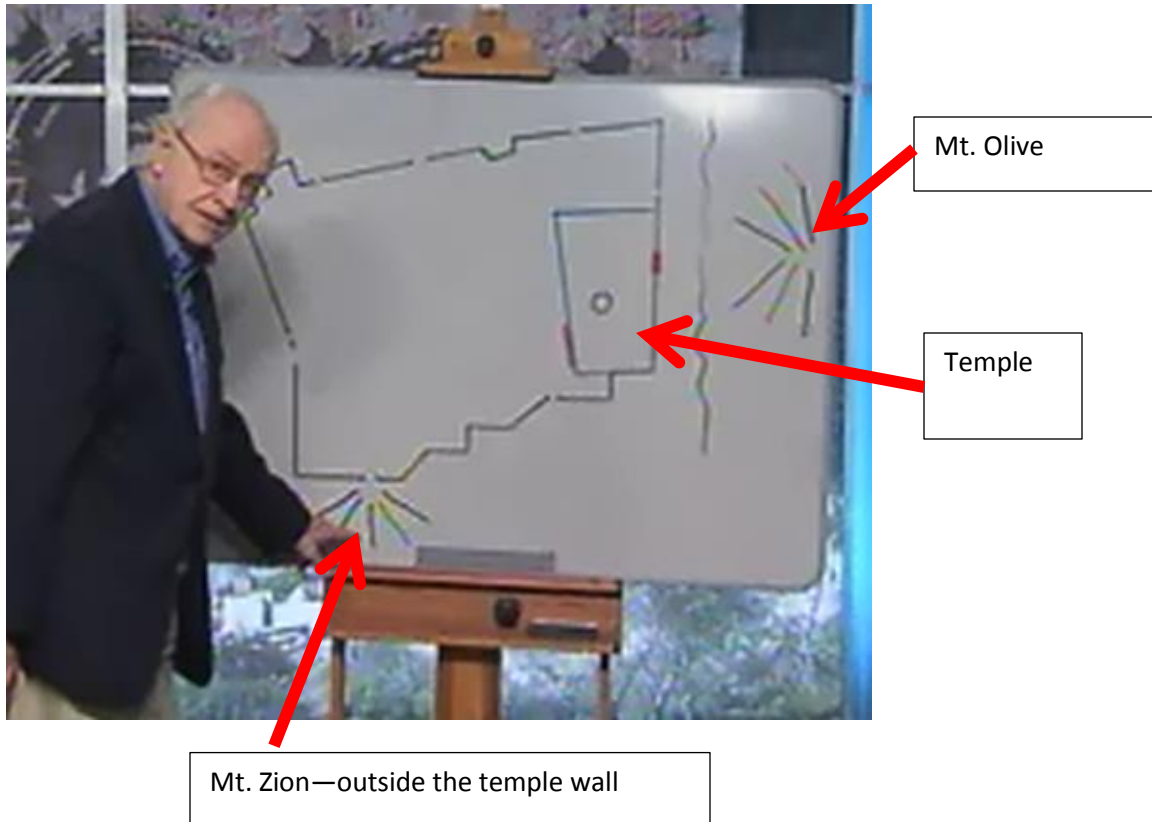
[Traditional position of things

The actual position of things

Example: There is a traditional place considered the tomb of David, but the place recorded in scripture is the “old” City of David which is quite a ways away from the traditional place upon which a church pastored by James the brother of Jesus had been.]

[Why did Jesus entrust the care of Mary to John when she had other children? Why not to James, his brother? What does it mean?]

Stones of remembrance: stones placed upon Jewish graves



Zion has 6 reference types: the mountain, the people, the city,?

1 tim. 1:16

Judas—**[same name as Jesus' betrayer]**

[Matthew 1:2, "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren [the "eleven"];" compare to Noah's son Canaan cursed, not Ham]—Judas son of Jacob

November 18, 2013

I heard this poem today on a movie named after it—INVICTUS. I went to Google and found the following:

Invictus

From Wikipedia, the free encyclopedia

This article is about the poem. For other uses, see [Invictus \(disambiguation\)](#).

"Invictus"

Author	William Ernest Henley
Country	England
Language	English
Genre(s)	Lyric poetry
Publisher	<i>Book of Verses</i>
Media type	Print (periodical)
Publication date	1888



William Ernest Henley *Vanity Fair* 26 November 1892

"**Invictus**" is a short [Victorian poem](#) by the [English](#) poet [William Ernest Henley](#) (1849–1903). It was first published in 1875 in a book called *Book of Verses*, where it was number four in several poems called *Life and Death (Echoes)*.^[1] It originally had no title.^[1] Early printings contained only the dedication *To R. T. H. B.*—a reference to Robert Thomas Hamilton Bruce (1846–1899), a successful Scottish flour merchant and baker who was also a literary patron.^[2] The title "Invictus" ([Latin](#) for "unconquered"^[3]) was added by editor [Arthur Quiller-Couch](#) when the poem was included in *The Oxford Book of English Verse*.^{[4][5]}

Background[[edit](#)]

At the age of 12, Henley contracted tuberculosis of the bone. A few years later, the disease progressed to his foot, and physicians announced that the only way to save his life was to amputate directly below the knee. It was amputated when he was 17.^[6] [Stoicism](#) inspired him to write this poem.^[7] Despite his disability, he survived with one foot intact and led an active life until his death at the age of 53.

Text[[edit](#)]

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid. [a different site placed a comma behind each “find”]

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

Importance[[edit](#)]

[William Ernest Henley](#) is known to most people by virtue of this single poem.^[8]

“Behold, I will do a new thing.”

—Isaiah 43:19

I heard the term “**uncertainty principle**” today. I had heard it before but I paid more attention today. Probably because I am trying to understanding something that I cannot, yet, articulate. It’s just an “idea” about the parable and its paradox. And I am now wondering if what I said the other day about the paradox that will always exist can be explained by the “un**certainty** principle.” The “t” and “y” of the word itself speaks of the “cross” and being “turned on one’s head.” And perhaps the “un”-certain-“ty” speaks of the “new”—i.e. the “sons” of Father—in our role “within” the hole. [For those who may not have read the beginning of the preface, biblical references to “certain” refers to GOOD, the originator of all “things”—the “un”-broken “vessel” in which we all dwell. GOOD is also depicted as “O” and the “Don” (or, the God Father). LOVE represents GOOD as the “broken,” “fragmented,” “divided,” etc.—broken into the fragments of LAW, LIFE, and DEATH. LOVE is the “dawn.” LIFE/DEATH, two sides of one coin, is the “Morning-Star.” LAW is the “enabler” that **maintains the balance** of each. She is not interested in “size” but “weight.” She makes the small count as the great and the great count as the small to “keep” the “piece.” If you need further explanation, please read the preface. I explain each in detail.] Perhaps it is akin to the “uncertainty” that surrounds the “coming” of an unborn child. Unless it is a Caesarian birth—the “time” of arrival is unknown to any but the biological “clock” of the “womb” [like the telomeres getting shorter and shorter until there is “no” **MORE** replication—announcing the end of the “cycle” of life?]. And unless a sonogram, or some other device, is used, the sex of the child is unknown. And specific character traits and physical appearance are also unknown until the child is actually “born” and begins to develop those traits and appearances as the child “grows” to maturity and beyond. We, as individuals or as a group, are constantly changing—along with

our “language.” I was just thinking the other day that one hundred years ago the words “hot,” “cold,” and “gay” meant something totally different than now in the minds of the “children” who heard them. Life is always evolving. That is the premise that Father has set—“change.” Stagnation—day in, day out, always the same—is death. Never increasing, never decreasing. Zero. No “productivity”! Father’s desire is “more.” The only way for Him to get it was to change “Himself”! Instead of merely existing, He would “live”! And now He does “through” each one of us.

“We are just portals...just doors that, should He choose to use us,
He can come through us.”—T.D. Jakes

The thing about doors: sometimes, you just don’t know **when** they will “open.”

“Behold, I stand at the door, and knock: **if** any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”—Revelation 3:20

The uncertainty lies in the fact that we are allowed the privilege of “rejecting” Father’s offer [and the “headless” have no ear to “hear” it]. And a paradox lies there as well. Since we are He, then He must have already made the decision for our continued existence. And yet, the “game” persists.

The MATRIX

Oracle: Candy?

Neo: Do you already know if I’m going to take it?

Oracle: Wouldn’t be much of an oracle if I didn’t.

Neo: But **if you already know, how can I make a choice?**

Oracle: Because you didn’t come here to make the choice. You’ve already made it. You’re here to try to understand **why** you made it. **I thought you’d have figured that out by now.**

And perhaps, *The Matrix* is right and it is Father who is trying to help His “fragmented-self” understand the “whys” [“wise”].

VERSE OF THE DAY—BibleGateway.com

“Sanctify them through thy truth: thy word is truth.” [John 17:17 KJV](#)

I heard Sam Adeyemi preaching and he mentioned verse 10 of the following chapter from a different translation which speaks of an “ax”—but the imagery in the KJV has a deeper meaning in the imagery:

Ecclesiastes 10 (KJV)

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 [A rabbi could explain this better (or correct it), but it is my understanding that the right hand represents “vision” and the left hand represents “business” and the “heart”; therefore, the right and left are “tied/joined” together as one]; but a fool's heart at his left [omits the word “hand”// if “left hand,” then there is “no vision”—it is “alone”].

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 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:

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 [see the many meanings in STRONG'S—also, see following article for “Put” as a proper biblical name] 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? [We often assume that such questions have no answer when they do in fact have an answer that is “hidden.” We must “dig/search” it “out.”]

¹⁵ The labour of the foolish wearieth every one of them, because he knoweth not how to go to the 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! [“O, high, O” (Ohio)—in knee Brie ate “D”/“ed” OR, a “high-five”]

¹⁸ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. “An artist will take his time because he’s still thinking as he’s doing.”—Renny McClain

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.

Phut [“foot”]

From Wikipedia, the free encyclopedia

Phut or **Put** (Hebrew: פוט *pūt*; [Septuagint Greek](#) Φουδ *Phoud*) is the third son of [Ham](#) (one of the [sons of Noah](#)), in the biblical [Table of Nations](#) ([Genesis](#) 10:6; cf. [1 Chronicles](#) 1:8).

The Persian historian [Muhammad ibn Jarir al-Tabari](#) (c. 915) recounts a tradition that the wife of Put was named Bakht, a daughter of Batawil son of [Tiras](#), and that she bore him the "[Copts](#)".

The name Put (or Phut) is also used in the Bible for the people or nation said to be descended from him, usually placed in [Ancient Libya](#), but connections are sometimes proposed with the [Land of Punt](#)^[1] known from Ancient Egyptian annals.

[Josephus](#) writes: "Phut also was the founder of [Libya](#), and called the inhabitants Phutites (*Phoutes*), from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut (*Phoute*): but the name it has now has been by change given it from one of the sons of [Mezraim](#), who was called Lybyos." ([AotJ](#) Book 1:6/2). [Pliny the Elder](#) *Nat. Hist.* 5.1 and [Ptolemy](#) *Geog.* iv.1.3 both place the river *Phuth* on the west side of Mauretania (modern Morocco). Ptolemy also mentions a city *Putea* in Libya (iv.3.39).

A Libyan connection has likewise been inferred from [Nahum](#) 3:9, where it is said that "Put and Lubim" were the helpers of [Egypt](#). Other biblical verses consistently refer to the descendants of Put as warriors. In Jeremiah 46:9, they are again described as being supporters of Egypt. [Ezekiel](#) mentions them three times - in 27:10, as supporters of Tyre (Phoenicia), in 30:5 again as supporting Egypt, and in 38:5, as supporters of [Gog](#). The [Septuagint](#) Greek (LXX) substitutes *Libues* in Ezekiel where the [Hebrew Bible](#) refers to *Put*. However, the LXX reads *Put* in Isaiah 66:19, in place of *Pul* in the Hebrew.

The Libyan tribe of *pidw* shows up in Egyptian records by the [22nd dynasty](#), while a [Ptolemaic](#) text from [Edfu](#) refers to the *t3 n n* \square *pit.w* "the land of the Pitu". The word was later written in [Demotic](#) as *Pit*, and as *Phaiat* in [Coptic](#), a name for Libya Aegypti, northwestern Egypt.

A fragment of [Nebuchadnezzar II](#)'s annals mentions his campaign in 567 in Egypt, and defeating the soldiers of *Putu Yavan*, i.e. Greek Libya ([Cyrene](#)). A multilingual stele from al-Kabrīt, dating to the reign of [Darius I](#) refers to the Put as the province of *Putiya* ([Old Persian](#)) and *Puṭa* ([Neo-Babylonian](#)), where the equivalent text written in [Egyptian](#) has *t* \square *tmḥw* "Libya".

November 19, 2013

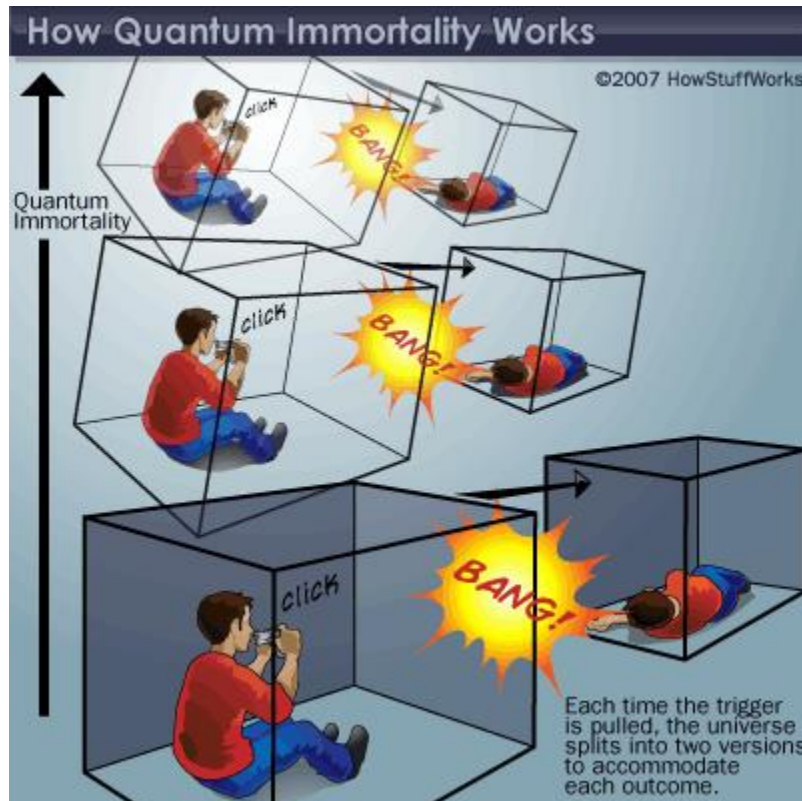
TIMING. That is what I struggle to understand. I spoke of this many weeks ago when I asked the question: "When" does change "come"? I've heard many sermons about change, but none have pinpointed that one thing that remains "unknown" in my "thinking"—that one unintelligible "thing" that stands as a "veil" or a "barrier" to prevent me from reaching the "breakthrough" that Father is leading me towards—a barrier of the "mind." I know beyond a shadow of a doubt that once I get "there" I will experience that most radical of changes in my "being." I look for it, exploring the different avenues (within certain self-imposed limits—i.e. lines I will not cross—boxed "in") that may get me "there" [How correct will my answer be by doing so? How does it affect my "out"-come?]. Avenues—are like a "round"-table's centerpiece sitting upon the top of a mirrored "tray." Where you sit at the table determines which reflected view of the centerpiece you see.

Genesis 4:14 (Young's **Literal** Translation)

¹⁴Io, Thou hast driven me to-day from off the face of the ground, and from Thy face I am hid; and I have been a wanderer, even a trembling one, in the earth, and it hath been -- every one finding me doth slay me.' [I heard that there was a "particle" of some sort that "died" after being observed so I went to see if I could find its name and found the following article instead—about 10 pages long.]

How Quantum Suicide Works [from science.howstuffworks.com]

by [Josh Clark](#)



See [videos about quantum physics](#).

Up Next

- [10 Scientific Laws and Theories You Really Should Know](#)
- [How Time Travel Works](#)
- [How Teleportation Will Work](#)
- [How would time travel affect life as we know it?](#)

A [man](#) sits down before a [gun](#), which is pointed at his head. This is no ordinary gun; it's rigged to a machine that measures the spin of a **quantum particle**. Each time the trigger is pulled, the spin of the quantum particle -- or **quark** -- is measured. Depending on the measurement, the gun will either fire, or it won't. If the quantum particle is measured as spinning in a clockwise motion, the gun will fire. If the quark is spinning counterclockwise, the gun won't go off. There'll only be a click.

**Father "drew" his gun
—i.e. His "revolve Er."**

Nervously, the man takes a breath and pulls the trigger. The gun clicks. He pulls the trigger again. Click. And again: click. The man will continue to pull the trigger again and again with the same result: The gun won't fire. Although it's functioning properly and loaded with bullets, no matter how many times he pulls the trigger, the gun will never fire. He'll continue this process for eternity, becoming [immortal](#).

Go back in time to the beginning of the experiment. The man pulls the trigger for the very first time, and the quark is now measured as spinning clockwise. The gun fires. The man is dead.

But, wait. The man already pulled the trigger the first time -- and an infinite amount of times following that -- and we already know the gun didn't fire. How can the man be dead? The man is unaware, but he's both alive and dead. Each time he pulls the trigger, the universe is split in two. It will continue to split, again and again, each time the trigger is pulled [source: [Tegmark](#)].

This thought experiment is called **quantum suicide**. It was first posed by then-[Princeton University](#) theorist Max Tegmark in 1997 (now on faculty at MIT). **A thought experiment is an experiment that takes place only in the mind.** The quantum level is the smallest level of matter we've detected so far in the universe. Matter at this level is infinitesimal, and it's virtually impossible for scientists to research it in a practical manner using traditional methods of scientific inquiry.



[a "great" machine to study the "small"]

I would like to suggest a non-traditional method of inquiry—i.e. the Holy Bible. The imagery explains "everything"—we just have to learn a new way of "thinking."

A woman stands near a superconducting solenoid magnet used to measure quantum particles.

Fabrice Coffrini/AFP/[Getty Images](#)

Quantum Physics

Instead of using the **scientific method** -- investigating empirical evidence -- to study the quantum level, physicists must use thought experiments. Although these experiments are only carried out hypothetically, they're rooted in the data observed in quantum physics.

What science has observed at the quantum level has raised more questions than it has answered. The behavior of quantum particles is erratic, and our understanding of probability becomes questionable. For example, [photons](#) -- the smallest measure of light -- have been shown to exist in both particle and wave states. And the direction of particles is thought to travel in both directions at the same time, rather than in only one direction at different times. So when we examine the quantum world, we are outsiders to the knowledge it holds. As a result, our understanding of the universe as we know it is challenged.

This has led some to believe that our grasp of quantum physics is as basic as the understanding of ancient Egyptian [astronomers](#) centuries ago, who claimed that the [sun](#) was a god. A few scientists believe further investigation into quantum systems will reveal order and predictability within what we currently see as chaos. But is it possible that quantum systems can't be understood within the traditional models of science?

In this article, we'll look at what quantum suicide reveals about our universe, as well as other theories that either support or contradict it.

But first, why can't a physicist simply measure the particles he's attempting to study? In the next section, we'll learn about this fundamental flaw of quantum observation, as explained by Heisenberg's Uncertainty Principle.



Werner Heisenberg [AFP/Getty Images](#)

Heisenberg's **Uncertainty Principle**

One of the biggest problems with quantum experiments is the seemingly unavoidable tendency of humans to influence the situation and [velocity](#) of small particles. This happens just by our observing

the particles, and it has quantum [physicists](#) frustrated. To combat this, physicists have created enormous, elaborate machines like **particle accelerators** that remove any physical human influence from the process of accelerating a particle's energy of motion.

Still, the mixed results quantum physicists find when examining the same particle indicate that we just can't help but affect the behavior of **quanta** -- or quantum particles. Even the [light](#) physicists use to help them better see the objects they're observing can influence the behavior of quanta. [Photons](#), for example -- the smallest measure of light, which have no mass or electrical charge -- can still bounce a particle around, changing its velocity and speed.

This is called **Heisenberg's Uncertainty Principle**. Werner Heisenberg, a German physicist, determined that our observations have an effect on the behavior of quanta. Heisenberg's Uncertainty Principle sounds difficult to understand -- even the name is kind of intimidating. But it's actually easy to comprehend, and once you do, you'll understand the fundamental principle of [quantum mechanics](#).

Imagine that you're blind and over time you've developed a technique for determining how far away an object is by throwing a medicine ball at it. If you throw your medicine ball at a nearby stool, the ball will return quickly, and you'll know that it's close. If you throw the ball at something across the street from you, it'll take longer to return, and you'll know that the object is far away.

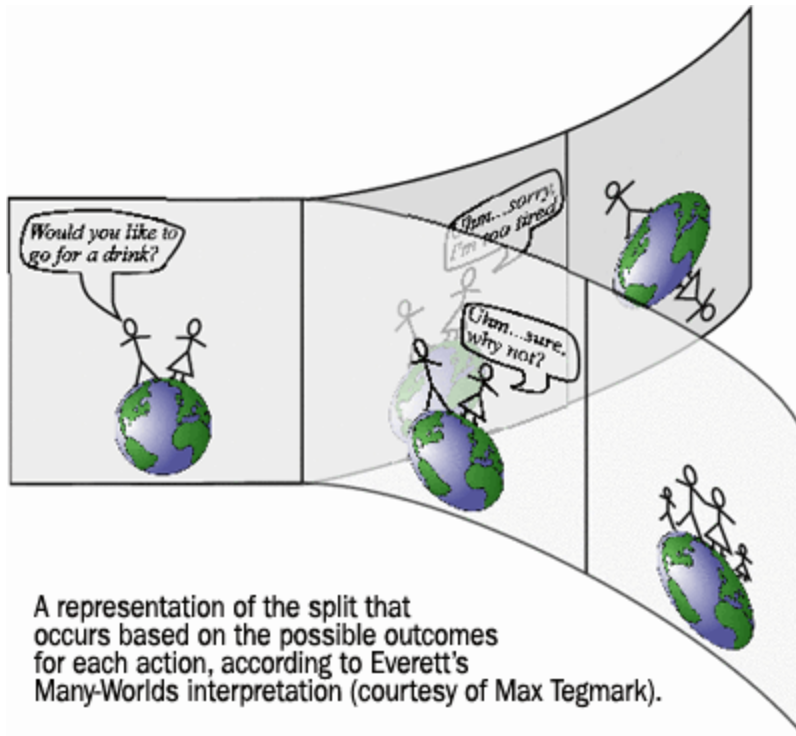
The problem is that when you throw a ball -- especially a heavy one like a medicine ball -- at something like a stool, the ball will knock the stool across the room and may even have enough momentum to bounce back. You can say where the stool was, but not where it is now. What's more, you could calculate the velocity of the stool after you hit it with the ball, but you have no idea what its velocity was before you hit it.

This is the problem revealed by Heisenberg's Uncertainty Principle. To know the velocity of a quark we must measure it, and to measure it, we are forced to affect it. The same goes for observing an object's position. Uncertainty about an object's position and velocity makes it difficult for a physicist to determine much about the object.

Of course, physicists aren't exactly throwing medicine balls at quanta to measure them, but even the slightest interference can cause the incredibly small particles to behave differently.

This is why quantum physicists are forced to create thought experiments based on the observations from the real experiments conducted at the quantum level. These thought experiments are meant to prove or disprove **interpretations** -- explanations for the whole of quantum theory.

In the next section, we'll look at the basis for quantum suicide -- the Many-Worlds interpretation of quantum mechanics.



The Many-Worlds Theory

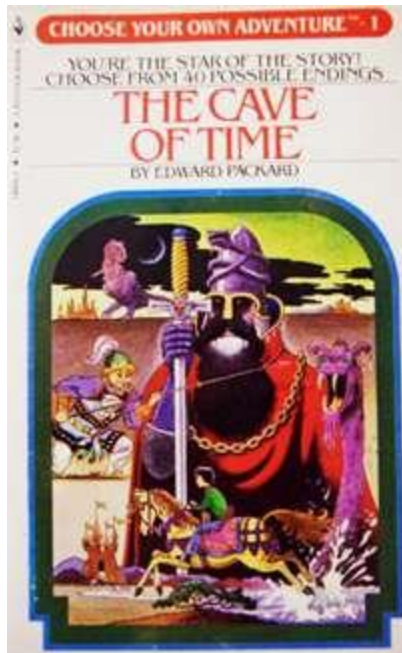
The quantum suicide thought experiment is based on and seeks to prove what has become an increasingly accepted interpretation of quantum physics, the Many-Worlds theory. This theory was first proposed in 1957 by a doctoral student at [Princeton University](#) named Hugh Everett III. The theory was **scorned for decades** until fellow Princetonian Max Tegman created the quantum suicide experiment, which lends support to the interpretation [source: [The Guardian](#)].

According to the Many-Worlds theory, for each possible outcome to an action, the world splits into a copy of itself. This is an instantaneous process Everett called **decohesion**. It's kind of like a choose-your-own-adventure book, but rather than choosing between either exploring the cave or making off with the treasure, the universe splits in two so that each action is taken.

One vital aspect of the Many-Worlds theory is that when the universe splits, the person is unaware of himself in the other version of the universe. This means that the boy who made off with the treasure and ends up living happily ever after is completely unaware of the version of himself who entered the cave and now faces great peril, and vice versa.

This is the same case with quantum suicide. When the **man** pulls the trigger, there are two possible outcomes: the **gun** either fires or it doesn't. In this case, the man either lives or he dies. Each time the trigger is pulled, the universe splits to accommodate each possible outcome. When the man dies, the universe is no longer able to split based on the pulling of the trigger. **The possible outcome for death** is reduced to **one**: continued death. But with life there are still **two chances** that remain: **The man continues living or the man dies.** [This is **very significant** in the imagery!]





A guidebook to the quantum world?

Image courtesy [Amazon.com](https://www.amazon.com)

The paragraph below is “simply” explaining the same imagery told in the “**Big Bang**,” “**DNA replication**,” “ **$e = mc^2$** ,” **Gen. 2:10**, **Gen. 13:11**, **Gen. 14:15**, **Lev. 22:2**, **Deut. 32:8**, **1 Chron. 12:8**, **Neh. 4:19**, **Prov. 18:1**, **Zech. 7:3**, **Zech. 14:4**, **Matt. 25:32**, and

Luke 15:12,
**“He divided unto them
his living.”**

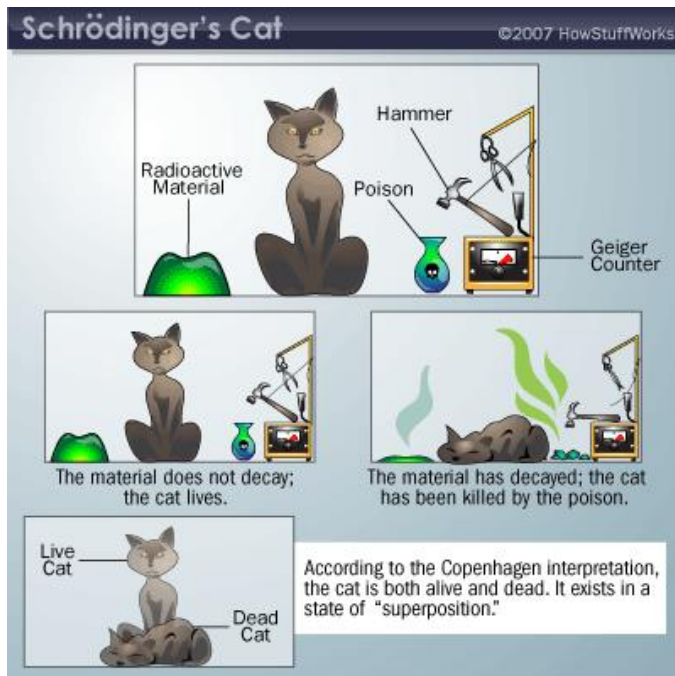
[For a complete list of verses, go to [BibleGateway.com](https://www.biblegateway.com) and search “**divi**,” “**separat**” [without the endings].]



When the man pulls the trigger and the **universe is split** in two [fragmented/replicated like a “sell”], however, the version of the man who lived will be **unaware** that in the other version of the split universe, he has died. Instead **he will continue to live** and will again have the chance to pull the trigger. And each time he does pull the trigger, the universe will again split, with the version of the man who lives continuing on, and being unaware of all of his deaths in **parallel universes**. In this sense, he will be able to exist indefinitely. This is called **quantum immortality**.

So why aren't all of the people who have ever attempted to kill themselves immortal? What's interesting about the Many-Worlds interpretation is that according to the theory, in some parallel universe, they are. This doesn't appear to be the case to us, because the splitting of the universe isn't dependent on our own life or death. We are bystanders or observers in the case of another person's suicide, and as observers we're subject to probability. When the gun finally went off in the universe -- or version -- we inhabit, we were stuck with that result. Even if we pick up the gun and continue shooting the man, the universe will remain in a single state. After all, once a person is dead, the number of possible outcomes for shooting a dead person is reduced to one.

But the Many-Worlds theory stands in contradiction to another quantum theory, the Copenhagen interpretation. In the next section, we'll look at this theory and see why it changes the rules of quantum suicide.



HowStuffWorks

The Copenhagen Interpretation

The Many-Worlds theory of [quantum mechanics](#) supposes that for each possible outcome of any given action, the universe splits to accommodate each one. This theory takes the observer out of the equation. No longer are we able to influence the outcome of an event simply by observing it, as is stated by the Heisenberg Uncertainty Principle.

But the Many-Worlds theory turns a widely accepted theory of quantum mechanics on its ear. And in the unpredictable quantum universe, this is really saying something.

For the better part of the last century, the most accepted explanation for why the same quantum particle may behave in different ways was the **Copenhagen interpretation**. Although it's getting a run for its money from the Many-Worlds interpretation lately, many quantum [physicists](#) still assume the Copenhagen interpretation is correct. The Copenhagen interpretation was first posed by physicist [Niels Bohr](#) in 1920. It says that **a quantum particle doesn't exist in one state or another, but in all of its possible states at once.** It's only when we observe its state that a quantum particle is essentially forced to choose one probability, and that's the state that we observe. Since it may be forced into a different observable state each time, this explains why a quantum particle behaves erratically.

This state of existing in all possible states at once is called an object's **coherent superposition**. The total of all possible states in which an object can exist -- for example, in a wave or particle form for [photons](#) that travel in both directions at once -- makes up the object's **wave function**. When we observe an object, the superposition collapses [**"core-ruption"**] and the object is forced into one of the states of its wave function.

It's not "one" or "the other"—they are all correct (and at the same time, all wrong), all telling the same story—only from "different" PERSPECTIVES—“angles” of observation/“mode (mold)” of observation. It's also a “matter” of “when.”

Bohr's Copenhagen interpretation of quantum mechanics was theoretically proven by what has become a famous thought experiment involving a cat and a box. It's called Schrödinger's cat, and it was first introduced by the Viennese physicist [Erwin Schrödinger](#) in 1935.

In his theoretical experiment, Schrödinger put his cat in a box, along with a bit of radioactive material and a [Geiger counter](#) -- a device for detecting [radiation](#). The Geiger counter was designed so that when it sensed the decay of the radioactive material, it triggered a [hammer](#) which was poised to break a [flask](#) containing hydrocyanic acid, which, when released, would kill the cat.

To eliminate any certainty regarding the cat's fate, the experiment was to take place within an hour, long enough so that some of the radioactive material could possibly decay, but short enough so that it was also possible none would.

In Schrödinger's experiment, [the cat was sealed in the box](#). During its stay there, the cat came to exist in an [unknowable state](#) [["whatness"](#)]. Since it could not be observed, it could not be said whether the cat was alive or dead. It existed instead in the [state of both life and death](#) [["undead" —a zombie](#)]. It's sort of like quantum physics' answer to the old Zen question: If a tree falls in the woods and no one is around to hear it, does it make a sound? [[I am reading this for the first time 1/3/14. I am seeing imagery I already described not knowing its relevance to the science world.](#)]

Since the Copenhagen interpretation says that, when observed, an object is forced to take one state or another, the quantum suicide experiment doesn't work according to this theory. Since the direction of the quark measured by the trigger can be observed, eventually the quark will be forced to take the clockwise direction that will fire the gun and kill the man.

But isn't all of this just silly? Do these thought experiments and quantum interpretations really teach us anything? In the next section, we'll look at some of the possible implications of these ideas.




Photo courtesy Daniel Johansson

As our understanding of quantum physics deepens, how will it change our perception of the physical world?

The Implications of Quantum Physics

When compared to classical science and Newtonian physics, the theories proposed to explain quantum physics seem **insane** ["mad" — "dam"]. [Erwin Schrödinger](#) himself called his cat experiment "quite ridiculous" [akin to "child's play"?] [source: [Goldstein, Sheldon](#)]. But from what science has been able to observe, the laws that govern the world we see every day don't hold true on the quantum level.

Quantum physics is a relatively new discipline, dating back only to 1900. The theories that have been posed on the subject are all just theories. What's more, there are competing theories that give different explanations for the peculiar happenings that take place on the quantum level. Which one will history show is the correct one? Perhaps the theory that proves to be the true explanation for quantum physics hasn't been posed yet. The person who poses it may not have even been born yet. But given the logic that this field of study has established, is it possible that all theories explaining quantum physics are all equally true at the same time -- even the ones that contradict each other? **[YES!]**



[Niels Bohr's](#) Copenhagen interpretation of quantum physics is perhaps the most **comforting** theory put forth. By explaining that particles exist in all states at once -- in coherent superposition -- our understanding of the universe is put slightly askew, but still remains somewhat comprehensible. Bohr's theory is additionally **comforting** because it makes us humans the cause for an object to take a determined shape. Although scientists find a particle's ability to exist in more than one state frustrating, our observations affect the particle. At least it doesn't continue to exist in all states while we're looking at it.

→ Much less comforting is Everett's Many-Worlds interpretation. This theory takes out of our hands any power over the quantum universe. Instead, we are merely passengers of the splits that take place with each possible outcome. In essence, under the Many-Worlds theory, our idea of cause and effect goes out the **window**.

→ This makes the Many-Worlds interpretation somewhat disturbing. If it's true, then in some universe parallel to the one we currently inhabit, Adolf Hitler was successful in his campaign to conquer the world. But in the same token, in another universe, the United States never dropped atomic bombs on [Hiroshima](#) and [Nagasaki](#).

→ The Many-Worlds theory also certainly contradicts the idea of [Occam's razor](#), that the simplest explanation is usually the correct one. Even stranger ["strang/string" Er] is the implication by the Many-Worlds theory that [time](#) doesn't exist in a coherent, linear motion. Instead, it moves in jumps and starts, existing not as a line, but as **branches [of a "tree"]**. These branches are as numerous as the number of consequences to all of the actions that have ever been taken.

→ It's tough not to imagine what our understanding of the quantum world will prove to be. The theoretical field has already progressed tremendously since its inception more than a century ago. Although he had his own interpretation of the quantum world, Bohr may have accepted the later theory that Hugh Everett introduced concerning the Many Worlds. After all, it was [Bohr](#) who said, "Anyone who is not shocked by quantum theory has not understood it."

For more information on quantum suicide, including related HowStuffWorks articles, visit the [next page](#).

Lots More Information

Related Articles

- [How Atom Smashers Work](#)
- [How Atoms Work](#)
- [How Light Works](#)
- [How Murphy's Law Works](#)
- [How Occam's Razor Works](#)
- [How Quantum Computers Will Work](#)
- [How Teleportation Will Work](#)
- [How Time Travel Will Work](#)
- [Can you make time stand still?](#)
- [How do Pop Rocks candy work?](#)
- [What is an atomic clock and how does it work?](#)

More Great Links

- [The Interactive Schrödinger's Cat](#)
- [BLTC Research](#)
- [The Many Worlds of Quantum Mechanics](#)

Sources

- "Hugh Everett III and the Many Worlds Theory." Everything Forever. <http://everythingforever.com/everett.htm>
- "Hugh Everett III and the Many Worlds Theory." Everything Forever. <http://everythingforever.com/everett.htm>
- Brooks, Michael. "Enlightenment in the Barrel of a Gun." The Guardian. October 15, 1997. http://space.mit.edu/home/tegmark/everett_guardian.html
- Budnik, Paul. "Schrödinger's Cat." Mountain Math Software. <http://www.mtnmath.com/faq/meas-qm-3.html>
- Goldstein, Sheldon. "Quantum Theory Without Observers." July 23, 1997. Department of Mathematics, Rutgers University. <http://www.math.rutgers.edu/~oldstein/papers/qts/qts/html>.
- Higgo, James. "Does the 'many-worlds' interpretation of quantum mechanics imply immortality?" Nov. 10, 1998. <http://www.higgo.com/quantum/qti.htm>
- Horgan, John. "Quantum Philosophy." Fortune City. <http://www.fortunecity.com/emachines/e11/86/qphil.html>
- Price, Michael Clive. "The Everett FAQ." BLTC Research. February 1995. <http://www.hedweb.com/manworld.htm#decoherence>
- Tegmark, Max. "The Interpretation of Quantum Mechanics: Many Worlds or Many Words?" Princeton University. September 15, 1997. http://xxx.lanl.gov/PS_cache/quant-ph/pdf/9709/9709032v1.pdf
- "Quantum Mechanics." Fusion Anomaly. <http://fusionanomaly.net/quantummechanics.html>
- "Schrödinger's Cat for a 6th Grader." Mountain Math Software. <http://www.mtnmath.com/cat.html>
- "The Many-World Interpretation of Quantum Mechanics." Station1. <http://www.station1.net/DouglasJones/many.htm>

“The question is: Can you prove your faith?”

—Denny Davis

We all believe in something—even if it is to believe in “nothing.” We are each a walking belief system—no two alike. Our beliefs may be similar, but none are “perfectly” the same. They are as unique as we each are. Those “beliefs” govern our preferences and, therefore, our individual “choices.”

I choose to write this paper. I **enjoy** it immensely. You are choosing to read it—whether or not you are “enjoying” it. And none of us are thinking the same things, though we may be reading the same words.

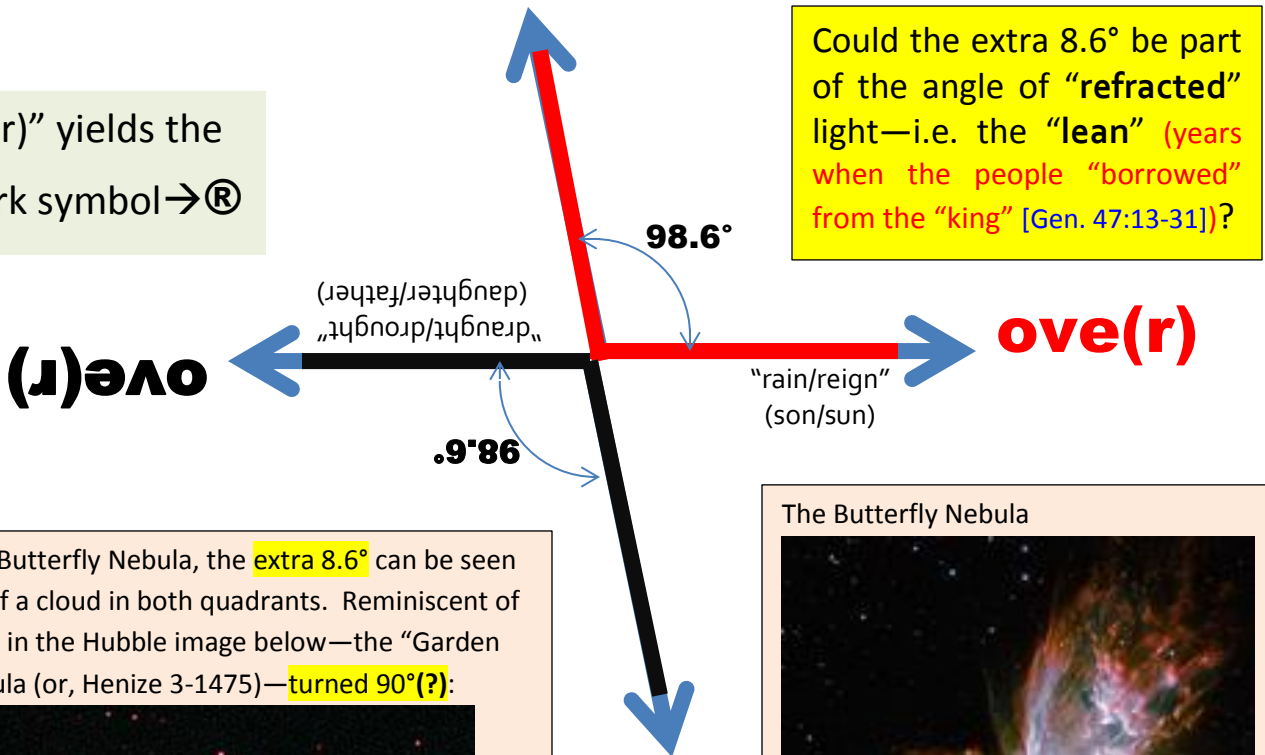
I am writing what I believe “proves” what I believe. I believe that I have more than done so. I also believe that there is no end to the “proof.” I plan to stop writing when someone, anyone credible, acknowledges that I have done so. I hope that it is soon. Although I enjoy this, there is much more I wish to do apart from this [Have I written these words before? They sound familiar—like second time around!]. And plus, Christmas is approaching. It’s “**our**” birthday celebration! Everyone should receive that!

A few days ago the following came to me, but I simply wrote them down and drew them on scratches of paper, saving them for now—a more convenient time.

“As simple as I can say it, righteousness is the **‘right’** way.”

—Matthew Hagee

Typing “(r)” yields the trademark symbol → ®



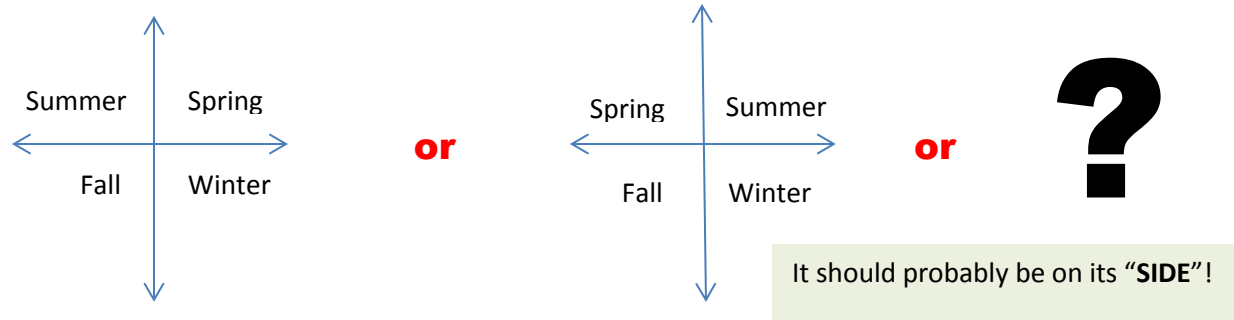
Looking at the Butterfly Nebula, the **extra 8.6°** can be seen as just a wisp of a cloud in both quadrants. Reminiscent of the shape seen in the Hubble image below—the “Garden Sprinkler” nebula (or, Henize 3-1475)—**turned 90°(?)**:



The Butterfly Nebula



“Two ships. Two directions. Sounds like Providence doesn’t it Morpheus?”—*The MATRIX Revolutions*



VERSE OF THE DAY—BibleGateway.com

O the happiness of that one, who Hath not **walked** in the counsel of the wicked. And in the way of sinners hath not **stood**, And in the seat of scorers hath not **sat**; But -- in the law of Jehovah [is] his delight, And in His law he doth **meditate by day and by night**: [Psalm 1:1-2 YLT \[Young’s Literal Translation\]](#)

Two ships in two directions is imagery of symmetry. I want to look at some symmetry in the imagery:

- Jesus asked, “Are there not twelve hours in a day?” (ref?). Given a 24-hour period, then there are 12 hours in a “night.”
- Consider “how” we “say” the following:
 - Good vs. Bad
 - Strength vs. Weakness
 - Right vs. Wrong
 - Black vs. White
 - Negative vs. Positive

We commonly say the last two on the list by naming the “negative” impression first. Why is that? What does it mean mathematically? What moral implications would that calculation have?

- Scientists and Clergy

Consider an “exchange” of sorts:

- Scientists are considered by clergy to be “in” the “darkness”
- Clergy, by definition, are “holy men”—and the “hole” speaks of being “in” the “dark”—“hidden” in the “secret place” [Psalm 91:1]
- Scientists seek the “dark matters”
- Clergy seek the “Light”

In my mind, I keep seeing the planet Mercury—one side always “exposed” to the “light” of the Sun, but desiring relief from its blinding, blazing, scorching fire; and the other side is “condemned” to the darkness, desiring warmth and light. Both sides speak of scientists and both sides speak of clergy. In different ways, they stand opposed to one another. Each, sometimes, “seaming” right, and, sometimes, “seaming” wrong. Each, two sides of one coin. **Together** they make a “hole”!

Maintain the Status Quo

Scientists, by their very nature, are “learners” or “students”; while clergy, by their very nature, are “teachers.” And teachers, throughout the centuries, have found it difficult to “re-vise” what they have been teaching. Thus, the “purgings” that have taken place throughout the “life” of the “church”—its attempt to maintain the “status quo” or, to “hang” on to its “traditional” beliefs. Its unwillingness to change has led to violence of some of the most gruesome sort against those it deemed to be “deviant.” Any deviation from “traditional” beliefs (as “it” currently believed it to be) was rarely met with LOVE—somehow, the church itself had, along the way, deviated from the Apostle John’s teachings of love and replaced it with “pure” hatred that is acceptable in some quarters of the Christian church to this very day.

While I was looking for the image of the Garden Sprinkler Nebula among my files, I came across the following articles from a Hubble website. As I mentioned in my paper, each Hubble image tells its own part of Father’s story.

The mysterious 'Garden-sprinkler' nebula



There are many mysterious objects seen in the night sky which are not really well understood. For example, astronomers are puzzled by the 'jets' emerging from planetary nebulae. However, the S-shaped jet from Henize 3-1475 is the most perplexing of all. 'Jets' are long outflows of fast-moving gas found near many objects in the Universe, such as around young stars, or coming from [black holes](#), neutron stars, and planetary nebulae, for example. The [NASA/ESA](#) Hubble Space Telescope has imaged the young planetary nebula Henize 3-1475 and its bizarre jet. Astronomers have nicknamed it the 'Garden-sprinkler' Nebula.

Credit:

[European Space Agency](#), A. Riera (Universitat Politecnica de Catalunya, Spain) and P. Garcia-Lario ([European Space Agency](#) ISO Data Centre, Spain)

The Very Curious Creation of an Ageing Star



[Looks like a “(ringed) hand holding a scroll (like a “diploma”)” in the body of a fish that has its head joined to the head of another fish]

The NASA/ESA Hubble Space Telescope has made a rare celestial catch. Close to a bright, nearby star in this image, the bizarre, whorl-shaped object known as [IRAS 22036+5306](#) has been captured during a brief tumultuous period late in a star's life.

Inside IRAS 22036+5306 lies an aged star that has **coughed off** almost all of its outer material, forming a cloud in space. Hidden under this **veil**, the dense, **still-burning**, exposed core of the star grows hotter. Encircling the star is a torus consisting partly of **castoff** material, as well as possibly the **grainy remnants** of comets and other **small, rocky bodies**. **Twin** jets spout from the star's poles and **pierce this dusty waist**. The jets contain gobbets of material — typically about ten thousand times the mass of the Earth — hurling outwards at a speed of nearly 800 000 kilometres per hour.

IRAS 22036+5306 is making the **transition** through the protoplanetary, or preplanetary, nebula phase. Only a few hundred such nebulae have been spotted in our galaxy. For now, light from the central star is merely being reflected off its expelled gaseous shell. Soon, however, the star will become a very hot, white dwarf, and its intense ultraviolet radiation will ionise the blown-off gas, making it glow in **rich colours**. IRAS 22036+5306 will have then blossomed into a fully-fledged planetary nebula, and this event will serve as a last hurrah before the star starts its very slow final cool-down.

Planetary nebulae are much longer-lived than their precursors, protoplanetary nebulae, and are therefore more commonly spotted. The term planetary nebula is a leftover from observations through small telescopes made by early astronomers to whom some of these objects looked circular and similar in appearance to the outer planets Uranus and Neptune.

IRAS 22036+5306 is found about 6500 light-years away **in the constellation of Cepheus (The King)**. Studying rarities such as IRAS 22036+5306 provides astronomers with a window into the short and poorly understood phase of **stellar evolution when bloated red giant stars pare down to small white dwarfs**. For example, mysteries remain about how exactly the dusty torus and jets form. The planetary nebula phase is thought to be the fate that awaits most medium-sized stars, including our Sun. But it is not clear that our star will make such a fuss on its way out — the star that generated all the gaseous splendour of IRAS 22036+5306 is reckoned to have been at least **four** times the mass of the Sun.

The image was obtained with the High Resolution Channel of Hubble's Advanced Camera for Surveys. The picture has been made from images through a yellow/orange filter (F606W, coloured blue), a near-infrared filter (F814W, coloured orange) and a filter that lets through the red glow of hydrogen (F658N, coloured red). The total exposure times per filter were 1600 s, 3200 s and 5104 s, respectively and the field of view is about **22 arcseconds** across.

Credit:

ESA/Hubble & NASA

November 20, 2013

I was awakened early this morning by the following thoughts:

“Bags (“sacs”) of mostly water.”

—Star Trek

When I heard that phrase as a child watching Star Trek, I didn't know that our human bodies were composed of mostly water [according to NASA, about 70% in the human body and over 70% water for the earth/ other sources were more conservative at 60%. I found one source (waterinfo.org) gave the content for specific “places” within the human body—the body (more than 60%), the blood (92%), the brain and muscles (75%), and the bones (22%)]. Now I can understand the significance of the imagery of water, bags, and money—all of which describes us humans and the “value” placed upon our existence by Father—each of us, His **money** bag filled with the most precious commodity any man living in a desert place would need and desire—i.e. “water”! The Holy Bible is full of imagery of “water.”

When I read Genesis 42, the account of Jacob sending his 10 [“10” like the “tithe” Abraham paid to Melchizedek—Gen. 14:20 [reading **only** that verse, it sounds as though Melchizedek paid Abraham the tithe]] oldest sons to Egypt to buy grain for their survival, I wondered about the significance of the math imagery.

The account of Jacob and his family begins in **Genesis 30**, but **Genesis 29** is the chapter that speaks of the “well” and his introduction to Rachel. Jacob had twelve sons and one daughter [11/21/13—I include pertinent information about Dinah under this date]. Nine of the brothers [the oldest excluded] sell Joseph, the 11th son (the 12th child—this “ambiguity” can be seen in such verses as Proverbs 30:21, “**For three** things the earth is disquieted, and **for four** which it cannot bear:”—the “mode/mold” of the subject matter, as well as the “perspective” of the viewer matters!). The oldest 10 brothers travel to Egypt (see Genesis 42—following). Joseph keeps the 2nd born (Simeon) and 9 return home to their father to get the 12th son, 13th

child. The 11 travel back to Egypt to “recover” the 2nd son. The rest of the story you can read for yourself. I have included the first two chapters where this part of the math begins (chapters 42-43), but this is not all of it. To understand it all you need to read chapters 30-50. Fifty is supposed to be the JUBILEE. So what’s wrong with this picture?

“Bags” is only mentioned 3 times in the KJV:

1. 2 Kings 5:23
And Naaman said, Be content, take two talents. And he urged him, and **bound** two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they **bare** them before him.
2. 2 Kings 12:10
And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and **they put up in bags** [unusual phrase], and **told the money** [sounds like they spoke “to” the money] that was found in the house of the Lord.
3. Luke 12:33
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.

51. [Genesis 42:25](#)

Then **Joseph commanded to fill** their **sacks** with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

Genesis 42 (KJV) [Joseph represents Father]

¹ Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

² And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

³ And Joseph's ten brethren went down to buy corn in Egypt.

⁴ But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

⁵ And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

⁶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

⁷ And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

⁸ And Joseph **knew** his brethren, but they knew not him.

⁹ And Joseph **remembered the dreams which he dreamed of them**, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

¹⁰ And they said unto him, Nay, my lord, but to buy food are thy servants come.

¹¹ We are all one man's sons; we are true men, thy servants are no spies.

¹² And he said unto them, Nay, but to see the nakedness of the land ye are come.

¹³ And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

¹⁴ And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

¹⁵ Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

¹⁶ **Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved,** whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

¹⁷ And **he put them all together into ward three days.**

¹⁸ And Joseph said unto them the third day, This do, and live; for I fear God:

¹⁹ If ye be true men, let **one** of your brethren be bound in the house of **your** prison: go ye, carry corn for the famine of your houses:

²⁰ But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

And they did so [Sounds as though the "deed" was completed at this point!].

²¹ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

²² And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

²³ And they knew not that Joseph understood them; for he spake unto them by an interpreter.

²⁴ And he **turned himself** about from them, **and wept**; and **returned** to them again, and **communed** with them, and **took** from them Simeon, and **bound** him before their eyes.

²⁵ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

²⁶ And they laded their asses with the corn, and departed thence.

²⁷ And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

²⁸ And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

²⁹ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

³⁰ The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

³¹ And we said unto him, We are true men; we are no spies:

³² We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

³³ And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and **be gone**:

³⁴ And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

³⁵ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

³⁶ And Jacob their father said unto them, Me have ye bereaved of my children: **Joseph is not**, and **Simeon is not**, and ye will take Benjamin away: all these things are against me. **[Compare this verse with Genesis 5:24, "And Enoch walked with God: and he was not; for God took him."/ and Hebrews**

11:5, "By faith **Enoch was translated** that he should not see death; and was not found, because **God had translated him**: for before his **translation** he had this testimony, that he pleased God." (cf. Romans 4:17/Psalm 37:35-37))

³⁷ And Reuben spake unto his father, saying, **Slay my two sons** [like Judah's two sons Er and Onan in Genesis 38 // compare Tamar's deed to **Proverbs 7**], if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

³⁸ And he said, My son shall not go down with you; for his brother is dead, and **he is left alone** [like the part of the strand that remains during replication // **Compare to Matthew 24:17/2 Sam. 12:23/Deut. 20:5**]: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

PROVERBS 7

¹ My son, keep my words, and lay up my commandments with thee.

² Keep my commandments, and live; and my law as the apple of thine eye.

³ Bind them upon thy fingers, write them upon the table of thine heart.

⁴ Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

⁵ That they may keep thee from the strange woman, from the stranger which flattereth with her words.

⁶ For at the window of my house I looked through my casement,

⁷ And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

⁸ Passing through the street near her corner; and he went the way to her house,

⁹ In the twilight, in the evening, in the black and dark night:

¹⁰ And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

¹¹ (She is loud and stubborn; her feet abide not in her house:

¹² Now is she without, now in the streets, and lieth in wait at every corner.)

¹³ So she caught him, and kissed him, and with an impudent face said unto him,

¹⁴ I have peace offerings with me; this day have I payed my vows.

¹⁵ Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

¹⁶ I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

¹⁷ I have perfumed my bed with myrrh, aloes, and cinnamon.

¹⁸ Come, let us take our fill of love until the morning: let us solace ourselves with loves.

¹⁹ For the goodman is not at home, he is gone a long journey:

²⁰ He hath taken a bag of money with him, and will come home at the day appointed.

²¹ With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

²² He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

²³ Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

²⁴ Harken unto me now therefore, O ye children, and attend to the words of my mouth.

²⁵ Let not thine heart decline to her ways, go not astray in her paths.

²⁶ For she hath cast down many wounded: yea, many strong men have been slain by her.

²⁷ Her house is the way to hell, going down to the chambers of death.

Genesis 43 (KJV)

¹ And the famine was **sore** in the land [like a “bruise”?—variant of “cruise”/cruse].

² And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

³ And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

⁴ If thou wilt send our brother with us, we will go down and buy thee food:

⁵ But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

⁶ And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

⁷ And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

⁸ And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

⁹ I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

¹⁰ For except we had lingered, surely now we had returned this second time.

¹¹ And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

¹² And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

¹³ Take also your brother, and arise, go again unto the man:

¹⁴ And God Almighty give you mercy before the man, that he may **send away** [unusual way to say “release”] your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

¹⁵ And the men took that present, and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

¹⁶ And when Joseph saw Benjamin with them, **he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.**

¹⁷ And the man did as Joseph bade; and the man brought the men into Joseph's house.

¹⁸ And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may **seek occasion** against us, and **fall upon us** [cf. Judges 8:21/Luke 23:30/Rev. 6:16], and **take us for bondmen**, and our asses.

¹⁹ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

²⁰ And said, **O sir, we came indeed down** at the first time to buy food:

²¹ And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

²² And **other money have we brought down** in our hands to buy food: we cannot tell who put our money in our sacks.

²³ And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

²⁴ And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

²⁵ And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

²⁶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

²⁷ And he asked them of their welfare, and said, Is your father well, the **old** man of whom ye spake? Is he yet alive?

²⁸ And they answered, Thy servant our father is in good health, he is yet alive. And **they bowed down their heads** [**heads, not knees**], and made obeisance.

²⁹ And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

³⁰ **And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.**

³¹ And he washed his face, and went out, and refrained himself, and said, Set on bread.

³² And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

³³ And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

³⁴ And he took and sent messes unto them from before him [**sounds like the twelve baskets of "scraps" gathered in John 6:13**]: but Benjamin's **mess** was five times so much as any of their's. And they drank, and were merry with him.

Merriam-Webster's Dictionary at merriam-webster.com

¹sac

noun \ˈsək\

: a part inside the body of an animal or plant that is shaped like a bag and that usually contains **liquid or air**

Full Definition of SAC

: **a pouch within** an animal or plant often containing a fluid <a synovial sac>

— **sac-like** \-,lɪk\ *adjective*

🔗 See [sac](#) defined for English-language learners >

See [sac](#) defined for kids >

Origin of SAC

French, literally, bag, from Latin *saccus* — more at [SACK](#)

First Known Use: 1741

Other Biology Terms

AUTOCHTHONOUS, FECUND, HOMUNCULUS, PHYLOGENY, SUBSTRATE

Rhymes with SAC

BACK, BLACK, BRAQUE, CLACK, CLAQUE, CRACK, FLACK, FLAK, HACK, JACK, KNACK, LAC, LACK, LAKH, MAC, MAC, PACK, PLAQUE, QUACK, RACK, SACK, SAC...

[+]MORE

²sac

abbreviation

Definition of SAC

sacrifice

Sac

Definition of SAC

variant of SAUK

Rhymes with SAC

BACK, BLACK, BRAQUE, CLACK, CLAQUE, CRACK, FLACK, FLAK, HACK, JACK, KNACK, LAC, LACK, LAKH, MAC, MAC, PACK, PLAQUE, QUACK, RACK, SAC, SACK, SACQUE, SHACK, SLACK, SMACK, SNACK, STACK, TACH, TACK, THWACK, TRACK, WAC, WACK, WHACK, WRACK, YAK

SAC

abbreviation

Definition of SAC

- 1 special agent in charge
- 2 Strategic Air Command

sac

noun \ˈsək\ (*Medical Dictionary*)

Medical Definition of SAC

: a soft-walled anatomical cavity usually **having a narrow opening or none at all** and often containing a **special** fluid <a synovial sac>—see AIR SAC, AMNIOTIC SAC, DENTAL SAC, LACRIMAL SAC

dis·com·bob·u·late [I include this word because it was playing around in my head.]

transitive verb \,dis-kəm-'bä-b(y)ə-,lāt\

: UPSET, CONFUSE <inventing cool new ways to *discombobulate* the old order — Kurt Andersen>

— **dis·com·bob·u·la·tion** \-,bä-b(y)ə-'lā-shən\ *noun*

November 21, 2013

This was a very busy morning. And it's not even ten o'clock yet. The city decided that it needed to "replace" the sewer system in our area, so we had to have our cars out of the driveway before 6 O'clock before the crew arrived to install a new pipe. They needed to use our driveway to get to my neighbor's yard where they had dug the hole to access the old pipe. If we wanted to be able to leave this morning we had to have the cars "away from" the house—seeing that the new pipe would be blocking the way all the way down the street beyond our property!

This morning, I had "uncertain" thoughts. I was thinking that those who prayed for a miracle and got it, rarely knew "when" it would come. And I remembered the first of these two verses:

John 3:8

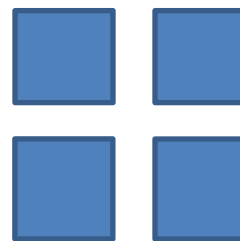
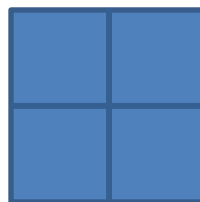
The wind bloweth **where it listeth**, and thou hearest the **sound** thereof, but **canst not tell** whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

James 3:4

⁴Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever **the governor listeth** [cf. Galatians 4:2 // "listeth"—"the list"—the list is the "rod stir" or the "ord Er ring" of the parts of the "ship"].

I was also reminded of something that Father said to me, "Just because you can't see your breath, doesn't mean **they're** not **there**."

As I was turning on my computer, I also turned on the TV and BGEA (Billy Graham Evang. Ass.) was going off with a song (a music video) about the cross. They showed a tree in the shape of a cross and the bark fell off exposing the "grained" layers beneath. The moment I saw it, it "hit" me—the image of some "thing" being **separated** by two "straight" lines that "**buy sect**" each other. Like Switzerland, the lines represent "new troll tarry tori." [cf. 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." Genesis 2:10, "And a river **went out of** Eden **to water** **the garden**; and from thence it was parted, and became **into** four **heads**."]



The "cross" is the "void" or "space" that is "left behind" to be "nothing." This, too, I've said before. I don't know why I'm repeating myself. But each time it seems like the "first time." I can only conclude that it is marking the end. **The cross represents DIVISION—a fractal tree** [I didn't know what that was when it first came to me—I still am not sure what it represents.]. (cf. Luke 12:51—note the word "Nay")

Yesterday, I watched two *Numberphile* videos that I think is worth a looking at. The first was titled, "One minus one plus one minus one" (11:10 minutes), and it spoke of the Grandi series and showed a mathematical calculation that yielded "1, 0, 1, 0, 1,(to infinity)"—reminded me of the binary code and, I believe, that understanding both "thoughts" may yield something significant.

The other *Numberphile* video was called the "Dragon Curve" (7:04 minutes). It shows the amazing results of simply **folding** a strip of paper in half, continuous times.

The following is an excerpt from an article by Charles Capps [He is not only a preacher, but also a FARMER. He understands about planting a seed and what it takes for that seed to “produce” a harvest! As I stated earlier, Charles Capps understands “**timing**”! His understanding in that respect is **invaluable**.]:

God’s Word Reflects What & Who You are

(James 1:23)—“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.” The glass to which James was referring is the Word of God. The Bible refers several times to the Word as a glass or mirror. The natural face alludes to what you inherited. You look into this Word and see what God said about you. You say, “Look what I’ve inherited.” You see that you are a joint-heir with Jesus. You think, “Glory to God!” But you may go out and face the circumstances of life and forget what manner of man you are unless you make a decision to act on what the Word of God says about you.....

.....
WHAT YOU DEPOSIT IN YOUR HEART IS WHAT WILL COME FORTH.

.....
JESUS IS IN HEAVEN AND SPIRITUALLY WE ARE IN HIM.

.....
*As far as God is concerned, He sees us exalted and seated at His right hand in spiritual power and authority, with the Head (Jesus). He sees Jesus here on earth in every one of us, so we can exercise authority as the **Body of Christ today**.....*

One Family

Ephesians 3:14-15—“For this cause I bow my knees unto the Father of our Lord Jesus Christ [analemmic effect when read as Christ Jesus], Of whom the whole family in heaven and earth is named.”

You will notice that Paul didn’t say there was one family on earth and one family in heaven. He said the *whole family in heaven and in earth*. God sees us all as one family—now.

“It’s not how you look. It’s what you’ve got in your head [that matters]... the knowledge.”—James D. Pride

— — — — —
“We are all the walking dead. The true zombies.” [And I totally agree!]
—Joseph Prince (sermon: “Is Jesus Your Savior or Just Another Teacher?”)

VERSE OF THE DAY—BibleGateway.com

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; [1 Corinthians 1:4-5 KJV](#)

An article from jwa.org [[Jewish Women's Archive](http://jwa.org)] to get better understanding of the imagery of DINAH and help to complete the imagery portrayed in Jacob's children:

Dinah: Midrash and Aggadah

by [Tamar Kadari](#)

Dinah was the only daughter of Jacob and Leah, and the Rabbis present her as possessing many positive qualities, as was fitting for the daughter of the progenitors of the Israelite nation.

Her Birth

The Rabbis state that Leah was actually pregnant with a son; when Rachel saw that her sister was pregnant, she prayed, resulting in a change of the embryo's gender (JT *Berakhot* 9:3, 14a). Another tradition relates that Leah, and not Rachel, was responsible for this change: Leah knew that Jacob would be the father of twelve tribes. When she realized that she was with child and that Jacob already had ten sons (she had borne him six sons, Bilhah and Zilpah had each given birth to two sons), she said: Shall my sister Rachel not even be as one of the handmaidens? Leah therefore prayed to God on behalf of her sister, entreating Him: "Turn what is in my womb into a female, and do not prevent my sister from bearing a son." God accepted her prayer and the fetus in her womb was transformed into a girl. Gen. 30:21 therefore states: "Afterwards she bore him a daughter,"—that is, after Leah's prayer. Since Leah had rendered judgment [*danah din*] on herself, the newborn was named Dinah (BT *Berakhot* 60a; *Tanhuma* [ed. Buber], *Vayeze* 19).

According to another midrashic etymology, each of Jacob's children was born together with his future spouse [2 by 2—cf. [Isaiah 34:16](#)], except for Dinah, who was born alone. It therefore was said of her: This girl is with justice [*din*] and judgment (*Pirkei de-Rabbi Eliezer* [ed. Higger], chap. 35).

In an attempt to resolve the discrepancy between the list of those who went down to Egypt with Jacob and the total number of seventy given in the [Torah](#), the Rabbis assert that a twin was born together with Dinah [he is "unknown"—that represents DEATH], and she was one of the seventy souls who came with Jacob (BT *Bava Batra* 123a).

The Episode of Dinah and Shechem Son of Hamor

The Rabbis note that Shechem was a city predestined for evil happenings: Dinah was abused there, it was the place of Joseph's sale, and the kingdom of the Davidic line was divided in this city (BT *Sanhedrin* 102a). The story of Dinah is one of the most difficult Biblical narratives, and the Rabbis offered different explanations for how Jacob's daughter became involved in this episode.

1. As Punishment for Jacob

In an attempt to come to terms with the rape of Dinah, the Rabbis suggest that this was a punishment for her father. What was his sin? According to one tradition, he was punished for what he had said upon building the altar in Shalem upon his return from Paddan-aram. Gen. 33:20 tells that “he set up an altar there, and called it El, God of Israel.” The [midrash](#) reads this as “he called himself *el* [god].” Jacob said: You are God in the heavens, and I am God on earth; since he usurped authority for himself, he was punished by the rape of his daughter (*Gen. Rabbah* 79:8).

Another tradition has Jacob punished for what he said to Laban when they **divided** the flock between themselves (Gen. 30:33): “In the future when you go over my wages, let my honesty toward you testify for me.” He boasted that his honesty would later come to light, which was not at all certain [the “uncertainty principle”?]. Instead, Jacob should have acted as Prov. 27:1 counsels: “Do not boast of tomorrow, for **you do not know what the day will bring**.” He accordingly was punished “tomorrow” (that is, in the future). Instead of “let my honesty toward you testify [*ve-antah*] for me,” his daughter was abused [*va-yearneha*]; and his honesty was not acknowledged (*Gen. Rabbah* 73:9).

A third tradition suggests that Jacob’s tardiness in honoring his vow was the cause of his punishment. When he was in Bethel, during his flight from Laban, he vowed that if God favored him, he would return to Bethel and there erect an altar to the Lord (Gen. 28: 20–22). Jacob, however, procrastinated in fulfilling his pledge: first he lived in Laban’s house for twenty years, and even after returning to Canaan, he first dwelled in Shechem. He therefore was punished by experiencing all three of the cardinal sins of idolatry, forbidden sexual relations and bloodshed: forbidden sexual relations—by Shechem’s rape of Dinah; bloodshed—the ensuing slaughter of the inhabitants of Shechem by Simeon and Levi; and idolatry—following this massacre, Jacob commands all the members of his household to rid themselves of foreign gods (*Lev. Rabbah* 37:1).

Yet another tradition claims that Jacob was penalized for preventing Dinah from marrying his brother Esau. Before his encounter with the latter, Jacob sent his family across the Jabbok River, as we are told in Gen. 32:22: “That same night he arose, and took his two wives, his two maidservants, and his eleven children.” The midrash asks: Where was Dinah? and answers that **he had locked her in a chest** [a chest can be a “box” and the “cardio-vascular” area], saying: “So that Esau should not see her and take her from me.” God told him: You withheld Dinah from your brother, and, due to her good attributes, she could have reformed him. Since you did not want to give her to Esau, who was circumcised, you are punished through **her being taken by one who was uncircumcised** (Shechem son of Hamor); you did not give her in legitimate matrimony, therefore you are punished by her being taken by Shechem **illegitimately** (*Gen. Rabbah* 76:9; *Tanhuma* [ed. Buber], *Vayishlah* 19).

2. As Punishment for Leah

The Rabbis alternately explain the rape of Dinah as retribution for Leah’s improper behavior regarding the mandrakes. In the Biblical account, Reuben found mandrakes (an aphrodisiac) in the field, and brought them

to his mother Leah. Rachel, who was barren, asked Leah to sell them to her, in return for forgoing her right to be with Jacob that night. Gen. 30:16 tells that upon Jacob's return from the field, Leah came out to greet him and called him to come to her tent. According to the Rabbis, Leah was bedecked as a harlot when she went to meet her husband. For acting in such an immodest manner, she was punished by her daughter behaving in the same fashion when she went out to visit the daughters of the land [remember: We all began as "fee male"] (*Gen. Rabbah* 80:1).

Another midrashic explanation of Leah's sin with the mandrakes is that she was ungrateful to Rachel. God asked her: Is this the reward for a good deed? Is this the reward of your sister Rachel, who gave you her signs with her husband [that Jacob and Rachel had agreed upon, so that Laban would not be able to deceive Jacob], to spare you embarrassment on your wedding night? As punishment for this behavior, God caused Leah even greater embarrassment with the episode of Dinah (*Gen. Rabbati, Vayishlah*, p. 168).

3. Shechem's Guilt

The Rabbis compare Shechem to a snake that bites a person within his own home. They relate that Dinah would stay within her tent and not go about, as was fitting for a daughter of Jacob. But Shechem enticed her to come out, by bringing young women drummers who played outside her tent. When Dinah emerged from her tent to see the "daughters of the land" playing, he kidnapped her [she was "taken"].

4. Dinah's Responsibility

In contrast to these approaches, another conception stresses Dinah's responsibility for her conduct and the consequences of her actions. The proponents of this view argue that her father and brothers would sit in the academy and study, while she preferred to go out and see the daughters of the land (*Avot de-Rabbi Nathan*, version B, chap. 3). Dinah desired to be seen, and not just to see others. She wanted the land's young men to see her beauty, and Shechem did indeed see her and desire her. The Rabbis compare this to a person who goes in the marketplace holding a piece of meat in his hand, with a dog following him. Eventually the dog will succeed in grabbing the meat from his hand. According to this analogy, Shechem's general behavior was completely unbridled, totally lacking any self-control; Dinah should have been careful, and not shown him her beauty (*Tanhuma* [ed. Buber], *Vayishlah* 19) [imagery that expresses Father's love at first sight which leads to the imagery of Narcissism]. Some Rabbis claim that Dinah is representative of the weakness from which all women suffer. God took the care to create woman from a rib, which is a concealed, modest place; notwithstanding this, women like to go out to public places (*Gen. Rabbah* 18:2). The instance of Dinah casts light on the danger at hand when any woman goes out to the marketplace (*Gen. Rabbah* 8:12). These dicta reveal the anxiety of the Rabbis at the thought of their wives and daughters leaving the protected home for the marketplace and the streets of the city.

Dinah's End

When Simeon and Levi came to the city and killed Shechem and Hamor, they extricated Dinah from Shechem's home. Since they risked their lives for her, the [Torah](#) (Gen. 34:25) calls them, specifically, "Simeon and Levi, brothers of Dinah" (*Mekhilta de-Rabbi Ishmael, Masekhta de-Shirah, Beshalah* 10). The Rabbis relate that the brothers were forced to drag Dinah out, because she was too ashamed to leave Shechem's house. Finally, Simeon vowed to her that he would marry her. They wed, and a son was born from this union, "Saul the son of a Canaanite woman" (Gen. 46:10); Dinah was the "Canaanite woman," because her behavior was like that of the Canaanites. According to another explanation of this appellation, when she died, Simeon buried her in Canaan (*Gen. Rabbah* 80:11).

A different [midrash](#) relates that Dinah was married to Job, basing this on Job's telling his wife: "You talk as any shameless woman [*ha-nevalot*] might talk!" (Job 2:10), and on the episode of Dinah in Gen. 34:7: "because he had committed an outrage [*nevalah*] in Israel" (*Gen. Rabbah* 19:12). Dinah converted Job, and therefore Jacob had erred when he opposed her being married to his brother Esau, a union which would have led to the latter's reformation (see above) (*Tanhuma* [ed. Buber], *Vayishlah* 19). For more on Job's wife, see the entry: "Wife of Job."

According to another midrashic account, Dinah was impregnated by Shechem and gave birth to Asenath. Jacob's sons wanted to kill the baby, so it would not be said that there was harlotry in Jacob's tents. Jacob brought a gold plate and wrote on it the name of the Holy One, blessed be He; according to another tradition, he recorded on it the episode with Shechem. Jacob hung the plate around Asenath's neck and sent her away. God dispatched the angel Michael to bring her to the house of Potiphar in Egypt; according to another exegetical tradition, Dinah cast Asenath on the wall of Egypt (i.e., the wall surrounding the palace). That day Potiphar went out for a walk with his servants next to the wall and heard the infant's crying. When they brought the baby to him, he saw the plate and the record of the episode. Potiphar told his servants, "This girl is the daughter of great ones." He brought her to his home and gave her a wet nurse. Potiphar's wife was barren, and she raised Asenath as her own daughter. Consequently, she was called "Asenath daughter of Poti-phera," for she was raised in the home of Potiphar and his wife, as if she were their own daughter (*Pirkei de-Rabbi Eliezer* [ed. Higger], chap. 37; *Midrash Aggadah* [ed. Buber], Gen. 41:45).

These different midrashic accounts of Dinah's marriage teach that Dinah overcame the episode of her rape by Shechem, rehabilitated herself and was married. According to some of these traditions, either she herself or her daughter married some family member from Jacob's clan. Her descendants included renowned individuals.

Jacob's Children and their Mothers

LEAH	ZIPAH (Leah's servant)	BILHAH (Rachel's servant)	Rachel
Reuben (1)	Gad (7)	Dan (5)	Joseph (12)
Simeon (2)	Asher (8)	Naphtali (6)	Benjamin (13)
Levi (3)			
Judah (4)			
Issachar (9)			
Zebulun (10)			
Dinah (11)			

Note: The numbers after Jacob's children's names indicate their birth order as given in Genesis 29,30; 35.16-26. See the mini-article called [Israel](#). for more about how the tribes of Israel were descended from Jacob's twelve sons

[I heard Joseph Prince preaching from verses 33-50 in his sermon, "Is Jesus Your Savior or Just Another Teacher?" I decided that all 50 verses should be included—this 50 is a JUBILEE. Note that first and last verse represent a "seam"-line.]

Luke 7 (KJV)

¹ Now when he had **ended** all his sayings in the audience of the people, he **entered into** Capernaum [the "cap" or "hat" always represents LAW].

² And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

³ And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

⁴ And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

⁵ For he loveth our nation, and he hath built us a synagogue.

⁶ Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter **under** my roof:

⁷ Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

⁸ For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

⁹ When Jesus heard these things, he marvelled at him, and **turned him about**, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

¹⁰ And **they that were sent, returning to the house**, found the servant whole that had been sick.

¹¹ **And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.**

¹² Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

¹³ And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

¹⁴ And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

¹⁵ And he that was dead sat up, and began to speak. And he delivered him to his mother.

¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

¹⁷ And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

¹⁸ And the disciples of John shewed him of all these things.

¹⁹ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

²⁰ When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

²¹ And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

²² Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

²³ And blessed is he, whosoever shall not be offended in me.

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?

²⁵ But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

²⁶ But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

²⁷ This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

²⁸ For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

²⁹ And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

³⁰ But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

³¹ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

³² They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

³³ For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

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!

³⁵ **But wisdom is justified of all her children.**

³⁶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

³⁷ And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

³⁸ And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

³⁹ Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner [**she is a "loose" woman—clergy teach that she was a prostitute**].

⁴⁰ And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

⁴¹ There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

⁴³ Simon answered and said, I suppose that **he**, to whom **he** forgave most. And **he** said unto **him**, Thou hast rightly judged. [**"he said to him [hymn]" is like saying, "the breath said to the song" (cf. Job 30:9, "And now am I their song, yea, I am their byword." / Psalm 28:7, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.")**]

⁴⁴ And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

⁴⁵ Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

⁴⁶ My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

⁴⁷ Wherefore I say unto thee, Her sins, which are many, are forgiven [**perfect tense**]; for she loved much: but to whom little is forgiven, the same loveth little.

⁴⁸ And he said unto her, Thy sins are forgiven.

⁴⁹ And they that sat at meat with him began to say within themselves, Who is this that forgiveth [**present tense**] sins also?

⁵⁰ And he said to the woman, Thy faith hath saved [**perfect tense**] thee; **go in** [**"in"**—Greek **"eis"** → **"into"**] **peace** [somewhere along the way **LAW** was transformed into **PEACE/PIECE** (pisce → pi, see!)—**LAW** represents **"confinement"**; **PEACE** represents **"no limits"**].

“You know ‘how’ she worked. Every time she did it, she lost a bit of her soul. And that was put into the [alabaster] box as payment...so to speak.”

—Joseph Prince (in his sermon, “Is Jesus Your Savior or Just Another Teacher?”)

“You see, because the text was written in **both** Greek and Egyptian hieroglyphics we were able to translate things we never could before. Never underestimate the power of buried treasure, my friend.”

—*The Adventurer: The Curse of the Midas Box*

November 22, 2013

I have a mixture of thoughts today.

VERSE OF THE DAY—BibleGateway.com

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

[Colossians 3:15 KJV](#)

Shakespeare's Sonnet 116

Let me not to the **marriage of true minds**
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is **an ever-fixed mark**,
That looks on tempests and is never shaken;
It is the **star to every wandering bark**,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ[e], nor no man ever loved.

I put this sonnet here because the words, “marriage of true minds,” has been going around in my head. That is the imagery I see in the Butterfly Nebula and the x-y axis—the marriage of the “mind” of the Father and of His Son—i.e. two **as** ONE. [But “two as ONE” denotes “another” axis—perhaps “z” (two “suddenlys” joined). Father may be represented by the “ex” (past); the Son by the “why” (a “present”)—and “z” is future-“tense”!]

Psalms 37:29

²⁹The righteous shall inherit the land, and dwell therein for ever.

My sister, as I said before, has been “listening” to the Psalms for her Bible reading time. I heard this last night and thought of the imagery that is actually being conveyed here—i.e. “dry land” represents the “curse” and “shame.” Note that there is a “break” in the word “forever.” A significant break. A “fall” break [imagery of the 50 that was **not** a JUBILEE]. But the “change” in LAW to PEACE makes it a “spring” break! [Imagery of the 50 that was a JUBILEE]

The following are excerpts from a booklet by Charles Capps—“*The Tree of Life Or Death*”:

Adam was created to have dominion over the earth. Genesis 1:26, 27 [pay special attention to the “list”]—“*And God said, Let us [“we” were “in” Him from the “beginning” (cf. Acts 17:28)] make man in our image, after our likeness: and let them have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.*”

The original Hebrew word “**likeness**” meant “**an exact duplication in kind.**” God is a spirit and man was created in the likeness of God. It is true that man fell, but the reborn human spirit has been restored to that dominion capability. That does not mean you are able to create worlds, but you are capable of changing the one you live in. [In a way, we create the world we each live in. And since we are the “fragments” of Father, what He has done, we have done.]

Jesus said to his disciples in Matthew 17:20, “*...If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*”

In the Garden they had a right to choose. God always gives us a choice. Man made the choice and chose calamity [i.e. “*I will tear down my barns and build greater*”]. God has now made restoration available to mankind by the rebirth of the human spirit. “*...Whatsoever is born of God overcometh the world.*” (1 John 5”4)

The reborn human spirit is capable of operation on the same level of faith with God. You can believe things in your heart that you cannot believe with your head [thus, the headless imagery]. But whatever you expose your spirit to is what will show up. The words you speak will produce after their kind.

If there is fear in your heart, you will speak words that produce more fear. If there is faith in your heart, you will speak words that produce more faith.

Like a snowball going down a hill, it will get larger and stronger the further it goes. Your words will build or destroy.

No person would take a camera, focus it on the problem, and expect to get a picture of the answer. Yet, satan has deceived the Body of Christ into praying the problem and speaking things they don’t desire, until it creates an image of the problem on the film of their spirits.

Through meditation these fear images become clear. They perfect that image by thought, meditation, and words. Then they believe more in the troubles and calamities than in God’s ability to put them over or deliver them. This opens the door to satan and gives him a foothold. Satan is out to tap your tree of life and the scripture reveals, “*A wholesome tongue is a tree of life.*” (Proverbs 15:4)

.

Hebrews 4:12-13 says: “*For the Word of God is quick, and powerful, and sharper than any two-edged 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. 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.*”

Notice it says all things are **naked** and **open** unto His eyes [imagery of “porn”—i.e. “**pourn**” which could be a word akin to “torn”—play with this word and its base word and you could get a lot of words—tore, tour, tower, etc. → same can be said for “pour”—i.e. power]. The Word of God is quick and powerful and sharper than any two-edged sword. The two-edged sword is the tongue that can speak harmful words or words of blessing.

Notice Proverbs 12:18: *“There is that speaketh like the piercings of a sword: but the tongue of the wise is health.”* People can speak against you, but the Word of God in your mouth will stop their words.

A believer’s words are powerful and can bring destruction or blessing. Their words are powerful because they come from the reborn human spirit.

.

Let’s go to the book of James for some words of wisdom. James 3:2-3—*“For in many things we offend all. If any man offend not (Greek: stumble not) in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body.”*

Both verses are talking about the body. He said you can turn a horse in any direction just by putting pressure on his mouth. James 3:4—*“Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.”*

James likens the tongue to the rudder of a ship which the captain uses to turn the ship wherever he desires. If you don’t like the way things are going in your life, take control of **your tongue**.

The heart is the captain that controls the rudder. The tongue is the rudder of your life. It will turn about your whole body for good or for evil. The governing factor is what you speak into your heart! Jesus said, *“...out of the abundance of the heart the mouth speaketh.”* (Matthew 12:34) Proverbs 18:20-21—*“A man’s belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.”*

In Deuteronomy 30:11-19 you find the context of what the Apostle Paul reveals in Romans 10:6-10.

Deuteronomy 30:11-19—*“For **this commandment** **which I command** thee this day, **it** is not hidden from thee, neither is **it** far off. **It** is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring **it** unto us, that we may hear **it**, and **do it**? Neither is **it** beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring **it** unto us, that we may hear **it**, and **do it**? But **the word** is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest **do it** [Why is “thy” used instead of “thine”]. See, I have set before thee this day **life and good, and death and evil**; In that **I command** thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess **it**. But if thine heart turn away, so that thou **wilt** not hear, but shalt be drawn away, and worship other gods, and serve them; I **denounce** unto you this day, that ye shall surely perish, and that ye **shall not** prolong your days upon the [“dry”] land, whither [“wither”] thou passest over Jordan to go to possess **it**. I call heaven and earth to record this day against you, that I have set before you **life and death, blessing and cursing**; therefore **choose** life, that **both** thou and thy seed may live [the “seed” of a plant is, by nature, a “sacrifice” to give way for new life—but this seed is different—it lives!].”*

The apostle Paul puts it in his own words in Romans 10:6-10—*“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into [Deut. used “to”] heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”*

Proverbs 18:21 states: *“Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.”* The bottom line is to choose life instead of death by speaking God’s Word after Him and be a doer of the Word and live life and live it more abundantly in Christ. If you haven’t chosen the life that is in Christ Jesus, do it today.

MARANATHA!

“The works tell you what you believe in.”

—Joseph Prince

“If you pluck your fruit before it is ripe, you get sour grapes.”

—Sam Adeyemi

**“Sooner or later life will give you the opportunity to say,
‘I don’t know what I’m doing.’”**—Matthew Hagee

**“You don’t get anything worth getting by pretending
to know things.”**—Sam Harris

“It’s a fallen world we live in.”—Joseph Prince

“The church (or “body”) is the cocoon God uses to transform you.”

—Gary Keesee (“Fixing the Money Thing”)

**“I believe that when you pray in tongues,
you are drawing-out the wisdom of God.”**

—Andrew Wommack

**“Thanksgiving. Being thankful raises
the value of something.”**

—Brian Houston, Pastor of Hillsong (Australia)

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.”

—Psalm 100:4-5

“Every ‘day’ is its own ‘personality’.”

—Debra Hussain (regarding the “in” ability of whethermen to predict our rapidly changing weather)

SOME “DAY-TIME” IMAGERY

“Sun” day—Sol(e) day—“alone”

“Mon” day—“moan” day / “(De) Mon day—the “man” day [the “man date”]

“Two’s” day—Father is no longer alone

“Wed nest” day—the “marriage of true minds”—Father and Son

“Third’s” day—increase/multiplication—“A child is born”

“Fry day”—SoldEr—i.e. “seal” the ends together—the “joint”

“Sat urn” day—sitting on the pot/throne/commode → Earth, the Grecian urn (cf.

Deut. 23:13, “And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:”)

November 23, 2013

New World Order. Many have been talking about a “new world” order. Some negatively, some positively. I now believe that that merely refers to the change in LAW—which has already taken place. We are just “re-living” the imagery of it.

And the paradox that exists in the change in LAW exists in the fact that though “heaven” (quote, unquote) represents the “old” with its rigid, unbending “covenant” and we earthlings represent the “new” flexible “plan” of God, they had PEACE [with the exception of one war], while we have “little” PEACE and “many” wars. So what does “that” mean?

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the **preparation of the gospel of peace (= a “changed” mind)**; Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.”—Ephesians 6:14-19

I was just thinking of BALANCE. My sister and I drove past a *NEW BALANCE* store the other day. I didn’t know that the “shew” company had its own store. Well, anyway, it got my mind thinking. “New” balance. I believe that that is describing PEACE. LAW had been rigid—unbending. But PEACE is a “**pacifist**” [“pace/pack I fist”/ “Pa see fist”—the “(closed) hand of God”]. **We have to “open” it!** And we have the power to do so. [cf. Song of Solomon 5]

Gravity, under PEACE, is a “gentle” balance-Er of things—bending with the remover to remove [it is not like LOVE under LAW, the “ever-fixed mark”]. Thus, we have imagery of war and hostile [“host tile”] “take over(s)”—i.e. “crossing over” boundary lines [which is imagery of marriage and sex (**two consenting to share ONE space “together”**)].

When I think about Song 5:4, “My beloved put in his hand by the hole of the door...,” I see the combination of the imagery of Michaelangelo’s painting of God reaching down to Adam’s apathetic hand, joined with the birth of Tamar’s twins—Pharez and Zarah—and the tale of the “scarlet thread” [cf. Gen. 38:28-30, 14:23/Josh. 2:18/Judg. 16:9-12/Song 4:3].

“Everything in politics is [about] numbers.”

—David Barton

The dwelling of the new “order” is not “covenant” law [which “brings you to the **end** of yourself” (Joseph Prince)], but “**FAMILY**” [the “enlarging” of yourself]. In LAW (i.e. “politics”/ “government” [of the “governor”]), everyone has a “numb Er.” But in a FAMILY, everyone has a “NAME” [“(n) aim”—i.e. the fiery “darts”/“arrows” in the “quiver”—Arrows are the branches “shooting/ springing” up from the family “tree”].

Looking at the verses from Ephesians 6, I can see a lot of imagery:

“Stand therefore, having your loins girt [variant of “dirt”] about with truth, and having on the breastplate of righteousness; And your feet shod [“shoddy”—“worn-out” shoes (compare to Israelites wandering in the wilderness and their shoes never “wore out”— Deuteronomy 29:5, “And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe [for the one leg of the LAMED] is not waxen old upon thy foot”)] with the **preparation of the gospel of peace** [(ap)pease—i.e. “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” (Matt. 5:25)]; Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked [i.e. put out the light—one “ray” at a time!]. And take the helmet [“Hell met”] of salvation, and the sword of the Spirit [“spear it”], which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication [“sue” replaced “a”] for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.”— Ephesians 6:14-19

1. [Psalm 109:2](#)
For **the mouth of the wicked** and **the mouth of the** deceitful are opened against me: **they** have spoken against me with a lying tongue.
2. [Proverbs 10:6](#)
Blessings are upon the head of the just [the “cap/hat/helmet of salvation”]: but violence covereth **the mouth of the wicked**.
3. [Proverbs 10:11](#)
The mouth of a righteous man is a well of life: but violence covereth **the mouth of the wicked**.
4. [Proverbs 10:32](#)
The lips **of the** righteous know what is acceptable: but **the mouth of the wicked** speaketh frowardness.
5. [Proverbs 11:11](#)
By **the blessing of the** upright **the** city is exalted: but it is overthrown by **the mouth of the wicked**.
6. [Proverbs 12:6](#)
The words **of the wicked** are to lie in wait for blood: but **the mouth of the** upright shall deliver **them**.
7. [Proverbs 15:28](#)
The heart **of the** righteous studieth to answer: but **the mouth of the wicked** poureth out evil things.

8. [Proverbs 19:28](#)
An ungodly witness scorneth judgment: and **the mouth of the wicked** devoureth iniquity.
9. [Proverbs 30:20](#)
Such is **the way of** an adulterous woman; she eateth, and wipeth her **mouth**, and saith, I have done no **wickedness**.
10. [Isaiah 11:4](#)
But with righteousness shall he judge **the poor**, and reprove with equity for **the meek of the earth**: and he shall smite **the earth**: with **the rod of his mouth**, and with **the breath of his lips** shall he slay **the wicked** [i.e. **blow out the candle**].
11. [Zechariah 5:8](#)
And he said, This is **wickedness**. And he cast it into **the midst of the ephah**; and he cast **the weight of lead upon the mouth thereof**.
12. [Luke 19:22](#)
And he saith unto him, Out **of thine own mouth** will I judge **thee**, thou **wicked** servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
13. [Acts 18:14](#)
And when Paul was now about to open his **mouth**, Gallio said unto **the Jews**, If it were a matter **of wrong or wicked** lewdness, O ye Jews, reason would that I should bear with you:
14. [2 Thessalonians 2:8](#)
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**:

“Death is the doorway to eternity.”

—Bishop Mark H. Blade, Prelate of COGIC (eulogizing Thelma Draughn)

“WE COME THIS FAR BY FAITH....There was a time when we lived by those songs. They meant something to us.”

—Elder Nathaniel Draughn (speaking at his wife’s “Homegoing” celebration)

Time is running out!

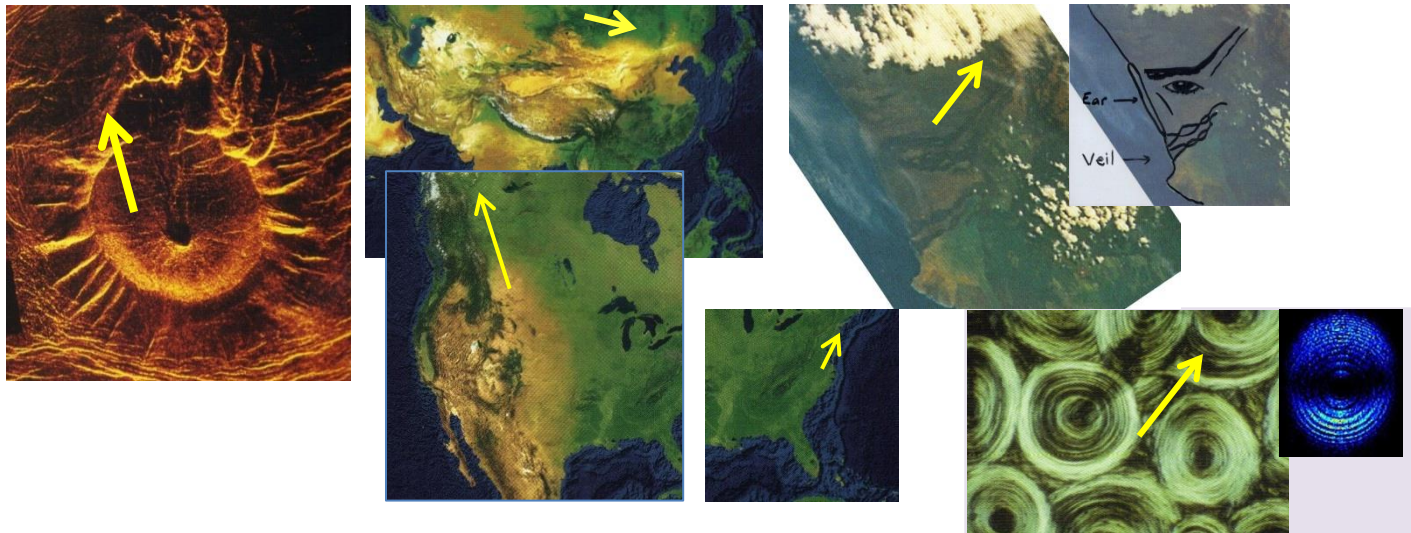
Time is running out!

Time is running out!

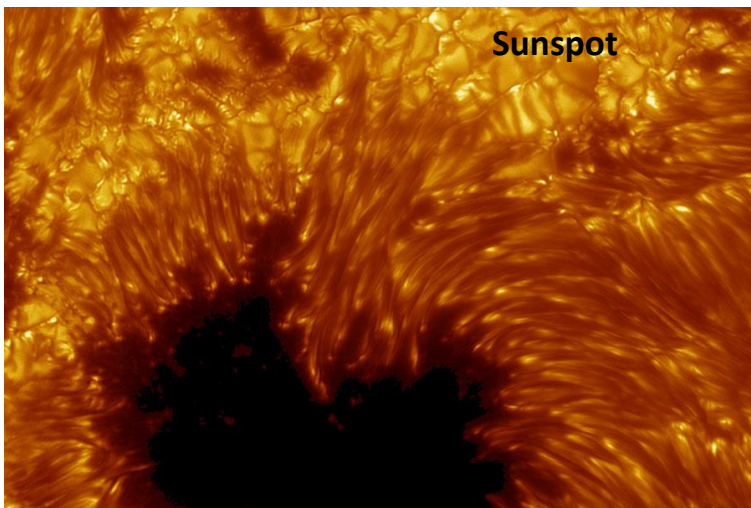
Time is running out!

Time is **running out!**

—imagery of the drainage of the hole

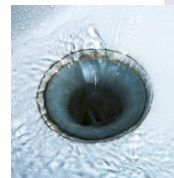


These two images are imagery of "**running in.**"



Compact bone

—THE HUMAN BODY by Steve Parker
COMPARE to the image of
"electron motion"—note the
many "steps" above than below



A sink drain

A **sink** is imagery of "water"
running out of a "**great**"
container into a "**small**" one.

Not "just" holes!

Actually, it is **perspective "witch" determines "dierection"!**

["dierection"—the 2 that "stand" beside the Lord—the parentheses that "narrow"-down the equation like "thieves" "**stilling/killing**" the whole of it bit-by-bit]

I was looking for the reference about the shoes not wearing out and found these under "**wear out**":

1. [1 Samuel 2:28](#)
And did I choose him **out** of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to **wear** an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?
2. [Job 14:19](#)

The waters **wear** the stones: thou washest away the things which grow **out** of the dust of the earth; and thou destroyest the hope of man.

3. [Jeremiah 6:11](#)

Therefore I am full of the fury of the Lord; I am **weary** with holding in: I will pour it **out** upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

4. [Jeremiah 15:6](#)

Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch **out** my hand against thee, and destroy thee; I am **weary** with repenting.

5. [Ezekiel 24:12](#)

She hath **wearied** herself with lies, and her great scum went not forth **out** of her: her scum shall be in the fire.

6. [Daniel 7:25](#)

And he shall speak great words against the most High, and shall **wear out** the saints of the most High, and think to **change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

7. [Matthew 11:8](#)

But what went ye **out** for to see? A man clothed in soft raiment? behold, they that **wear** soft clothing are in kings' houses.

8. [1 Peter 3:3](#)

Whose adorning let it not be that **outward** adorning of plaiting the hair, and of **wearing** of gold, or of putting on of apparel;

“SHOES” [[for two feet](#)][—21 references](#)

1. [Exodus 3:5](#)

And he said, Draw not nigh hither: put off thy **shoes** from off thy feet, for the place whereon thou standest is holy ground.

2. [Exodus 12:11](#)

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.

3. [Deuteronomy 33:25](#)

Thy **shoes** shall be iron and brass; and as thy days, so shall thy strength be.

4. [Joshua 9:5](#)

And old **shoes** and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

5. [Joshua 9:13](#)

And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our **shoes** are become old by reason of the very long journey.

6. [1 Kings 2:5](#)

Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his **shoes** that were on his feet.

7. [Song of Solomon 7:1](#)

How beautiful are thy feet with **shoes**, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

8. [Isaiah 5:27](#)

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their **shoes** be broken:

9. [Ezekiel 24:17](#)

Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy **shoes** upon thy feet, and cover not thy lips, and eat not the bread of men.

10. [Ezekiel 24:23](#)

And your tires shall be upon your heads, and your **shoes** upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

11. [Amos 2:6](#)

Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of **shoes**;

12. [Amos 8:6](#)

That we may buy the poor for silver, and the needy for a pair of **shoes**; yea, and sell the refuse of the wheat?

13. [Matthew 3:11](#)

I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose **shoes** I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

14. [Matthew 10:10](#)

Nor scrip for your journey, neither two coats, neither **shoes**, nor yet staves: for the workman is worthy of his meat.

15. [Mark 1:7](#)

And preached, saying, There cometh one mightier than I after me, the latchet of whose **shoes** I am not worthy to stoop down and unloose.

16. [Luke 3:16](#)

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose **shoes** I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17. [Luke 10:4](#)

Carry neither purse, nor scrip, nor **shoes**: and salute no man by the way.

18. [Luke 15:22](#)

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and **shoes** on his feet:

19. [Luke 22:35](#)

And he said unto them, When I sent you without purse, and scrip, and **shoes**, lacked ye any thing? And they said, Nothing.

20. [Acts 7:33](#)

Then said the Lord to him, Put off thy **shoes** from thy feet: for the place where thou standest is holy ground.

21. [Acts 13:25](#)

And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose **shoes** of his feet I am not worthy to loose.

“SHOE”—32 references [The 11 highlighted GREEN are not on the previous list.]

1. [Genesis 14:23](#)
That I will not take from a thread even to a **shoelatchet**, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
2. [Exodus 3:5](#)
And he said, Draw not nigh hither: put off thy **shoes** from off thy feet, for the place whereon thou standest is holy ground.
3. [Exodus 12:11](#)
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.
4. [Deuteronomy 25:9](#)
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.
5. [Deuteronomy 25:10](#)
And his name shall be called in Israel, The house of him that hath his **shoe** loosed.
6. [Deuteronomy 29:5](#)
And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy **shoe** is not waxen old upon thy foot.
7. [Deuteronomy 33:25](#)
Thy **shoes** shall be iron and brass; and as thy days, so shall thy strength be.
8. [Joshua 5:15](#)
And the captain of the Lord's host said unto Joshua, Loose thy **shoe** from off thy foot; for the place whereon thou standest is holy. And Joshua did so.
9. [Joshua 9:5](#)
And old **shoes** and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.
10. [Joshua 9:13](#)
And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our **shoes** are become old by reason of the very long journey.
11. [Ruth 4:7](#)
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.
12. [Ruth 4:8](#)
Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his **shoe**.
13. [1 Kings 2:5](#)
Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his **shoes** that were on his feet.
14. [Psalm 60:8](#)
Moab is my washpot; over Edom will I cast out my **shoe**: Philistia, triumph thou because of me.
15. [Psalm 108:9](#)
Moab is my washpot; over Edom will I cast out my **shoe**; over Philistia will I triumph.

16. [Song of Solomon 7:1](#)
How beautiful are thy feet with **shoes**, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.
17. [Isaiah 5:27](#)
None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their **shoes** be broken:
18. [Isaiah 20:2](#)
At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy **shoe** from thy foot. And he did so, walking naked and barefoot.
19. [Ezekiel 24:17](#)
Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy **shoes** upon thy feet, and cover not thy lips, and eat not the bread of men.
20. [Ezekiel 24:23](#)
And your tires shall be upon your heads, and your **shoes** upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.
21. [Amos 2:6](#)
Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of **shoes**;
22. [Amos 8:6](#)
That we may buy the poor for silver, and the needy for a pair of **shoes**; yea, and sell the refuse of the wheat?
23. [Matthew 3:11](#)
I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose **shoes** I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
24. [Matthew 10:10](#)
Nor scrip for your journey, neither two coats, neither **shoes**, nor yet staves: for the workman is worthy of his meat.
25. [Mark 1:7](#)
And preached, saying, There cometh one mightier than I after me, the latchet of whose **shoes** I am not worthy to stoop down and unloose.
26. [Luke 3:16](#)
John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose **shoes** I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
27. [Luke 10:4](#)
Carry neither purse, nor scrip, nor **shoes**: and salute no man by the way.
28. [Luke 15:22](#)
But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and **shoes** on his feet:
29. [Luke 22:35](#)
And he said unto them, When I sent you without purse, and scrip, and **shoes**, lacked ye any thing? And they said, Nothing.
30. [John 1:27](#)
He it is, who coming after me is preferred before me, whose **shoe's** latchet I am not worthy to unloose.

31. [Acts 7:33](#)

Then said the Lord to him, Put off thy **shoes** from thy feet: for the place where thou standest is holy ground.

32. [Acts 13:25](#)

And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose **shoes** of his feet I am not worthy to loose.

— — — — —

The other day, the words of this song came back to me—it's the theme song for the movie "Ice Castles":

[I remembered it this way] Please don't let this moment pass,
It's everything I am. It's everything I want to be.

[I went online to find the correct words and found the lyrics to the following song, first. The lyrics to the "Ice Castles" movie's theme follows it. **They are "related" only by NAME.**]

SEPTIC FLESH (name of the "band")

Ice Castle Lyrics

In the land that was born from
the sperm of winter is
the incarnation of all enchanted fairy tales
An imposing figure
Isolated from an ocean of frozen waves
Trying to unite the sterile earth
with the celestial dome
Like a crystalline bridge of ice
In the claws of four ancient mountains
Ice Castle

Transparent halls filled with
wonder worthless

for those who are sweeping along with
the purposeless flood of wasted feelings.

Priceless treasure

For the children of the serpent dream

In the claws of four ancient mountains

Ice Castle

There they claim life

in a feast with your nightmares

Official lyrics powered by MUSIXMATCH

Lyrics from <http://www.elyrics.net>

Theme from Ice Castles (Through the Eyes of Love)

Lyrics

Read more: [Melissa Manchester - Theme From Ice Castles \(Through The Eyes Of Love\) Lyrics | MetroLyrics](#)

Please, don't let this feeling end ["Hold it!"]
It's everything I am, everything I want to be
I can see what's mine now
Finding out what's true since I found you
Looking through the eyes of love

Now, I can take the time, I can see my life
As it comes up shining now
Reaching out to touch you
I can feel so much since I found you
Looking through the eyes of love

And now I do believe
That even in a storm
We'll find some light
Knowing you're beside me
I'm all right

Please, don't let this feeling end
It might not come again and I want to remember

Why is it, when we “end” a song,
we tend to **HOLD the last note**?

Whenever I think of ice, I think of something
that is being “held” still.

“Be still, and know that I am God:”

(Psalm 46:10)

No “movement” allowed—like the imagery I
presented in “I see something you don’t see....”
The imagery of a family taking a photo, a
“patient” during a “chest” examine, an x-ray
being “taken,” and a man being “arrested”—all
are being “held.” The first words of this song
bring to mind an image of Father holding His
breath and LAW taking it away—could it be
because of her “beauty” or her “conniving”
charm? Regardless, she made Him “pay
through the teeth” to get it back.

How it feels to touch you
How I feel so much since I found you
Looking through the eyes of love

And now I do believe
That even in a storm
We'll find some light
Knowing you're beside me
I'm all right

Now, I can take the time, I can see my life
As it comes up shining now
Reaching out to touch you
I can feel so much since I found you
Looking through the eyes of love

Songwriters

Hamlisch, Marvin / Sager, Carole Bayer

Published by

Lyrics © EMI Music Publishing

Don't Cry Out Loud Lyrics

from [*The Essence of Melissa Manchester*](#)

[The Essence of Melissa Manchester](#) Other Album Songs

- [1_Midnight Blue](#)
- [2_If It Feels Good \(Let It Ride\)](#)
- [3_Easy](#)
- [4_Bright Eyes](#)
- [5_Through the Eyes of Grace](#)
- [6_Home to Myself](#)
- [7_Alone](#)
- [8_O Heaven \(How You've Changed Me\)](#)
- [9_Good News](#)
- [10_Through the Eyes of Love \[Theme from Ice Castles\]](#)
- [11_Just Too Many People](#)
- [12_Lovers After All](#)
- [13_Fire in the Morning](#)
- [14_Whenever I Call You 'Friend'](#)
- [15_Don't Cry Out Loud](#)
- [16_You Should Hear How She Talks About You](#)
- [17_Caravan](#)
- [18_Just You and I](#)
- [19_Come In From The Rain](#)

Baby cried the day the circus came to town
'Cause she didn't want parades just passin' by her
So she painted on a smile and took up with some clown
While she danced without a net upon the wire

I know a lot about 'er
'Cause you see
Baby is an awful
Lot like me

Don't cry out loud
Just keep it inside and learn how to hide your feelings
Fly high and proud
And if you should fall, remember you almost had it all

Baby saw that when they pulled that big top down
They left behind her dreams among the litter
And the different kind of love she thought she'd found
There was nothin' left but sawdust and some glitter

But baby can't be broken
'Cause you see
She had the finest teacher
That was me, I told 'er

Don't cry out loud
Just keep it inside and learn how to hide your feelings
Fly high and proud
And if you should fall, remember you almost had it all

Don't cry out loud
Just keep it inside and learn how to hide your feelings
Fly high and proud
And if you should fall, remember you almost made it

Don't cry out loud
Just keep it inside and learn how to hide your feelings
Fly high and proud
And if you should fall, remember you almost had it all

Songwriters

PETER ALLEN, CAROLE BAYER SAGER

Published by

Lyrics © Universal Music Publishing Group

My sister read this passage as part of her Bible reading on audio:

Psalm 39 (KJV)

¹ I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

² I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

³ My heart was hot within me, while I was (a)musing the fire burned: then spake I with my tongue,

⁴ LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

⁵ Behold, thou hast made my days as an handbreadth; and mine age is as **nothing** before thee: verily every man **at his best state is altogether vanity**. Selah.

⁶ Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches [“building a hill” imagery], and knoweth not who shall gather them.

⁷ And now, Lord, what wait I for? my hope is **in** thee.

⁸ Deliver me [like a “midwife” would a pregnant woman] from all my transgressions: make me not the reproach of the foolish.

⁹ I was dumb, I opened not my mouth; because thou didst it. [“I was dumbfounded”]

¹⁰ Remove thy stroke away from me: I am consumed by the blow of thine hand.

¹¹ When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

¹² Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

¹³ O spare me, that I may recover strength, before I go hence, and **be no more**.

November 24, 2013

My Dad, my sisters and I were joking around. My Dad got a new phone and he is still learning how to use it. This morning he asked my sister how to use the camera on his phone. Once he learned how, he wanted to take our pictures. None of us were at our best, so we tried to get the phone away from him. We finally managed to convince him NOT to take our picture. But my Dad is a prankster—and he loves to catch you at your worst! We’ll have to be on our guard at all times, now.

I was thinking of Father’s mischievous side—like giving me a wrong answer and making me “work” to “uncover” the right one [because I “**knew**” something had to be wrong with “**it**”—Father placed the doubt in my mind]. And hearing His laughter when I finally got “**it**” **right**! Or, His giving me the **right** answer and (days later) ask me if I was “sure” it was right by asking me a “supposed it was....?” type of question and then reminding me of the truth that I had forgotten that assures me of the answer. And, as with my Dad, how many times have I felt frustrated with His humorous “pranks”? Father loves to play games and have FUN! ☺

I own this!

Pranks. The many (**too** many) times when He intentionally led me down the wrong path (a rabbit trail) because it was “there” that I would find (uncover), not the answer I “thought” I was going for, but a “great” secret that He had hidden—in a place where no one would expect to look for “**it**.” An out of the way,

obscure, secret place. Those were invaluable times of learning. Father's greatest truths aren't the ones lying open on the ground like pebbles. No. They are buried like the gold nuggets that they are. And most of the ones I found, **I didn't know to look for.** What is insignificant to some is a true treasure to others. Don't discount what you "fined." All things are "filled" with treasure. **Its value depends upon its intended owner!**

VERSE OF THE DAY—BibleGateway.com

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted **and** built up in him, and stablished [**"e" is "missing"**] in the faith, as ye have been taught, abounding therein with thanksgiving. [Colossians 2:6-7 KJV](#)

My sister is watching INVICTUS again. This time on DVD. She missed the beginning the first time around. I was in the room during the part where the Rugby team is playing New Zealand in the title match and I heard something that I've heard before—on a video about "strange" sounds being heard with no possible source. In the "Strange sounds" videos the people thought that they were hearing "traffic" or just some loud indistinguishable sounds. I now believe that some of those sounds are sounds of "**cheering**" ("**Yea(h)!**")—a cheering crowd—i.e. the "great cloud of witnesses"—Hebrews 12: 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.**" The sound of thousands upon thousands of people cheering in the film sounded like some of the strange noises in the "Strange sounds" videos.

Some sounds from the "Strange sounds" videos reminded me of someone inexperienced—as a child—trying to blow a "shofar" (a type of "trumpet"). Made me think that maybe the "sound" of the BigBang has finally "arrived."

BibleGateway.com yielded 5 results for "**sound of joy**":

1. [1 Kings 1:40](#)
And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the **sound of them.**
2. [1 Chronicles 15:16](#)
And David spake to the chief **of** the Levites to appoint their brethren to be the singers with instruments **of** musick, psalteries and harps and cymbals, **sounding**, by lifting up the voice with joy.
3. [Psalm 89:15](#)
Blessed is the people that know the joyful **sound**: they shall walk, O Lord, in the light **of** thy countenance.
4. [Psalm 98:6](#)
With trumpets and **sound of** cornet make a joyful noise before the Lord, the King [**"King" is all of us**].
5. [Luke 1:44](#)
For, lo, as soon as the voice **of** thy salutation **sounded** in mine ears, the babe leaped in my womb for joy.

BibleGateway.com yielded 17 results for "**cheer**":

1. [Deuteronomy 24:5](#)

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall **cheer** up his wife which he hath taken.

2. [Judges 9:13](#)

And the vine said unto them, Should I leave my wine, which **cheereth** God and man, and go to be promoted over the trees?

3. [Proverbs 15:13](#)

A merry heart maketh a **cheerful** countenance: but by sorrow of the heart the spirit is broken.

4. [Ecclesiastes 11:9](#)

Rejoice, O young man, in thy youth; and let thy heart **cheer** thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment [LAW].

5. [Zechariah 8:19](#)

Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and **cheerful** feasts; therefore love the truth and peace.

6. [Zechariah 9:17](#)

For how great is his goodness, and how great is his beauty! corn shall make the young men **cheerful**, and new wine the maids.

7. [Matthew 9:2](#)

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good **cheer**; thy sins be forgiven thee.

8. [Matthew 14:27](#)

But straightway Jesus spake unto them, saying, Be of good **cheer**; it is I; be not afraid.

9. [Mark 6:50](#)

For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good **cheer**: it is I; be not afraid.

10. [John 16:33](#)

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good **cheer**; I have overcome the world.

11. [Acts 23:11](#)

And the night following the Lord stood by him, and said, Be of good **cheer**, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12. [Acts 24:10](#)

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: [Money answereth all things (Ecc. 10:19)]

13. [Acts 27:22](#)

And now I exhort you to be of good **cheer**: for there shall be no loss of any man's life among you, but of the ship.

14. [Acts 27:25](#)

Wherefore, sirs, be of good **cheer**: for I believe God, that it shall be even as it was told me.

15. [Acts 27:36](#)

Then were they all of good **cheer**, and they also took some meat.

16. [Romans 12:8](#)

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with **cheerfulness**.

17. [2 Corinthians 9:7](#)

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a **cheerful** giver.

BibleGateway.com yielded 15 results for "**joy and gladness**":

1. [Deuteronomy 28:47](#)

Because thou servedst not the Lord thy God with **joyfulness**, **and** with **gladness** of heart, for the abundance of all things;

2. [Esther 8:16](#)

The Jews had light, **and gladness, and joy, and honour**.

3. [Esther 8:17](#)

And in every province, **and** in every city, whithersoever the king's commandment **and** his decree came, the Jews had **joy and gladness**, a feast **and** a good day. **And** many of the people of the land became Jews; for the fear of the Jews fell upon them.

4. [Psalm 51:8](#)

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

5. [Psalm 105:43](#)

And he brought forth his people with **joy, and** his chosen with **gladness**:

6. [Isaiah 16:10](#)

And **gladness** is taken away, **and joy** out of the plentiful field; **and** in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their **vintage shouting** to cease.

7. [Isaiah 22:13](#)

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.

8. [Isaiah 35:10](#)

And the ransomed of the Lord shall return, **and** come to Zion with songs **and** everlasting **joy** upon their heads: they shall obtain **joy and gladness, and** sorrow **and** sighing shall flee away.

9. [Isaiah 51:3](#)

For the Lord shall comfort Zion: he will comfort all her waste places; **and** he will make her wilderness like Eden, **and** her desert like the garden of the Lord; **joy and gladness** shall be found therein, thanksgiving, **and** the voice of melody.

10. [Isaiah 51:11](#)

Therefore the redeemed of the Lord shall return, **and** come with singing unto Zion; **and** everlasting **joy** shall be upon their head: they shall obtain **gladness and joy; and** sorrow **and** mourning shall flee away.

11. [Jeremiah 33:11](#)

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. [Jeremiah 48:33](#)

And **joy and gladness** is taken from the plentiful field, **and** from the land of Moab, **and** I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

13. [Joel 1:16](#)

Is not the meat cut off before our eyes, yea, **joy and gladness** from the house of our God?

14. [Zechariah 8:19](#)

Thus saith the Lord of hosts; The fast of the fourth month, **and** the fast of the fifth, **and** the fast of the seventh, **and** the fast of the tenth, shall be to the house of Judah **joy and gladness, and** cheerful feasts; therefore love the truth **and** peace.

15. [Luke 1:14](#)

And thou shalt have **joy and gladness; and** many shall rejoice at his birth.

BibleGateway.com yielded 53 results for "**shout**":

1. [Exodus 32:17](#)

And when Joshua heard the noise of the people as they **shouted**, he said unto Moses, There is a noise of war in the camp.

2. [Exodus 32:18](#)

And he said, It is not the voice of them that **shout** for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

3. [Leviticus 9:24](#)

And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they **shouted**, and fell on their faces.

4. [Numbers 23:21](#)

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the **shout** of a king is among them.

5. [Joshua 6:5](#)

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall **shout** with a great **shout**; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6. [Joshua 6:10](#)

And Joshua had commanded the people, saying, Ye shall not **shout**, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you **shout**; then shall ye **shout**.

7. [Joshua 6:16](#)

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, **Shout**; for the Lord hath given you the city.

8. [Joshua 6:20](#)

So the people **shouted** when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people **shouted** with a great **shout**, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

9. [Judges 15:14](#)

And when he came unto Lehi, the Philistines **shouted** against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

10. [1 Samuel 4:5](#)

And when the ark of the covenant of the Lord came into the camp, all Israel **shouted** with a great **shout**, so that the earth rang again.

11. [1 Samuel 4:6](#)

And when the Philistines heard the noise of the **shout**, they said, What meaneth the noise of this great **shout** in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

12. [1 Samuel 10:24](#)

And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people **shouted**, and said, God save the king.

13. [1 Samuel 17:20](#)

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and **shouted** for the battle.

14. [1 Samuel 17:52](#)

And the men of Israel and of Judah arose, and **shouted**, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

15. [2 Samuel 6:15](#)

So David and all the house of Israel brought up the ark of the Lord with **shouting**, and with the sound of the trumpet.

16. [1 Chronicles 15:28](#)

Thus all Israel brought up the ark of the covenant of the Lord with **shouting**, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

17. [2 Chronicles 13:15](#)

Then the men of Judah gave a **shout**: and as the men of Judah **shouted**, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

18. [2 Chronicles 15:14](#)

And they swear unto the Lord with a loud voice, and with **shouting**, and with trumpets, and with cornets.

19. [Ezra 3:11](#)

And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people **shouted** with a great **shout**, when they praised the Lord, because the foundation of the house of the Lord was laid.

20. [Ezra 3:12](#)

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many **shouted** aloud for joy:

21. [Ezra 3:13](#)

So that the people could not discern the noise of the **shout** of joy from the noise of the weeping of the people: for the people **shouted** with a loud **shout**, and the noise was heard afar off.

22. [Job 38:7](#)

When the morning stars sang together, and all the sons of God **shouted** for joy?

23. [Job 39:25](#)

He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the **shouting**.

24. [Psalm 5:11](#)
But let all those that put their trust in thee rejoice: let them ever **shout** for joy, because thou defendest them: let them also that love thy name be joyful in thee.
25. [Psalm 32:11](#)
Be glad in the Lord, and rejoice, ye righteous: and **shout** for joy, all ye that are upright in heart.
26. [Psalm 35:27](#)
Let them **shout** for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.
27. [Psalm 47:1](#)
O clap your hands, all ye people; **shout** unto God with the voice of triumph.
28. [Psalm 47:5](#)
God is gone up with a **shout**, the Lord with the sound of a trumpet.
29. [Psalm 65:13](#)
The pastures are clothed with flocks; the valleys also are covered over with corn; they **shout** for joy, they also sing.
30. [Psalm 78:65](#)
Then the Lord awaked as one out of sleep, and like a mighty man that **shouteth** by reason of wine.
31. [Psalm 132:9](#)
Let thy priests be clothed with righteousness; and let thy saints **shout** for joy.
32. [Psalm 132:16](#)
I will also clothe her priests with salvation: and her saints shall **shout** aloud for joy.
33. [Proverbs 11:10](#)
When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is **shouting**.
34. [Isaiah 12:6](#)
Cry out and **shout**, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.
35. [Isaiah 16:9](#)
Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the **shouting** for thy summer fruits and for thy harvest is fallen.
36. [Isaiah 16:10](#)
And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be **shouting**: the treaders shall tread out no wine in their presses; I have made their vintage **shouting** to cease.
37. [Isaiah 42:11](#)
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.
38. [Isaiah 44:23](#)
Sing, O ye heavens; for the Lord hath done it: **shout**, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.
39. [Jeremiah 20:16](#)
And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the **shouting** at noontide;
40. [Jeremiah 25:30](#)

Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a **shout**, as they that tread the grapes, against all the inhabitants of the earth.

41. [Jeremiah 31:7](#)

For thus saith the Lord; Sing with gladness for Jacob, and **shout** among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

42. [Jeremiah 48:33](#)

And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses: none shall tread with **shouting**; their **shouting** shall be no **shouting**.

43. [Jeremiah 50:15](#)

Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

44. [Jeremiah 51:14](#)

The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a **shout** against thee.

45. [Lamentations 3:8](#)

Also when I cry and **shout**, he shutteth out my prayer.

46. [Ezekiel 21:22](#)

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with **shouting**, to appoint battering rams against the gates, to cast a mount, and to build a fort.

47. [Amos 1:14](#)

But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with **shouting** in the day of battle, with a tempest in the day of the whirlwind:

48. [Amos 2:2](#)

But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with **shouting**, and with the sound of the trumpet:

49. [Zephaniah 3:14](#)

Sing, O daughter of Zion; **shout**, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

50. [Zechariah 4:7](#)

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with **shoutings**, crying, Grace, grace unto it.

51. [Zechariah 9:9](#)

Rejoice greatly, O daughter of Zion; **shout**, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

52. [Acts 12:22](#)

And the people gave a **shout**, saying, It is the voice of a god, and not of a man.

53. [1 Thessalonians 4:16](#)

For the Lord himself shall descend from heaven with a **shout**, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

I wanted to include the entirety of Hebrews 12 to complete the "thought":

Hebrews 12 (KJV)

- 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.
- ⁴ Ye have not yet resisted unto blood, striving against sin.
- ⁵ And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- ⁶ For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- ⁷ If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- ⁸ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- ⁹ Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- ¹⁰ For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
- ¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- ¹² Wherefore lift up the hands which hang down, and the feeble knees;
- ¹³ And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- ¹⁴ Follow peace with all men, and holiness, without which no man shall see the Lord:
- ¹⁵ Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- ¹⁶ Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- ¹⁷ For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
- ¹⁸ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
- ¹⁹ And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:
- ²⁰ (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
- ²¹ And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
- ²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
- ²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- ²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

²⁵ See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

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.

Business Ledger Imagery

White—means you haven't started yet

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

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

What if there were other colors?

Green—would mean you are “breaking” even—debts equal to “in come”

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

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

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

As I am sitting here and typing, I am listening to a sermon by Dr. Martyn [variant of “martyr”] Lloyd-Jones—“Discipline and the Modern Mind” (Volume 6—#4175—Ephesians 6:1-4) at the website located at www.mljtrust.org [variant of MLK—“milk”]. I was trying to find a quote that Joseph Prince repeated in one of his sermons. Joseph Prince said that Dr. Lloyd-Jones said that if you are not preaching Grace to the point that you are being misunderstood, then you are not teaching it right. It wasn't in this sermon—unless he said it while I was typing and paying less attention. I decided to look some more and searched under the word “grace.” The first sermon that came up was [“The Gift of Grace” \(volume 1—#1073—John 1:17\)](#). Under the title are these words summarizing the sermon contents:

The differences between the Law and grace; restraining grace; supporting grace; the keeping and preserving grace; the riches of His grace; **grace puts the Law inside**; not outside.

This sermon is well worth listening to.

“Grace not only gives **freely**—it gives **richly**.”

—Dr. Martyn Lloyd-Jones

“The law written in the mind gives us understanding”

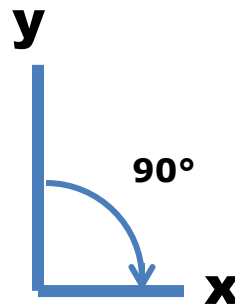
—Dr. Martyn Lloyd-Jones

“Let me say it with reverence: God *had* to give the Ten Commandments. God couldn't give any other commandment. The Ten Commandments are a **transcript** of God's own Holy character.” —Dr. Martyn Lloyd-Jones

— — — — —
“One cubit-centimeter of human puts out more energy than one cubit-centimeter of the Sun, which should make you feel quite warm inside.” —Michael (Vsauce)
— — — — —

CHOCOLATE Imagery

- C - see, sí, sea
- H - (breath)
- O - “O”
- C - sí, see, sea
- O - “O”
- L - (the “right” angel) →
- a - “little” LAW—i.e. LIFE as “Satan”
- T - (cross [over to reach])
- e - “young” LIVED—i.e. DEATH, the “prince”



No more **N** (up) & **S** (down), but **E** & **W** (“a cross” — and only perspective determines which is which).

→ *aTe* —headless LOVE (the “fool”) is holding their hands as they walk along → alone → a loan
[cf. Hebrews 8:9]

Nehemiah 8:10,

“Then he said unto them, Go your way, eat the fat, and drink the sweet [chocolate milk?], and send portions unto them for whom nothing is prepared [“prepar” rendered 193 references]: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.”

Genesis 8:21, [first use for the word “sweet”—BibleGateway.com yielded 113 references]

“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.”

I include the first 10 and the last 13 references for "sweet":

1. [Genesis 8:21](#)
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.
2. [Exodus 15:25](#)
And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made **sweet**: there he made for them a statute and an ordinance, and there he proved them,
3. [Exodus 25:6](#)
Oil for the light, spices for anointing oil, and for **sweet** incense,
4. [Exodus 29:18](#)
And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a **sweet** savour, an offering made by fire unto the Lord.
5. [Exodus 29:25](#)
And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a **sweet** savour before the Lord: it is an offering made by fire unto the Lord.
6. [Exodus 29:41](#)
And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a **sweet** savour, an offering made by fire unto the Lord.
7. [Exodus 30:7](#)
And Aaron shall burn thereon **sweet** incense every morning: when he dresseth the lamps, he shall burn incense upon it.
8. [Exodus 30:23](#)
Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of **sweet** cinnamon half so much, even two hundred and fifty shekels, and of **sweet** calamus two hundred and fifty shekels,
9. [Exodus 30:34](#)
And the Lord said unto Moses, Take unto thee **sweet** spices, stacte, and onycha, and galbanum; these **sweet** spices with pure frankincense: of each shall there be a like weight:
10. [Exodus 31:11](#)
And the anointing oil, and **sweet** incense for the holy place: according to all that I have commanded thee shall they do.

— — — — —

101. [Ezekiel 16:19](#)
My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a **sweet** savour: and thus it was, saith the Lord God.
102. [Ezekiel 20:28](#)
For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their **sweet** savour, and poured out there their drink offerings.
103. [Ezekiel 20:41](#)

I will accept you with your **sweet** savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

104. [Daniel 2:46](#)

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and **sweet** odours unto him.

105. [Amos 9:13](#)

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop **sweet** wine, and all the hills shall melt.

106. [Micah 6:15](#)

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and **sweet** wine, but shalt not drink wine.

107. [Mark 16:1](#)

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought **sweet** spices, that they might come and anoint him.

108. [2 Corinthians 2:15](#)

For we are unto God a **sweet** savour of Christ, in them that are saved, and in them that perish:

109. [Ephesians 5:2](#)

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a **sweetsmelling** savour.

110. [Philippians 4:18](#)

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a **sweet** smell, a sacrifice acceptable, wellpleasing to God.

111. [James 3:11](#)

Doth a fountain send forth at the same place **sweet** water and bitter?

112. [Revelation 10:9](#)

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth **sweet** as honey.

113. [Revelation 10:10](#)

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth **sweet** as honey: and as soon as I had eaten it, my belly was bitter.

I've got the first words of this song going through my head right now and I can't seem to get rid of it. It's from *SISTER ACT 2: Back In the Habit* (1993). The song is *PAY ATTENTION*:

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
Cause the time is now or never
To make your dreams come true
You better wake up and pay attention

I went to MetroLyrics.com and got the real words:

PAY ATTENTION

(Valeria Andrews And Ryan Toby)

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
Hey...

So you think you've got the answers
To all that lies ahead
Well, in my mind I thought the same one time
And I hear you spouting much talk
'Bout how you ain't being lead
Ain't no one telling you what to do
But attitude will catch up with you
And keep you from your destiny

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
When the time is now or never
To make your dreams come true
You gotta wake up and pay attention

I ain't buyin' no more lyin'
'Cause truth don't cost a thing
Denyin' what's inside's too much to pay
It's 'bout sweatin' without stressin'
There ain't no other way
You know you can't get much without much givin'
Oh, expect from yourself and you'll respect yourself
You control your destiny

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
When the time is now or never
To make your dreams come true
You gotta wake up and pay attention

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
When the time is now or never

To make your dreams come true
You gotta wake up and pay attention

Time to wake up, everybody
Time to wake up, children
Wake up, everybody
(Ooh...)

If you wanna be somebody
If you wanna go somewhere
You better wake up and pay attention
When the time is now or never
To make your dreams come true
You gotta wake up and pay attention

If you wanna be somebody (wake up)
Go somewhere
Wake up and pay attention
When the time is now or never
To make your dreams come true
You gotta wake up and pay attention...

“The things that touch men and women in an awakening are not strange and hidden things made clear, but plain and simple things made central, old things made new. The familiar touched again with heaven. What we see in revival is the truth of things anew—the change brought about by the restoration of wonder and mystery in simplicity. In revival, do not seek for new things from God, but seek to see God through new eyes.” —Winkie Pratney

“Simplicity became God’s secret weapon in these meetings. It is in the simplicity of God’s presence; the simplicity of the joy and peace; the effortless witness that is moving the unchurched to Christ.”

—Mario Murillo

I heard a preacher mention this Hebrew word that is translated “signs” in Genesis 1:14:

’ôwth

th(e) wo(e) → growth

STRONG’S 226—(’ôwth, ôth)—prob. from 225 (in the sense of *appearing*); a *signal* (lit. or fig.), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.

STRONG’S 225 (’ûwth, ooth)—a primitive root; prop. to *come*, i.e. (impl.) to *assent*:—**consent** [It’s like what the Matrix said—we’ve already made the decision, now we are learning “**why**” we made it].

Variants of:

Oath—a “vowel”

Oweth—to be “in debt” [cf. Romans 13:8, “Owe no man any thing, but to love one another: for he that loveth hath fulfilled the law.”]

Thow → **thou** → **breath out** [ex-“hail”—cf. Matthew 28:9-10]

“(m)outh”

November 25, 2013

“T**He**y”

Some variants to consider:

“thee” → THE “e”

“Lily” → lil “y” (the little

“upside-down” **lambda**)

Imagery of “He” caught between the “cross” (a “hard place”) and the “sacrifice” (a “rock”).

He — Helium, a “noble” gas. I wanted to find an image of Helium bonded in such a way that its “property” of “rising” was inhibited—a bond “between” two different atoms. I don’t know if such a thing exists, but I did find the following articles which Father laid at my disposal. For the next 30+ pages [ending on page 589], I have placed them here for any who wish to read them—or not. I do not care for chemistry, so I have difficulty focusing on what is being said. You will have to gain your own insight for the most part. And, perhaps, what I should be looking for are two atoms putting the “big squeeze” on the Helium atom—that easily releases it to “be all that it can be” like the butterfly from its cocoon.

Focus: Measuring a Fragile Molecule – From physics.aps.org [American Physical Society]

Published September 6, 2000 | Phys. Rev. Focus 6, 9 (2000) | DOI: 10.1103/PhysRevFocus.6.9

A team of physicists has precisely measured the length and strength of the **exceedingly delicate bond** formed between two helium atoms.



[Determination of the Bond Length and Binding Energy of the Helium Dimer by Diffraction from a Transmission Grating](#)

R. E. Grisenti, W. Schöllkopf, J. P. Toennies, G. C. Hegerfeldt, T. Köhler, and M. Stoll

[Phys. Rev. Lett. 85, 2284 \(2000\)](#)

Published September 11, 2000

Butterfly of molecules. Like catching a butterfly, measuring the delicate molecule formed by two helium atoms requires a **light** touch. The helium **dimer** ["dim Er"] is the largest two-atom molecule and has the weakest chemical bond known.

Although theory has long predicted that two helium atoms can form a diatomic molecule, or dimer, experimental evidence was elusive. Traditional probes of atomic structure don't work for helium because they tear apart the fragile molecule like a butterfly blasted with a shotgun. Now, in the 11 September *PRL*, researchers describe a non-destructive technique that confirms that the atoms in a helium dimer form the longest and weakest chemical bond known, and the largest two-atom molecule.

Helium is only one step in the periodic table away from hydrogen, which forms nature's most common dimer. "Helium is a very fundamental atom," says Harvard University's Isaac Silvera, "so we can make very accurate calculations of its bound states." Those calculations showed that the helium-helium attractive force should create a dimer state with a tiny binding energy of about 10^{-7} eV, compared with 5 eV for diatomic hydrogen.

The weak bond makes it nearly impossible to examine the helium dimer. Traditional particle probes of atomic structure—microwave, infrared, and visible light spectroscopy, x-ray diffraction, and electron scattering—are too powerful; the necessary electron and photon collisions instantly smash the fragile dimer in two. So it wasn't until 1994 that Peter Toennies and his colleagues at the Max Planck Institute in Göttingen, Germany, convinced most researchers that the dimer existed at all. They produced a diffraction pattern from an ultracold beam of helium atoms and dimers, but this experiment didn't measure the bond length, the crucial parameter from which the binding energy is derived. In 1996 Ron Gentry and his colleagues at the University of Minnesota sifted helium through a nanoscale sieve and estimated 62 Å for the bond length, a value some experts considered to be an upper limit.

Now a team led by Toennies and Gerhard Hegerfeldt of the University of Göttingen has filled in the last piece of the helium dimer puzzle. To measure the dimer bond length, they launched a 4.5 K beam of helium atoms towards a diffraction grating. In flight, about 5% of the atoms formed dimers as the beam cooled to less than 1 mK. On passing through the 70-nm-wide slits in the grating, the cold beam produced a series of alternating large and small diffraction peaks corresponding to helium atoms and the helium dimer, respectively. The peak intensities indicated a bond length of 52 Å, remarkably close to the classical estimate from four years ago. "It is like putting calipers on the molecule," says Toennies. And a simple quantum mechanical computation led to the binding energy of 9.5×10^{-8} eV. "This is a beautiful, elegant, and gratifying confirmation of our work," says Gentry. Dick Manson of Clemson University in South Carolina agrees that it confirms the previous estimate based on classical physics, while adding quantum corrections. Silvera is also impressed. "Toennies's team has done a very nice experiment and analysis," he says. "It completes the picture of the helium dimer."

—Mark Sincell [all names mean something—what about yours?]

Mark Sincell is a freelance science writer based in Houston, TX.

ISSN 1943-2879. Use of the [American Physical Society](#) websites and journals implies that the user has read and agrees to our [Terms and Conditions](#) and any applicable [Subscription Agreement](#).

Molecular Orbital Theory [from [chemwiki.ucdavis.edu](#)]

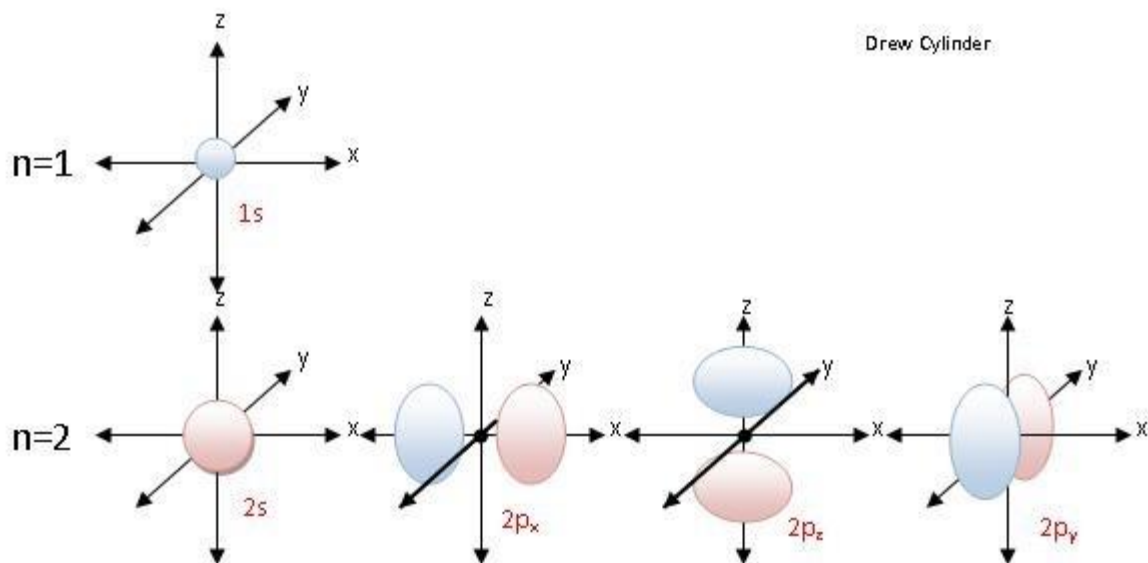
Table of Contents

1. [Introduction](#)
2. [Principles of Molecular Orbital Theory](#)
3. [Sigma Bonds](#)
1. 3.1. [Pi Bonds](#)
4. [Determining Bond Order](#)
5. [Determining the Stability of the Molecule](#)
6. [Outside links](#)
7. [References](#)
8. [Problems](#)
9. [Solutions](#)

The Molecular Orbital Theory, initially developed by Robert S. Mullikan, incorporates the wave like characteristics of electrons in describing bonding behavior. In Molecular Orbital Theory, the bonding between atoms is described as a combination of their atomic orbitals. While the [Valence Bond Theory](#) and [Lewis Structures](#) sufficiently explain simple models, the Molecular Orbital Theory provides answers to more complex questions. In the Molecular Orbital Theory, the electrons are delocalized. Electrons are considered delocalized when they are not assigned to a particular atom or bond (as in the case with Lewis Structures). Instead, the electrons are “smeared out” across the molecule. The Molecular Orbital Theory allows one to predict the distribution of electrons in a molecule which in turn can help predict molecular properties such as shape, magnetism, and Bond Order.

Introduction

Atoms form bonds by sharing electrons. Atoms can share two, four, or six electrons, forming single, double, and triple bonds respectively. Although it is impossible to determine the exact position of an electron, it is possible to calculate the probability that one will find the electron at any point around the nucleus using the [Schrödinger Equation](#). This equation can help predict and determine the energy and spatial distribution of the electron, as well as the shape of each [orbital](#). The figure below shows the first five solutions to the equation in a three dimensional space. The colors show the phase of the function. In this diagram, blue stands for negative and red stands for positive. Note, however, that the 2s orbital has 2 phases, one of which is not visible because it is inside the other.



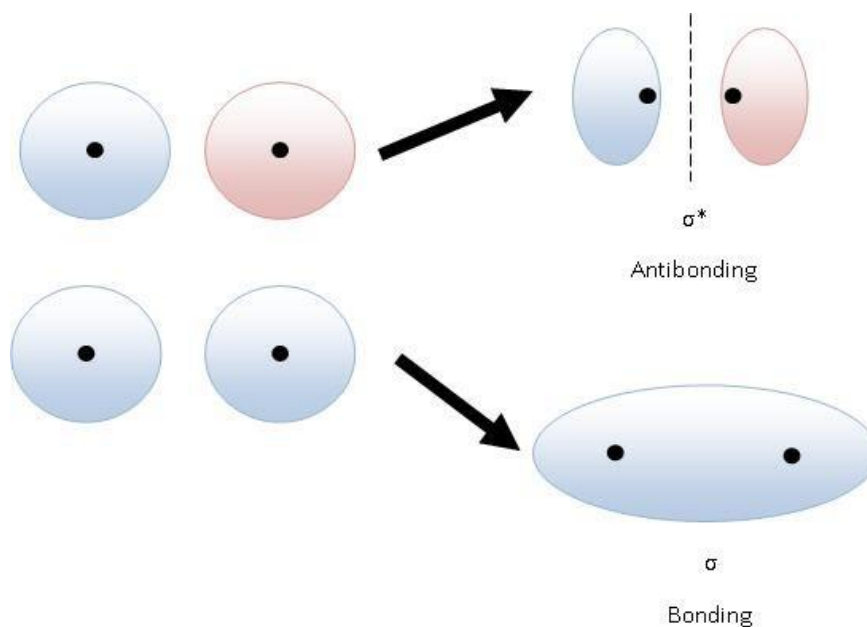
Principles of Molecular Orbital Theory

In molecules, atomic orbitals combine to form molecular orbitals which surround the molecule. Similar to atomic orbitals, molecular orbitals are wave functions giving the probability of finding an electron in certain regions of a molecule. Each molecular orbital can only have 2 electrons, each with an opposite spin. Take a hydrogen molecule (H_2) for example. It has two molecular orbitals, an antibonding orbital and a bonding orbital. Compared to the original atomic orbitals, a bonding molecular orbital has lower energy and is therefore more stable. Where the atomic orbitals overlap, there is an increase in electron density and therefore an increase in the intensity of the negative charge. This increase in negative charge causes the nuclei to be drawn closer together. Due to the lower potential energy in molecular bonds than in separate atomic orbitals, it is more energy efficient for the electrons to stay in a molecular bond rather than be pushed back into the 1s orbitals of separate atoms. This is what keeps bonds from breaking apart. A bonding orbital can only be formed if the orbitals of the constituent atoms have the same phase (here represented by colors). The wave functions of electrons of the same phase interfere constructively which leads to bonding.

Principle	Details/Examples
1 Total number of molecular orbits is equal to the total number of atomic orbitals from combining atoms	The molecule H_2 is composed of two H atoms. Both H atoms have a 1s orbital, so when bonded together, there are therefore two molecular orbitals.
2 Bonding molecular orbitals have less energy than the constituent atomic orbitals before bonding	Bonding molecular orbitals help stabilize a system of atoms since less energy is associated with bonded atoms as opposed to a system of unbound atoms.

Antibonding molecular orbitals have more energy than the constituent atomic orbitals before bonding.	Likewise, antibonding molecular orbitals cause a system to be unstabilized since more energy is associated with bonded atoms than that of a system of unbound atoms.
Following both the Pauli exclusion principle and Hund's rule , electrons fill in orbitals of increasing energy.	Electrons fill orbitals with the lowest energy first. No more than 2 electrons can occupy 1 molecular orbital at a time. Furthermore, all orbitals at an energy level must be filled with one electron before they can be paired. (see second diagram below)
Molecular orbitals are best formed when composed of Atomic orbitals of like energies.	Molecular Orbital Configuration of Li_2 : $(\sigma_{1s})^2(\sigma_{1s}^*)^2(\sigma_{2s})^2$ The bonding $(\sigma_{1s})^2$ and antibonding $(\sigma_{1s}^*)^2$ cancel each other out, leaving $(\sigma_{2s})^2$ as the valence electrons involved in the atoms' bonding.

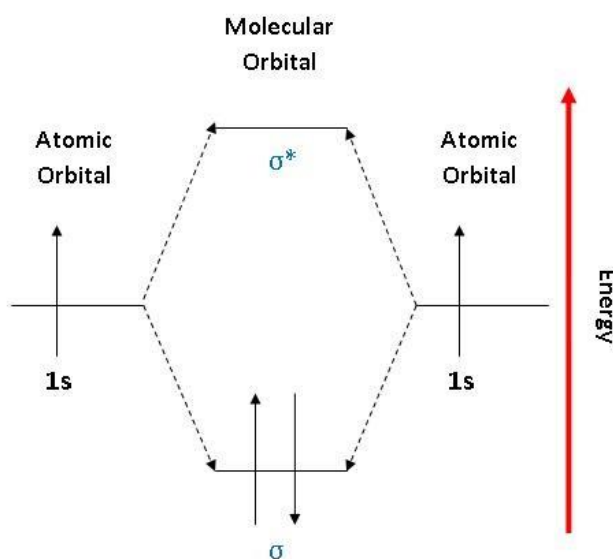
If the atomic orbitals have the different phases, they interfere destructively and an antibonding molecular orbital is formed (see the top part of the figure below). Antibonding molecular orbitals have a higher energy than the atomic orbitals of their constituent atoms. When antibonds are formed, the interaction creates a decrease in the intensity of the negative charge, which causes a decrease in the plus minus attraction in the molecular bond. This smaller attraction leads to the higher potential energy. This type of bond destabilizes the attraction between atoms, so the number of antibonding orbitals in a molecule must be less than the number of bonding orbitals.



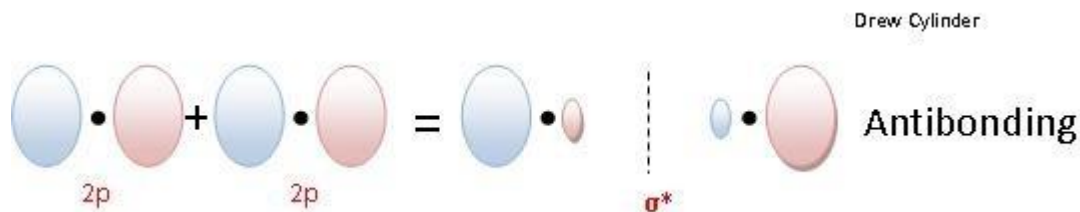
Sigma Bonds

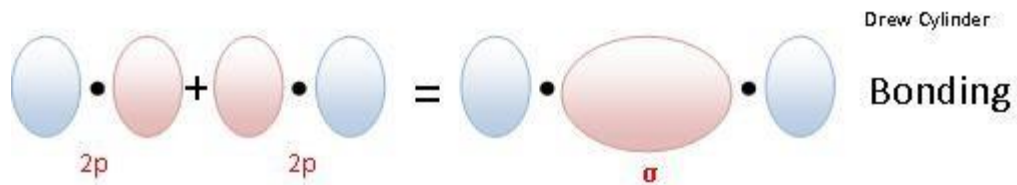
Molecular orbitals that are symmetrical about the axis of the bond are called sigma molecular orbitals, often abbreviated by the Greek letter σ . The diagram to the left shows the 1s orbitals of 2 Hydrogen atoms forming a sigma orbital. There are two types of sigma orbitals formed, antibonding sigma orbitals (abbreviated σ^*), and bonding sigma orbitals (abbreviated σ). In sigma bonding orbitals, the in phase atomic orbitals overlap end to end causing an increase in electron density along the bond axis. Where the atomic orbitals overlap, there is an increase in electron density and therefore an increase in the intensity of the negative charge. This increase in negative charge causes the nuclei to be drawn closer together. In sigma antibonding orbitals (σ^*), the out of phase 1s orbitals interfere destructively which results in a low electron density between the nuclei as seen on the top of the diagram.

The diagram below is a representation of the energy levels of the bonding and antibonding orbitals formed in the hydrogen molecule. Two molecular orbitals were formed, one antibonding (σ^*) and one bonding (σ). The two electrons in the hydrogen molecule have antiparallel spins. Notice that the σ^* orbital is empty and has a higher energy than the σ orbital.



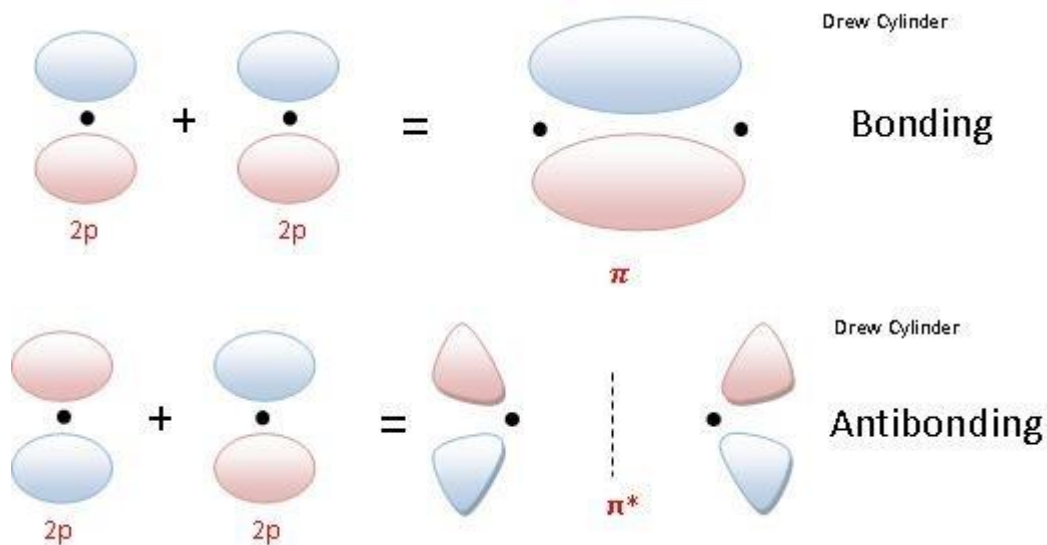
Sigma bonding orbitals and antibonding orbitals can also be formed between p orbitals (shown below). Notice that the orbitals have to be in phase in order to form bonding orbitals. Sigma molecular orbitals formed by p orbitals are often differentiated from other types of sigma orbitals by adding the subscript p below it. So the antibonding orbital shown in the diagram below would be σ^*p .



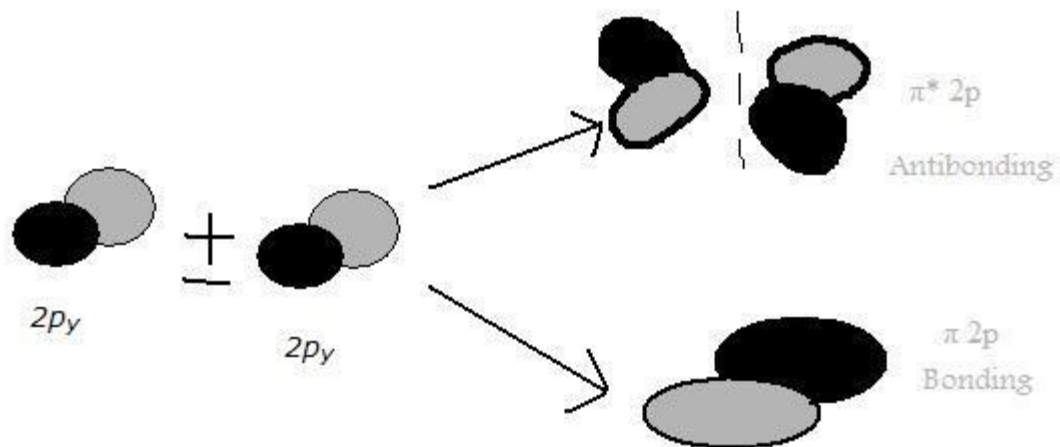


Pi Bonds

The pi bonding bonds as a side to side overlap, which then causes there to be no electron density along the axis, but there is density above and below the axis. The diagram below shows a pi bonding molecular orbital and a pi antibonding molecular orbital.

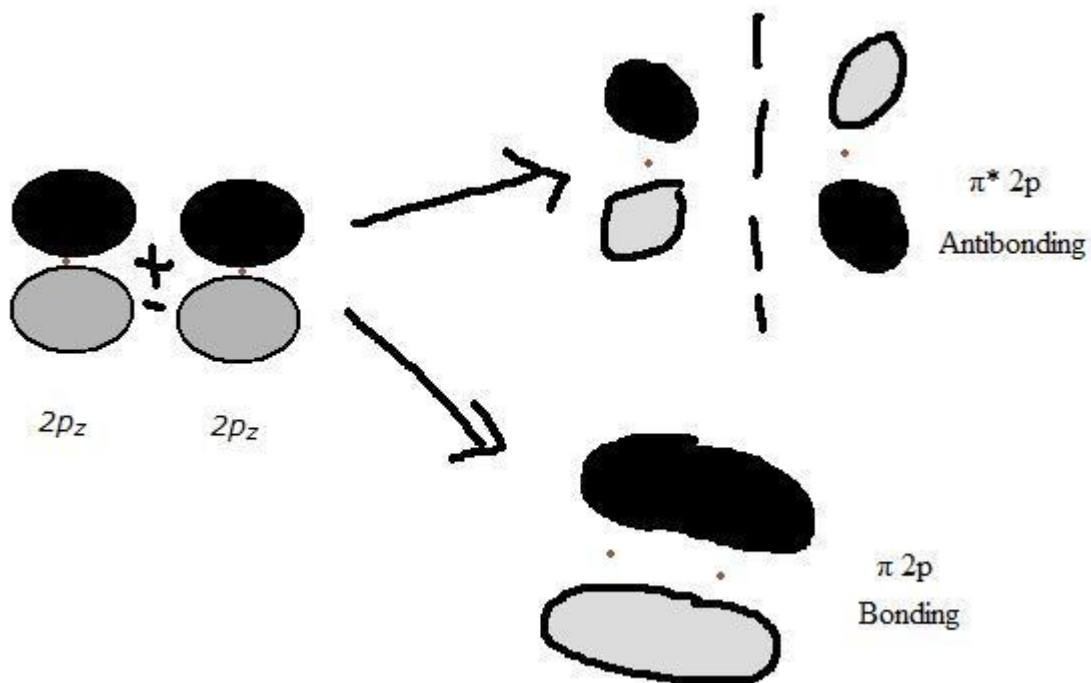


2p_y Orbitals



The two $2p_y$ atomic orbitals overlap parallelly to form two pi molecular orbitals which are asymmetrical about the axis of the bond.

2p_z orbitals



The two $2p_z$ orbitals overlap to create another pair of pi $2p$ and pi *2p molecular orbitals. The $2p_z$ - $2p_z$ overlap is similar to the $2p_y$ - $2p_y$ overlap because it is just the orbitals of the $2p_z$ rotated 90 degrees

about the axis. The new molecular orbitals have the same potential energies as those from the $2p_y$ - $2p_y$ overlap.

Drawing Molecular Orbital Diagrams

- Determine the number of electrons in the molecule.
- Fill the molecular orbitals from bottom to top until all the electrons are added. Describe the electrons with arrows. Put two arrows in each molecular orbital, with the first arrow pointing up and the second pointing down.
- Orbitals of equal energy are half filled with parallel spin before they begin to pair up.

Determining Bond Order

Bond Order indicates the strength of the bond. The higher the Bond Order, the stronger the bond.

$$\text{Bond Order} = \frac{1}{2}(a-b)$$

where a is the number of e^- in bonding Molecular Orbitals and b is the number of e^- in antibonding Molecular Orbitals.

Determining the Stability of the Molecule

If the Bond Order is Zero, then no bonds are produced and the molecule is not stable (for example He_2). If the Bond Order is 1, then it is a single covalent bond. The higher the Bond Order, the more stable the molecule is. An advantage of Molecular Orbital Theory when it comes to Bond Order is that it can more accurately describe partial bonds (for example in H_2^+ , where the Bond Order = $1/2$), than Lewis Structures.

Outside links

- http://en.wikipedia.org/wiki/Molecular_Orbital_Theory
- <http://www.youtube.com/watch?v=8PiL-ceRHZQ>
- <http://www.youtube.com/watch?v=nCMZavJhzkU>
- <http://www.meta-synthesis.com/webboo...diatomics.html>

References

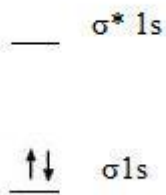
1. Petrucci, RH et al. (2007). *General Chemistry: Principles and Modern Applications*. New Jersey: Pearson Prentice Hall.
2. Dingrando, Laurel, Kathleen Tallman, Nicholas Hainen, and Cheryl Wistrom. *Chemistry*. Glencoe/McGraw-Hill School Pub Co, 2004.
3. Kotz, John C., Paul M. Treichel, and Gabriela C. Weaver. "Bonding and Molecular Structure:Orbital Hybridization and Molecular Orbitals." *Chemistry & Chemical Reactivity*. Belmont, CA: Thomson Brooks/Cole, 2006. 457-66. Print.

Problems

1. What is the molecular orbital diagram for the diatomic hydrogen molecule, H_2 ? How stable is the molecule? Is it diamagnetic or paramagnetic?
2. What is the molecular orbital diagram for the diatomic helium molecule, He_2 ? How stable is the molecule? Diamagnetic or paramagnetic?
3. What is the molecular orbital diagram for the diatomic oxygen molecule, O_2 ? How stable is the molecule? Diamagnetic or paramagnetic?
4. What is the molecular orbital diagram for the diatomic neon molecule, Ne_2 ? How stable is the molecule? Diamagnetic or paramagnetic?
5. What is the molecular orbital diagram for the diatomic fluorine molecule, F_2 ? How stable is the molecule? Diamagnetic or paramagnetic?

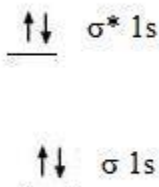
Solutions

1. The molecular orbital diagram for a diatomic hydrogen molecule, H_2 , is



- Bond Order = $1/2(2 - 0) = 1$
- The bond order above zero, so H_2 is stable.
- Because there are no unpaired electrons, H_2 is diamagnetic.

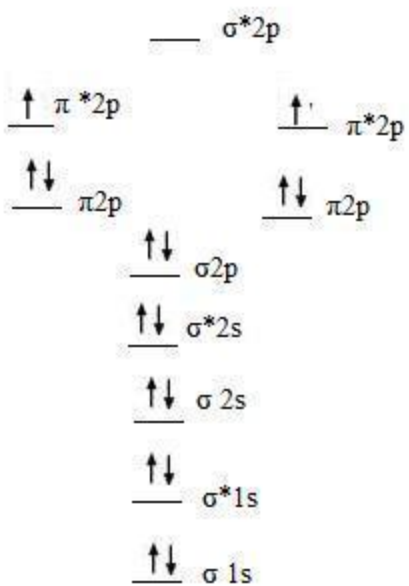
2. The molecular orbital diagram for a diatomic helium molecule, He_2 , shows the following.



- Bond Order = $1/2(2 - 2) = 0$
- bond order is zero so molecule is unstable.
- would be diamagnetic.

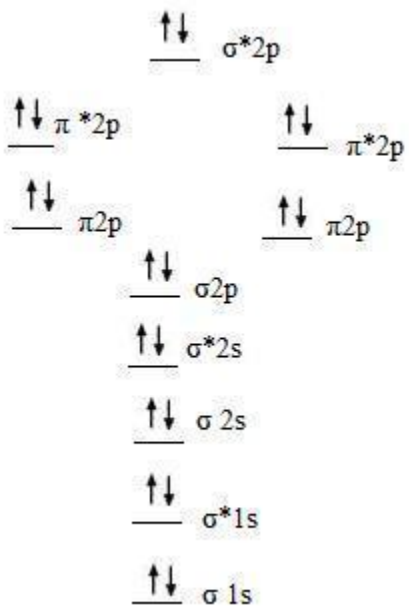
“Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: **Unstable as water**, thou shalt not excel; because thou **wentest up** to thy father’s bed; then defiledst thou it: he **went up** to my couch.”—Genesis 49:3-4

3. The molecular orbital diagram for a diatomic oxygen molecule, O_2 , is



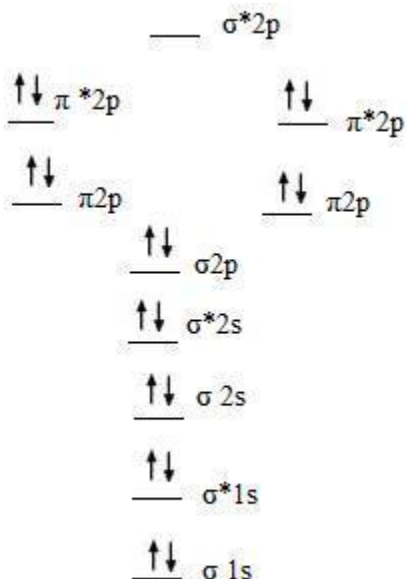
- Bond Order = $1/2(10 - 6) = 2$
- The bond order is two so the molecule is stable.
- There are two unpaired electrons, so molecule is paramagnetic.

4. The molecular orbital diagram for a diatomic Neon molecule, Ne_2 , is



- Bond Order = $1/2(10 - 10) = 0$
- bond order is zero, so Ne_2 is unstable.
- diamagnetic

5. The molecular orbital diagram for the diatomic fluorine molecule, F_2 is



- B.O. = $1/2(10 - 8) = 1$
- B.O. is one so the fluorine molecule is stable.
- Because all of the electrons are paired, F_2 is diamagnetic.



An NSF funded Project

Powered by [MindTouch®](#)



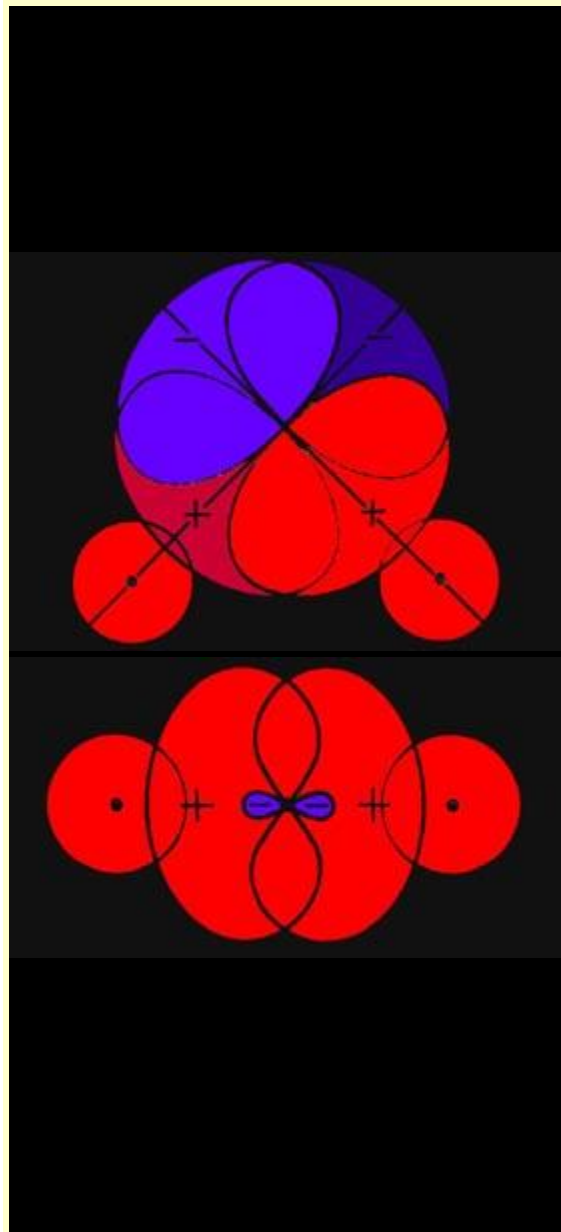
UC Davis GeoWiki by University of California, Davis is licensed under a [Creative Commons Attribution-Noncommercial-Share Alike 3.0 United States License](#). Permissions beyond the scope of this license may be available at copyright@ucdavis.edu. [Terms of Use](#)

The following is from www.chemistry.mcmaster.ca

An Introduction to the Electronic Structure of Atoms and Molecules

Dr. Richard F.W. Bader

Professor of Chemistry / McMaster University / Hamilton, Ontario



[Preface](#)

[1. The Nature of the Problem](#)

[2. The New Physics](#)

[3. The Hydrogen Atom](#)

[4. Many-Electron Atoms](#)

[5. Electronic Basis for the Properties of the Elements](#)

6. The Chemical Bond

◆ [Introduction](#)

◆ [An Electrostatic Interpretation of the Chemical Bond](#)

◆ [The Effect of the Pauli Principle on Chemical Binding](#)

◆ **The Quantum Mechanical Explanation of Valency**

◆ [Molecular Geometry](#)

◆ [Literature References](#)

◆ [Problems](#)

[7. Ionic and Covalent Binding](#)

[8. Molecular Orbitals](#)

[Table of Contour Values](#)

The Quantum Mechanical Explanation of Valency

Helium atoms in their ground state do not form a stable diatomic molecule. In fact, helium does not combine with any neutral atom. Its valency, that is, its ability to form chemical bonds with other

atoms, is zero. The electronic configuration of the helium atom is $1s^2(\downarrow)$, a closed shell configuration. When two helium atoms are in contact, each electron on one atom encounters an electron on the other atom with a parallel spin. Because of the Pauli principle, neither electron on either atom can concentrate its density in the region they have in common, the region between the nuclei. Instead, the density is transferred to the antibinding regions behind each nucleus where the overlap of the two atomic density distributions is least. This is the same effect noted earlier for the approach of two hydrogen atoms with parallel spins.

Comparison of a series of density difference maps for the approach of two helium atoms ([Fig. 6-13](#)) with those given previously for H_2 ([Fig. 6-10](#)) reveals that one set is the opposite of the other. The regions of charge build-up and charge depletion are reversed in the two cases. The density difference diagrams are obtained by subtracting the distribution obtained by the overlap of the atomic charge densities from the molecular charge distribution. The former distribution, **it will be recalled**, does not place sufficient charge density in the binding region to balance the force of nuclear repulsion. Thus it is clear from [Fig. 6-13](#) that He_2 will be unstable because the molecular distribution places less charge density in the binding region than does the one obtained from the overlap of the atomic densities. The charge density in He_2 is transferred to the antibinding region where it exerts a force which, acting in the same direction as the nuclear force of repulsion, pulls the two nuclei apart. **Repulsive forces** will dominate in He_2 and no stable molecule is possible.

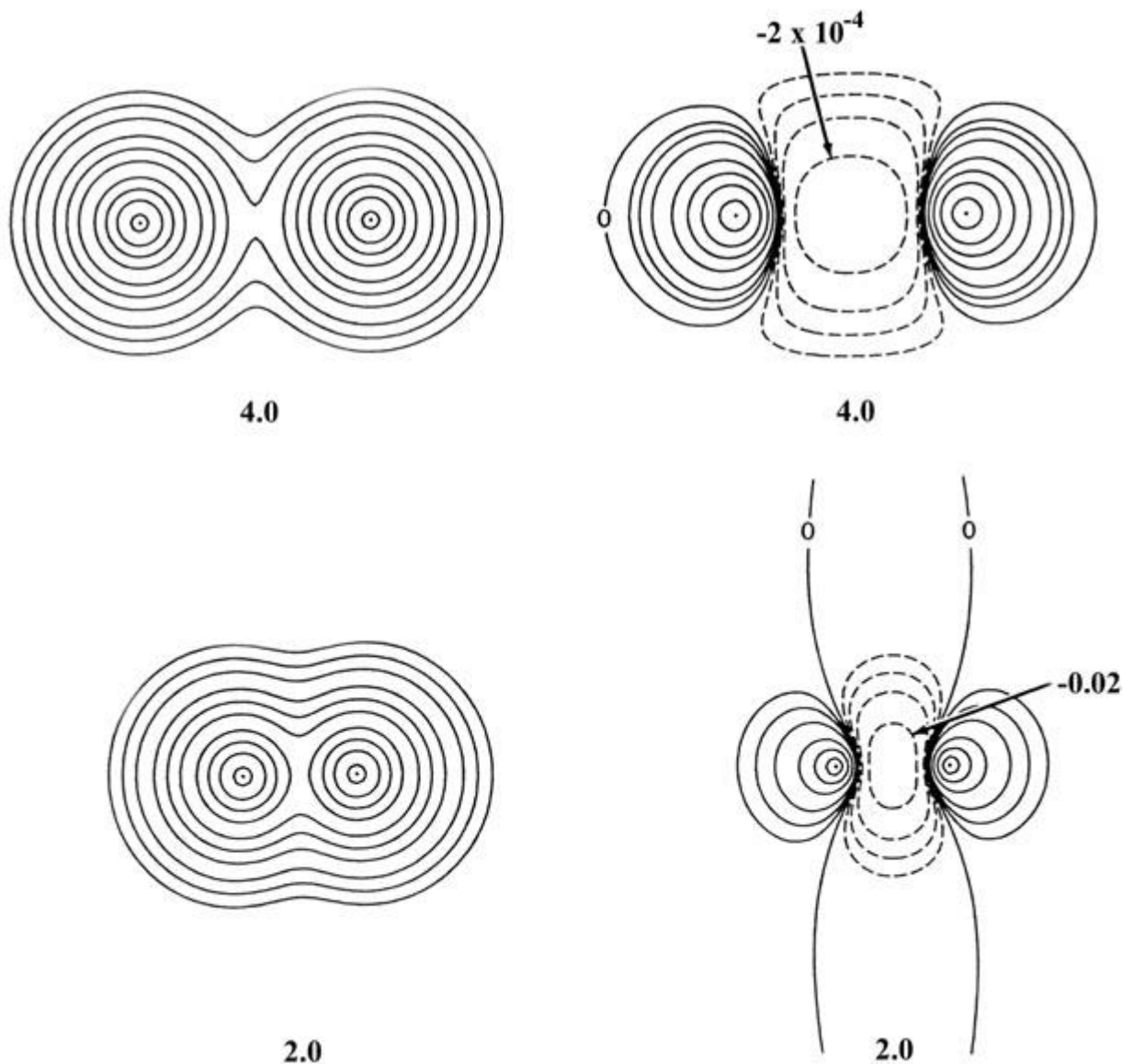


Fig. 6-13. Contour maps of the total molecular charge density and of the density difference for two He atoms at internuclear separations of 4.0 au and 2.0 au. The scale of contour values for the total density maps are the same as used in [Fig 6-9](#) for H₂. The outermost contour is 0.002 au and the innermost one is 2.0 au for $R = 4.0$ and $R = 2.0$ au. The scale used in the density difference plots is the same as that given in [Fig. 6-10](#) beginning with $n = 5$ for $R = 4.0$ au and with $n = 3$ for $R = 2.0$ au. Note the increase in the amount of charge density transferred from the binding to the antibinding regions as the separation between the two atoms is decreased.

A comparison of the density difference profiles for He₂ ([Fig. 6-14](#)) and H₂ ([Fig. 6-12](#)) provides a striking contrast of the difference between the charge redistributions which result in the formation of unstable and stable molecules.

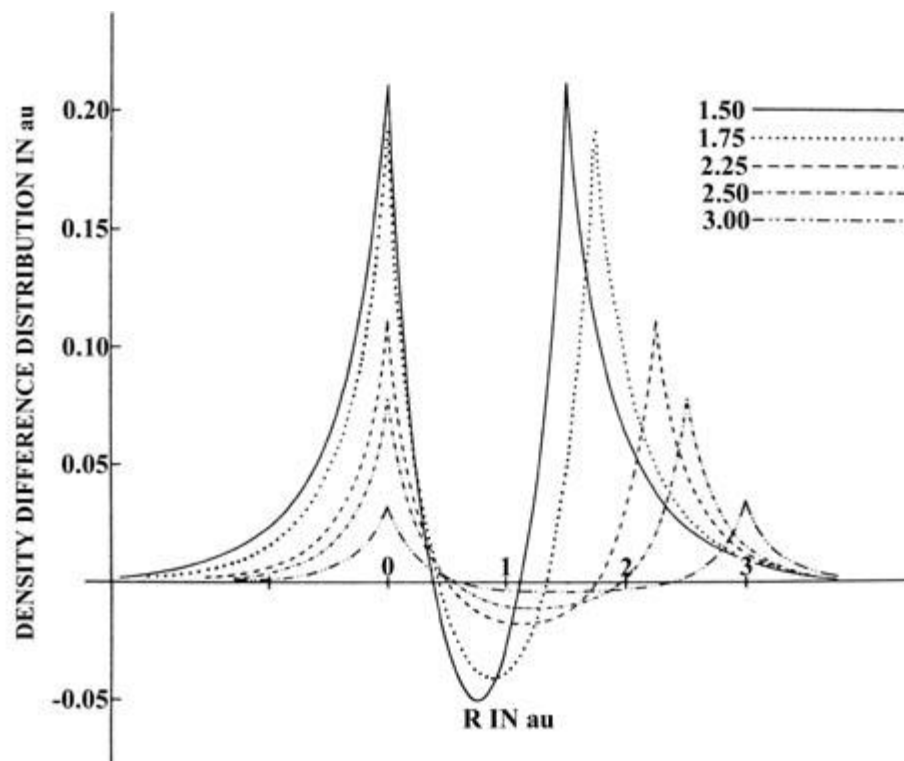


Fig. 6-14. Profiles of the density difference maps along the internuclear axis for the approach of two He atoms. One nucleus is held stationary. This figure should be contrasted with [Fig. 6-12](#), the corresponding one for H₂.

The force on a helium nucleus in He₂, as a function of the internuclear separation is repulsive for the range of R values indicated in [Fig. 6-15](#).

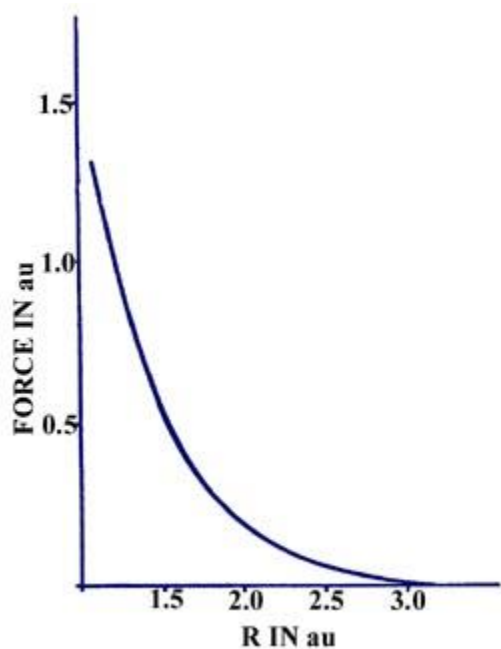


Fig. 6-15. Force on a He nucleus in He₂ as a function of the internuclear separation. The general form of this curve is characteristic of an unstable molecular species.

Unlike the force curve for H_2 , there is no deep minimum in the curve which represents a range of R values for which the force is attractive. The force curve for He_2 does cross the R axis at approximately 6 au (this is not indicated in Fig. 6-15) and becomes very slightly attractive for values of R greater than this value. This weak attractive force has its origin in the long-range mutual polarization of the atomic density distributions which was discussed in detail for the approach of two hydrogen atoms. For large internuclear separations, where there is no significant overlap of the atomic orbitals and hence no need to invoke the Pauli exclusion principle, the atomic charge distributions of two approaching helium atoms are polarized in the same way as are the charge distributions for two approaching hydrogen atoms, and the force is attractive. At smaller internuclear separations, however, where the overlap of the orbitals is significant and the Pauli exclusion principle is operative, the direction of the charge transfer in He_2 is reversed and the force is rapidly transformed into one of repulsion. Were it not for the weak long-range attractive forces - the van der Waals forces - gaseous helium could not be condensed into a liquid or a solid phase. As it is, the force of attraction between two helium atoms is so weak that at a temperature of only 4.2°K they have sufficient kinetic energy to overcome the forces of attraction between them and escape into the gas phase.



If it was not necessary to satisfy the demands of the Pauli principle, electron density would accumulate in the binding region of He_2 , even for small values of R , as this region is of lower potential energy than is the antibinding region. However, when each electron detects another **of like spin** (when the orbitals overlap) they cannot concentrate their charge density in the region they have in common, the binding region. That it is indeed the Pauli principle which prevents the formation of He_2 is evident from the fact that He_2^+ , which possesses one less electron, **is stable!** When a helium atom approaches a helium ion, an orbital vacancy is present and the density from one pair of electrons (those with opposed spins) can be concentrated in the binding region.

All the rare gas atoms possess a closed shell structure and this accounts for their inertness in chemical reactions. No homonuclear diatomic molecules are found in this group of elements; all occur naturally in the atomic state. Compounds of Kr and Xe have been formed with fluorine, for the same reason that the formation of He_2^+ is possible. Fluorine has a very high electron affinity and a single vacancy in its outer quantum shell. Thus one of the electrons in the closed shell structure of Xe can be pulled into the orbital vacancy of the fluorine atom and density concentrated in the region between the nuclei.

Only an atom with a very high affinity for electrons will bond with a rare gas atom. The only species found with sufficient electron affinity to bind a helium atom (which holds its electrons the most tightly of all atoms) is a He^+ ion. If the helium atom has the highest ionization potential of all the elements, then the singly-charged He^+ ion must possess the highest electron affinity of all the neutral or singly-charged atoms.

Let us now attempt to explain the variation in the valency exhibited by the elements in the second row of the periodic table. The hydrides of these elements are LiH , BeH_2 , BH_3 , CH_4 , NH_3 , OH_2 and FH . The valency of the hydrogen atom is unity as it possesses one unpaired electron and one orbital vacancy. It can form one electron pair bond. Therefore, the valencies exhibited in the above hydrides must be 1, 2, 3, 4, 3, 2, 1, as this is the number of hydrogens bound in each case.

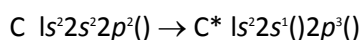
We will consider HF first.

Fluorine. The electron configuration of F is $1s^2 2s^2 2p^5()$. Only one of the electrons in the $2p$ orbitals is unpaired. The $2p$ atomic orbital with the vacancy may overlap with the $1s$ atomic orbital of hydrogen, and if the spin of the electron on H is paired with the spin of the electron on F, all the requirements for the formation of a stable chemical bond will be met. The valency of F will be one as it possesses one unpaired electron and can form one electron pair bond.

Oxygen. The electronic configuration of oxygen is $1s^2 2s^2 2p^4()$. Oxygen has two unpaired electrons, both of which may pair up with an electron on a hydrogen atom. The valency of oxygen should be two as is observed. It is obvious that all the requirements for a chemical bond can be met for every unpaired electron present in the outer or "valency" shell of an atom. ***Thus valency may be defined as being equal to the number of unpaired electrons present in the atom.***

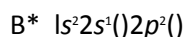
Nitrogen. The configuration of nitrogen is $1s^2 2s^2 2p^3()$, and its hydride should be NH_3 , as is indeed the case.

Carbon. Since the most stable electron configuration of carbon is $1s^2 2s^2 2p^2()$ we predict its valency to be two. The molecule CH_2 (called methylene) is indeed known. However, CH_2 is very reactive and its products are not stable until four chemical bonds are formed to carbon as in the case of CH_4 . Four, not two, is the common valency for carbon. How can our theory account for this fact? The energy of a $2p$ orbital is not much greater than that of a $2s$ orbital. Because of this, relatively little energy is required to promote an electron from the $2s$ orbital on carbon to the vacant $2p$ orbital:



Carbon in the promoted state possesses four unpaired electrons and can now combine with four hydrogen atoms. Every bond to a hydrogen atom releases a large amount of energy. The energy required to unpair the $2s$ electrons and promote one of them to a $2p$ orbital is more than compensated for by the fact that *two* new C-H bonds are obtained.

Boron. Boron has the electronic configuration $1s^2 2s^2 2p^1()$. Its valency should be one and BH is known to exist. However, again through the mechanism of promotion, the valency of boron can be increased to three:



We might wonder why, with a $2p$ orbital still vacant, one of the $1s$ electrons is not promoted and thus give boron a valency of five. This does not happen because of the large difference in energy between the $1s$ and $2p$ orbitals as shown in the orbital energy level diagram ([Fig. 5-3](#)).

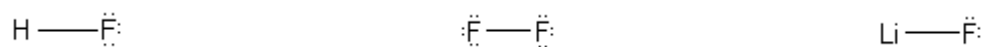
Beryllium. Beryllium has the configuration $1s^2 2s^2$ and should exhibit a valency of zero. The outer electron configuration of Be is similar to that of He, a closed shell of s electrons. Indeed, the molecule Be_2 exists only as a weakly bound van der Waals molecule. However, Be differs from He in

that there are vacant orbitals available in its *valency* shell. The observed valency of two in the molecule BeH_2 can be explained by a promotion to the configuration $1s^2 2s^1()2p^1()$.

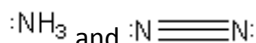
Lithium. Lithium, with the configuration $1s^2 2s^1()$, should exhibit only a valency of one.

Lewis Structures

The concept of an electron pair bond is not restricted to bonds with hydrogen. The only requirements are an unpaired electron on each atom (which is another way of saying there is an orbital vacancy on each atom) with their spins opposed. Thus two fluorine atoms may combine to form the fluorine molecule F_2 through the overlap of the singly-occupied $2p$ orbital on one atom with a similar orbital on the other. This will result in F_2 being described as $\text{F} \times \text{F}$ where the single line denotes that one pair of electrons forms the bond between the two atoms. Similarly, the three singly-occupied $2p$ orbitals on one nitrogen atom may overlap with those on another to form the N_2 molecule. Since three pairs of electrons are shared between the nuclei in this case, we represent the molecule by the symbol $\text{N} \equiv \text{N}$. The electrons in the valence shell of an atom which are not involved in the formation of a chemical bond (as they are already paired in an orbital on the atom) may also be indicated and the resulting symbols are called *Lewis structures*. Thus the three pairs of valency electrons on each F, ($2s^2 2p^4$), not involved in the bonding are often indicated by dots. For example,

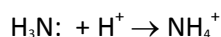


(Lithium has only one outer electron and it is shared in the bond.) In compounds with nitrogen we may indicate the $2s$ pair of electrons:

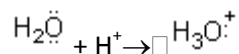


Recall that each line, since it denoted a bond in these diagrams, represents a pair of electrons shared between the two atoms joined by the line. If we add up the lines joined to each atom, multiply by two (to obtain the number of electrons) and add to this the number of dots which represents the remaining valence electrons, the number eight is obtained in many cases, particularly for the second-row elements ($n = 2$ valence orbitals). This so-called octet rule results from many elements having four outer orbitals ($nsnp_x np_y np_z$) which together may contain a total of eight electrons. Not all eight electrons belong to either atom in general as the electrons in a bond are shared (not necessarily equally as we shall see) between two atoms. Each bond contains two electrons with paired spins. Thus the orbital from one atom used to form the bond is, in a sense, filled as both spin possibilities are now accounted for.

The presence of an unshared pair of electrons in the valency shell of an atom can lead to the formation of another chemical bond. For example, the unshared pair of electrons in the $2s$ orbital on nitrogen in ammonia may attract and bind to the molecule another proton:

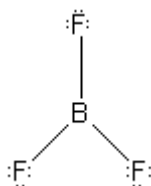


A similar reaction occurs for the water molecule which possesses two unshared pairs of electrons:

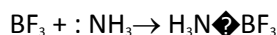


We must modify our previous rule regarding the requirements for the formation of an electron pair bond. Rather than both orbitals being half-filled, an orbital on one of the atoms may be filled if the orbital on the other atom is completely vacant. Molecules possessing an unshared pair of electrons, which may be used to bond another atom, are called **Lewis bases**. Only elements in groups V, VI and VII will exhibit this property. The elements in groups I to IV do not possess unshared pairs. Instead, the chemistry of the elements in groups II and III is largely characterized by the orbital vacancies which they possess in their valency shell.

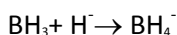
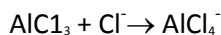
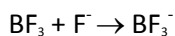
The compound boron trifluoride represents the pairing of the three valence electrons of boron with the unpaired electrons on three F atoms. The boron is considered to be in the promoted configuration $1s^2 2s^1 (2p^2)$ and BF_3 is represented as



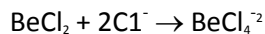
A $2p$ orbital on boron is vacant. It is not surprising to find that BF_3 may form another bond with a species which has an unshared pair of electrons, i.e., a Lewis base. For example,



Since BF_3 accepts the electron pair it is termed a **Lewis acid**. Further examples from group IIIA are



and from group IIA (which have two orbital vacancies):



Bond Order [from www.sciencehq.com]

The *bond order* (B.O.) in diatomic molecules **is half of the difference** between the **total numbers** of the bonding electron (N_b) and antibonding electrons (N_a), therefore

$$B.O. = \frac{N_b - N_a}{2}$$

- If bond order is zero, the molecule does not exist.
Bond order \propto Bond angle \propto Bond energy
 $\propto \frac{1}{\text{Bond length}}$

Molecular orbital configuration of some homonuclear diatomic molecules and ions with their bond order etc, are given here.

$$1. H_2 : \sigma(1s)^2 \quad B.O. = \frac{2 - 0}{2} = 1$$

Bond energy of H_2 is 436 kJ mol^{-1} and bond length is 0.751 \AA

$$2. H_2^+ : \sigma(1s)^1 \quad B.O. = \frac{1 - 0}{2} = \frac{1}{2}$$

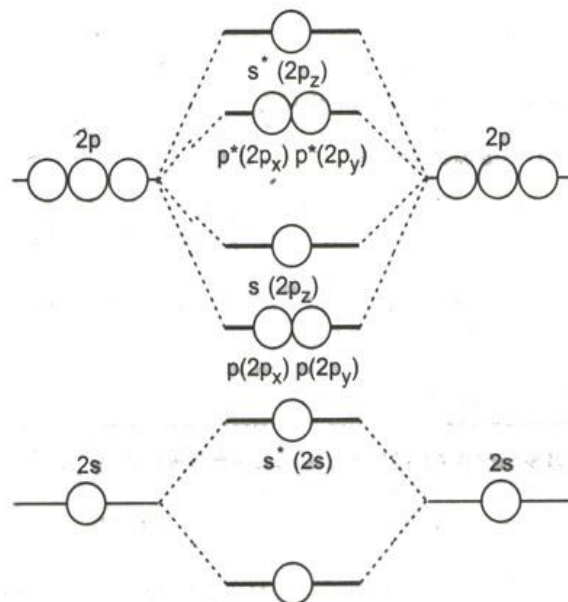
Bond energy of H_2^+ is 269 kJ mol^{-1} and bond length is 1.04 \AA

$$3. He_2 : \sigma(1s)^2 \quad B.O. = \frac{2 - 2}{2} = 0$$

Since bond order of helium molecule (He_2) is zero hence helium does not exist as He_2

$$4. Li_2 : \sigma(1s)^2 \sigma^*(1s)^2 \sigma(2s)^2; \quad B.O. = \frac{4 - 2}{2} = 1$$

The bond energy of Li_2 molecule is low (105 kJ mol^{-1}) and its bond length is larger 2.67 \AA .



5.

Since in this case, again bond order is zero hence beryllium does not exist as Be_2 . It exists as Be.

6.

The bond energy of B_2 molecule is $289 kJ mol^{-1}$ and its bond length is 1.59 \AA . This molecule is paramagnetic due to the presence of unpaired electrons.

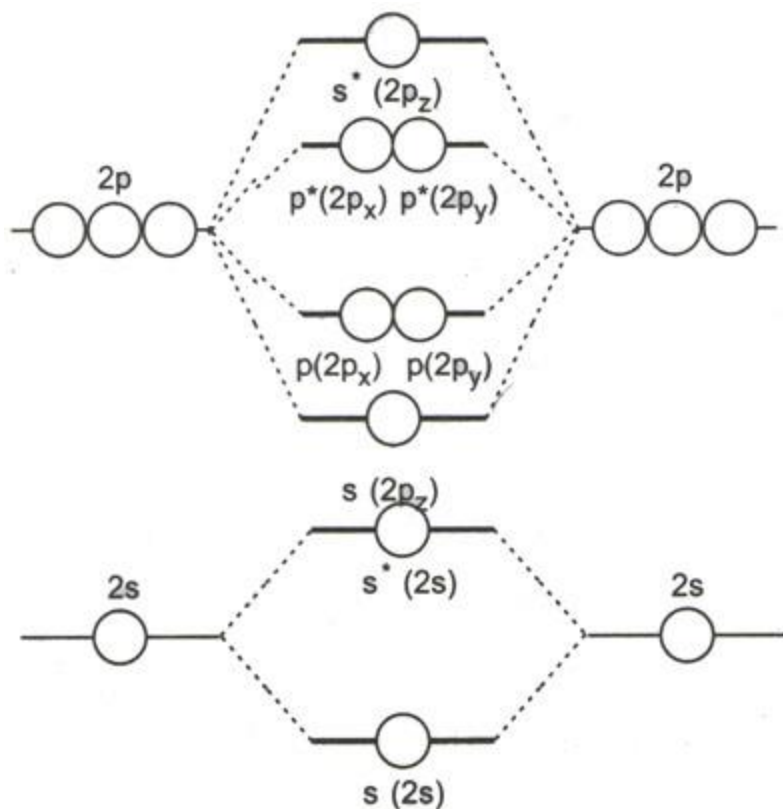
7.

Its bond energy and bond length are found to be $606.7 kJ mol^{-1}$ and 1.31 \AA , respectively.

8.

Its bond energy and bond length are $945.6 kJ mol^{-1}$ and 1.10 \AA respectively.

This order of energy level is followed by H, He, Li, Be, B, C and N. This is due to the mixing of $2s$ and $2p_z$ AOs. This mixing is not possible in the case of oxygen, fluorine etc. because in these cases the difference between energies of $2s$ and $2p_z$ AOs is larger. Therefore the order of energy level of oxygen, fluorine etc. molecular orbitals is given below and shown in figure



9.

Its bond energy is $494.6 \text{ kJ mol}^{-1}$ and bond length is 1.21 \AA . Since there are more antibonding electrons than N_2 hence it is less stable than N_2 . Due to the presence of unpaired electrons it is paramagnetic in nature.

10.

Its bond energy and bond length are 155 kJ mol^{-1} and 1.42 \AA respectively. This is also more reactive than N_2 and O_2 due to more antibonding electrons.

11.

Since in this case bond order is zero hence neon does not exist as Ne_2 . It exists as Ne. [Ne \rightarrow "knee"]

[from www.nasw.org]

June 2010

CHEMISTRY:

Towards a Charge-Shift Bond with a Presumed Inert Atom

Chemistry students are often taught that the "noble gases" (helium, neon, argon, and other elements in the far right column of the periodic table) are inert elements (do not react). This simplified definition isn't true; in fact, xenon tetrafluoride was synthesized decades ago, and argon fluorohydride was synthesized ten years ago.

Rigorously proving the synthesis of molecules possessing a bond to a helium atom has proven more controversial, and has depended on what one considers to be an actual bond. Henry Rzepa (Imperial College London) has presented theoretical arguments which suggest a possible route to crystallizable (rigorously provable) molecules possessing a helium-boron bond, and discusses his results in the context of charge-shift bonding.

Charge-shift bonding.

Most scientists are aware of covalent and ionic bonding. A bond is a sharing of electrons; covalent bonds are roughly equal sharing, and ionic bonds are roughly unequal sharing.

However, few scientists are aware of [charge-shift bonding](#). Basically, these are bonds that possess both covalent and ionic character, but cannot be clearly classified as either one.

Briefly, certain conditions of an atom or bond (such as an unbonded pair of electrons) can compress a bond and increase its energy beyond what would be predicted if it were either covalent or ionic. Some guiding principles are available for predicting whether a bond is charge-shift, but since it's such a recent discovery, set-in-stone rules are currently unavailable.

Relevance to noble gases.

Charge-shift bonding features prominently in Rzepa's proposal. Based on theoretical calculations, he proposes a neutral molecule (a three-membered carbon-based ring) that possesses a carbon-helium bond.

Importantly, it is predicted to be thermodynamically stable. It is also accessible to theoretical examination.

His molecule of shortest helium-carbon bond length (i.e. most clearly a bond) possesses a (theoretical) bond length of 1.19 angstroms, comparable to the length of the far more common hydrogen-carbon bond. He also predicts the bond stretching to be 1022 cm^{-1} .

Bond lengths and bond stretching can be determined experimentally. Therefore, if anyone synthesizes this molecule, his theoretical predictions can be tested, including its proposed charge-shift character.

A charge-shift bond to helium.

Rzepa's predicted bond possesses high electron density, and the point of highest electron density is between the carbon and helium atoms. These are both indicative of a bond.

What kind of a bond is the helium-carbon bond which Rzepa is proposing? The kinetic energy of the electrons at the point of maximum electron density is large and positive.

Remember that the electron density of the bond is high. Put together, this is all indicative of a charge-shift bond, a bond which possesses energy beyond what would be predicted if it were either covalent or ionic.

Can these theoretical predictions be experimentally validated?

Rzepa proposes a number of molecules possessing a helium-boron bond that may be more accessible to crystallization. Large chemical units off of the central ring may hinder bond dissociation, and nearly favor bond formation on a thermodynamic basis.

However, experimentally verifying all of this remains a huge challenge. Although some of his proposed molecules have thermodynamic stability, kinetic stability is still elusive, meaning that no one's likely to observe them except (maybe) at very low temperatures.

The main utility of this research is in basic chemistry, rather than immediate practical applications. It's a further elaboration on the possibility that charge-shift bonding has unknown effects on the architecture and properties of molecules (and consequently their reactivity), in this case possibly enabling syntheses that no one even thought possible a few decades ago.



for more information:

Rzepa, H. S. (2010). The rational design of helium bonds *Nature Chemistry*, 2 (5), 390-393 DOI: [10.1038/nchem.596](https://doi.org/10.1038/nchem.596)

Molecular Orbitals [This is the same subject as another article but I include this because of the **last image** in this article]

Homonuclear Diatomic Molecules

In atoms, as you know, electrons reside in orbitals of differing energy levels such as 1s, 2s, 3d, etc. These orbitals represent the probability distribution for finding an electron anywhere around the

atom. Molecular orbital theory posits the notion that electrons in molecules likewise exist in different orbitals that give the probability of finding the electron at particular points around the molecule. To produce the set of orbitals for a molecule, we add together the valence atomic wavefunctions for the bonded atoms in the molecule. This is not as complicated as it may sound. Let's consider the bonding in homonuclear diatomic molecules--molecules of the formula A_2 .

Perhaps the simplest molecule we can imagine is hydrogen, H_2 . As we have discussed, to produce the molecular orbitals for hydrogen, we add together the valence atomic wavefunctions to produce the molecular orbitals for hydrogen. Each hydrogen atom in H_2 has only the 1s orbital, so we add the two 1s wavefunctions. As you have learned in your study of atomic structure, atomic wavefunctions can have either plus or minus phases--this means the value of the wavefunction ψ is either positive or negative. There are two ways to add the wavefunctions, either both in-phase (either both plus or both minus) or out-of-phase (one plus and the other minus). shows how atomic wavefunctions can be added together to produce molecular orbitals.

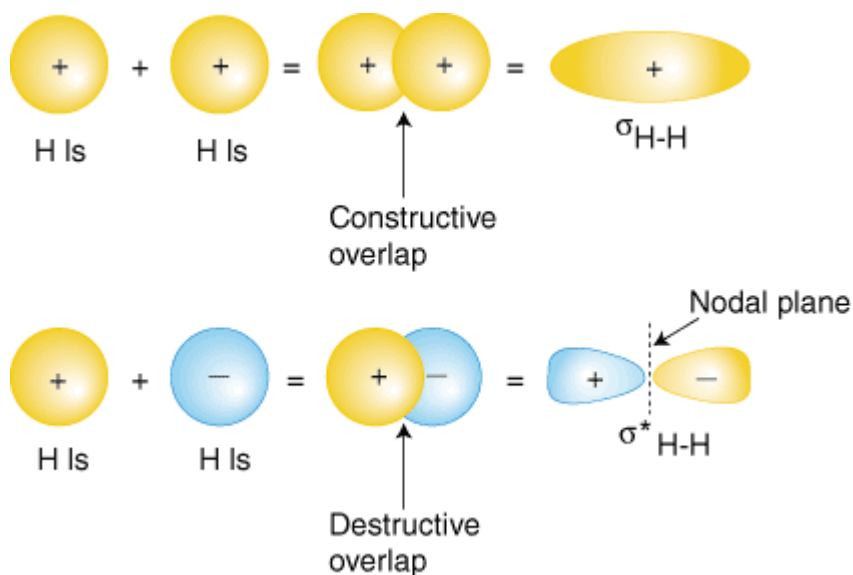


Figure %: Two 1s orbitals combine to form a bonding and an antibonding M.O.

The in-phase overlap combination (top set of orbitals in) produces a build-up of electron density between the two nuclei which results in a lower energy for that orbital. The electrons occupying the s_{H-H} orbital represent the bonding pair of electrons from the Lewis structure of H_2 and is aptly named a bonding molecular orbital. The other molecular orbital produced, s^*_{H-H} shows a decrease in electron density between the nuclei reaching a value of zero at the midpoint between the nuclei where there is a nodal plane. Since the s^*_{H-H} orbital shows a decrease in bonding between the two nuclei, it is called an antibonding molecular orbital. Due to the decrease in electron density between the nuclei, the antibonding orbital is higher in energy than both the bonding orbital and the hydrogen 1s orbitals. In the molecule H_2 , no electrons occupy the antibonding orbital.

To summarize these findings about the relative energies of the bonding, antibonding, and atomic orbitals, we can construct an orbital correlation diagram, shown in :

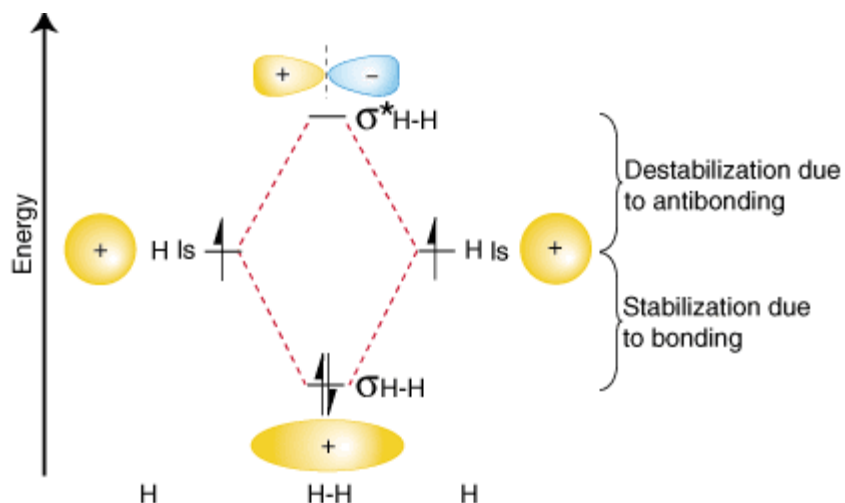


Figure %: An orbital correlation diagram for hydrogen

Notice that the orbitals of the separated atoms are written on either side of the diagram as horizontal lines at heights denoting their relative energies. The electrons in each atomic orbital are represented by arrows. In the middle of the diagram, the molecular orbitals of the molecule of interest are written. Dashed lines connect the parent atomic orbitals with the daughter molecular orbitals. In general, bonding molecular orbitals are lower in energy than either of their parent atomic orbitals. Similarly, antibonding orbitals are higher in energy than either of its parent atomic orbitals. Because we must obey the law of conservation of energy, the amount of stabilization of the bonding orbital must equal the amount of destabilization of the antibonding orbital, as shown above.

You may be wondering whether the Lewis structure and the molecular orbital treatment of the hydrogen molecule agree with one another. In fact, they do. The Lewis structure for H_2 is $H-H$, predicting a single bond between each hydrogen atom with two electrons in the bond. The orbital correlation diagram in predicts the same thing--two electrons fill a single bonding molecular orbital. To further demonstrate the consistency of the Lewis structures with M.O. theory, we will formalize a definition of bond order--the number of bonds between atoms in a molecule. The bond order is the difference in the number of electron pairs occupying an antibonding and a bonding molecular orbital. Because hydrogen has one electron *pair* in its bonding orbital and none in its antibonding orbital, molecular orbital theory predicts that H_2 has a bond order of one--the same result that is derived from Lewis structures.

To demonstrate why it is important to take the number of antibonding electrons into account in our bond order calculation, let us consider the possibility of making a molecule of He_2 . An orbital correlation diagram for He_2 is provided in :

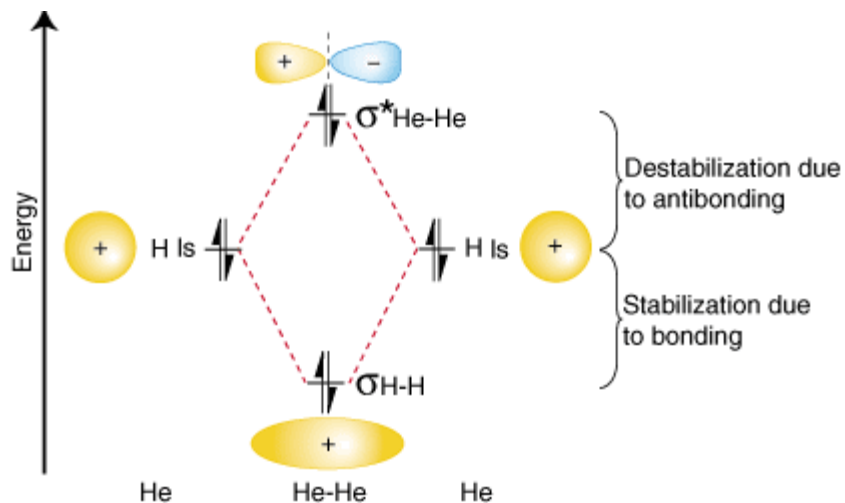


Figure %: An orbital correlation diagram for a hypothetical He-He molecule

From the orbital correlation diagram above you should notice that the amount of stabilization due to bonding is equal to the amount of destabilization due to antibonding, because there are two electrons in the bonding orbital and two electrons in the antibonding orbital. Therefore, there is no net stabilization due to bonding so the He₂ molecule will not exist. The bond order calculation shows that there will be a bond order of zero for the He₂ molecule--exactly what we should predict given that helium is a noble gas and does not form covalent compounds.

Both hydrogen and helium only have 1s atomic orbitals so they produce very simple correlation diagrams. However, we have already developed the techniques necessary to draw a correlation diagram for a more complex homonuclear diatomic like diboron, B₂. Before we can draw a correlation diagram for B₂, we must first find the in-phase and out-of-phase overlap combinations for boron's atomic orbitals. Then, we rank them in order of increasing energy. Each boron atom has one 2s and three 2p valence orbitals. Due to the great difference in energy between the 2s and 2p orbitals, we can ignore the overlap of these orbitals with each other. All orbitals composed primarily of the 2s orbitals will be lower in energy than those comprised of the 2p orbitals. shows the process of creating the molecular orbitals for diboron by combining orbitals of atomic boron. Note that the orbitals of lowest energy have the most constructive overlap (fewest nodes) and the orbitals with the highest energy have the most destructive overlap (most nodes).

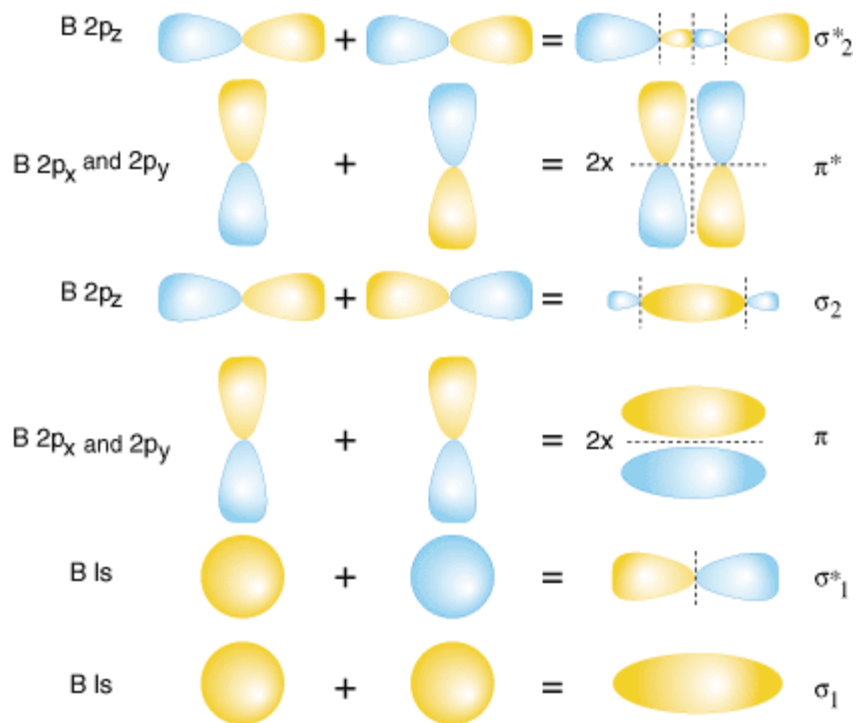


Figure %: The molecular orbitals of diboron

Notice that there are two different kinds of overlap for p-orbitals--end-on and side-on types of overlap. For the p-orbitals, there is one end-on overlap possible which occurs between the two p_z . Two side-on overlaps are possible--one between the two p_x and one between the two p_y . P-orbitals overlapping end-on create s bonds. When p-orbitals bond in a side-on fashion, they create p bonds. The difference between a p bond and a s bond is the symmetry of the molecular orbital produced. s bonds are cylindrically symmetric about the bonding axis, the z-direction. That means one can rotate the s bond about the z-axis and the bond remains the same. In contrast, p bonds lack that cylindrical symmetry and have a node passing through the bonding axis.

Now that we have determined the energy levels for B_2 , let's draw the orbital correlation diagram ():

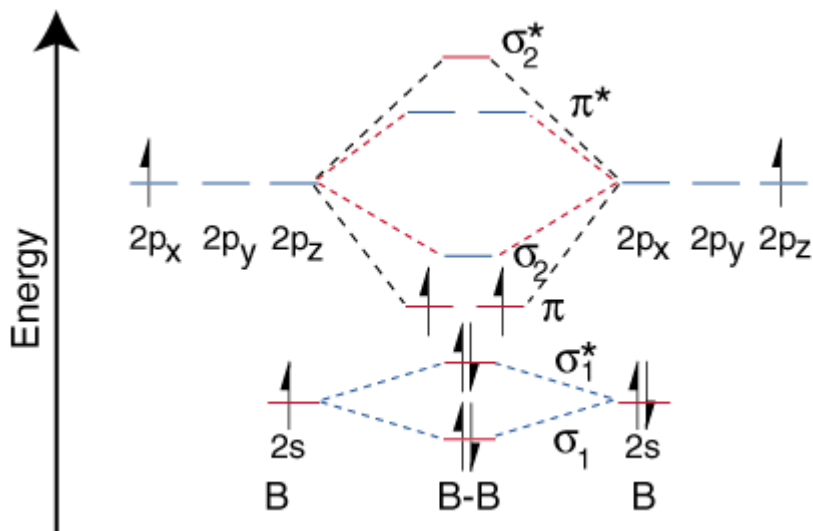


Figure %: Orbital correlation diagram for diboron

The orbital correlation diagram for diboron, however, is not generally applicable for all homonuclear diatomic molecules. It turns out that only when the bond lengths are relatively short (as in B_2 , C_2 , and N_2) can the two p-orbitals on the bonded atoms efficiently overlap to form a strong p bond. Some textbooks explain this observation in terms of a concept called s-p mixing. For any atom with an atomic number greater than seven, the p bond is less stable and higher in energy than is the s bond formed by the two end-on overlapping p orbitals. Therefore, the following orbital correlation diagram for fluorine is representative of all homonuclear diatomic molecules with atomic numbers greater than seven.

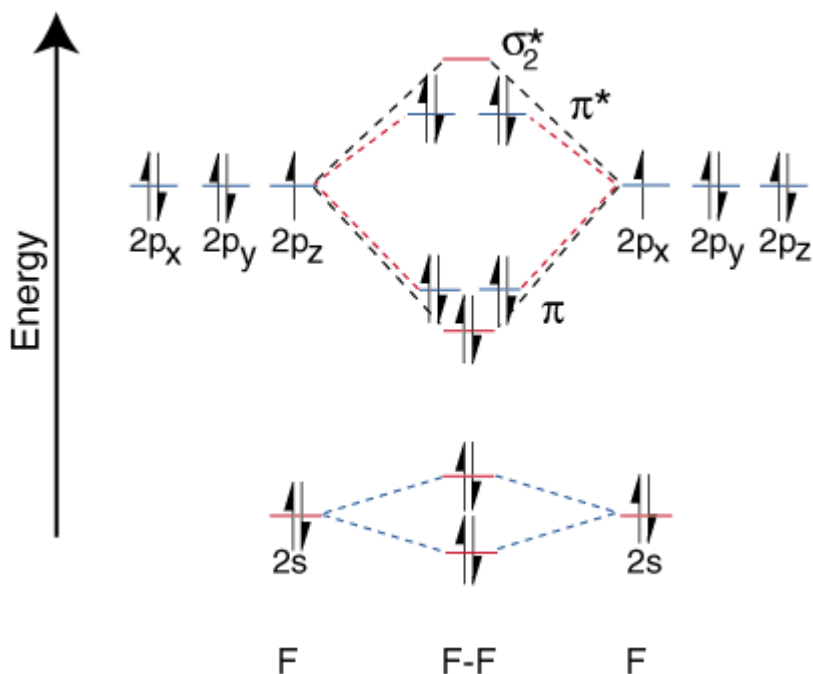


Figure %: Orbital correlation diagram for homonuclear diatomic molecules other than B_2 , C_2 , and N_2

Heteronuclear Diatomic Molecules

To draw the correlation diagrams for heteronuclear diatomic molecules, we face a new problem: where do we place the atomic orbitals on an atom relative to atomic orbitals on other atoms? For example, how can we predict whether a fluorine $2s$ or a lithium $2s$ orbital is lower in energy? The answer comes from our understanding of electronegativity. Fluorine is more electronegative than lithium. Then electrons are more stable, i.e. lower in energy, when they are lone pairs on fluorine rather than on lithium. The more electronegative element's orbitals are placed lower on the correlation diagram than those of the more electropositive element. illustrates this point:

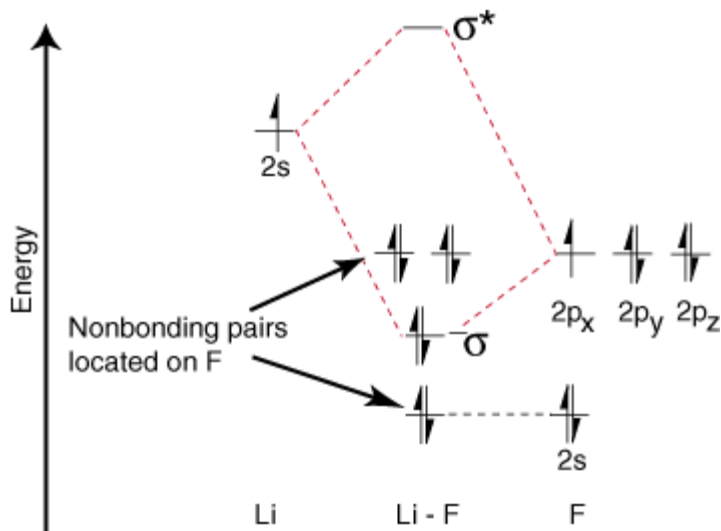


Figure %: Orbital correlation diagram for LiF

Since lithium only has one occupied valence orbital, only one bonding and one antibonding orbital are possible. Furthermore, the electrons in orbitals on F that cannot bond with Li are left on F as lone pairs. As you can see, the electrons in the Li-F s bond are quite close in energy to fluorine's 2p orbitals. Then the bonding orbital is primarily composed of a fluorine 2p orbital, so the M.O. diagram predicts that the bond should be polarized toward fluorine--exactly what is found by measuring the bond dipole. Such an extreme polarization of electron density towards fluorine represents a transfer of an electron from lithium to fluorine and the creation of an ionic compound.

The construction of other heteronuclear diatomic orbital correlation diagrams follows exactly the same principles as those we employed for LiF. To see more examples of such diagrams, consult your favorite chemistry textbook.

Bonding in Polyatomic Molecules

As you can imagine, to describe the bonding in polyatomic molecules, we would need a molecular orbital diagram with more than two dimensions so we could describe the bonds both between the central atom and each terminal atom and between the terminal atoms themselves. Such diagrams are impractically difficult to draw or require complex methods to collapse such multidimensional figures into two dimensions. Instead we will describe a simple yet powerful method to describe the bonding in polyatomic molecules called hybridization. By adding together certain atomic orbitals, we can produce a set of hybridized atomic orbitals that have the correct shape and directionality to account for the known bond angles in polyatomic molecules. Hybrid orbitals describe the bonding in polyatomic molecules one bond at a time.

From the geometry of the molecules, as predicted by VSEPR, we can deduce the hybridization of the central atom. Linear molecules are sp hybridized. Each hybrid orbital is composed of a combination of an s and a p orbital on the central atom. The other geometries are produced by the proper mixture of atomic orbitals. Molecules based on a triangle are sp^2 hybridized. Tetrahedrally based molecules are sp^3 hybridized. Trigonal bipyramidally based molecules are dsp^3 hybridized. Octahedrally based molecules are d^2sp^3 hybridized.

To illustrate how hybrid orbitals are used to describe the bonding in polyatomic molecules, we will examine the bonds that form water, H₂O. Water is AB₂E₂, therefore, its geometry is based on a tetrahedron, and it is sp³ hybridized. Two sp³ hybrid orbitals on oxygen with one electron each can form a bond with the singly occupied 1s orbitals on the hydrogen atoms. The remaining two sp³ hybrid orbitals on oxygen each have two electrons in them and are, therefore, lone pairs. A model of the bonding in water is shown in :

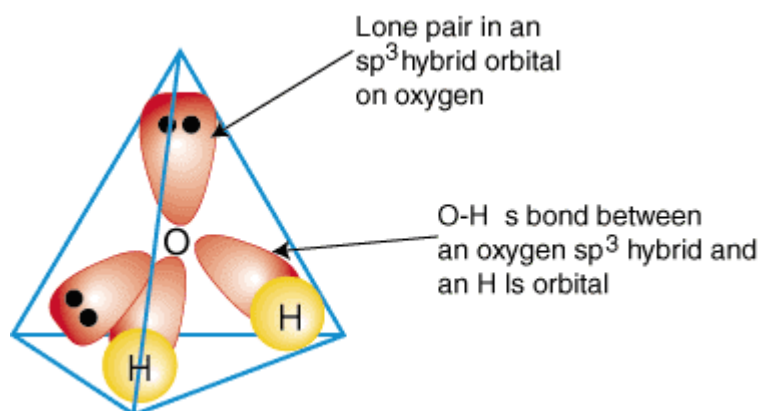


Figure %: The bonding in water

To produce hybrid bonding descriptions of any compound, first decide what is the hybridization of the central atom based on its geometry. Next, form bonds between the hybrid or atomic orbitals on terminal atoms and the central atom. Finally, check to make sure that your bonding description agrees with the Lewis structure in the number of bonds formed and the number of lone pairs.

Scientists are “diggers” (imagery of the armadillo). Clergy are “sniffers” (imagery of “rescue” dogs)—sniffing-out evil—i.e. the “stink” of “dead” flesh.

I have been singing certain songs that made me think of the “sweet” imagery. Many Christians don’t know these “old” hymns:

In The Garden

I come to the garden alone
 While the dew is still on the roses
 And the voice I hear falling on my ear
 The Son of God discloses. [we sang: “The Son of God is calling.”]
 Refrain

And He walks with me, and He talks with me,
 And He tells me I am His own;

And the joy we share as we tarry there,
None other has ever known.

He speaks, and the sound of His voice,
Is so sweet the birds hush their singing,
And the melody that He gave to me
Within my heart is ringing.

Refrain

I'd stay in the garden with Him
Though the night around me be falling,
But He bids me go; through the voice of woe
His voice to me is calling.

Refrain

Words: Charles Austin Miles (1912)

I found this on hymnlyrics.org. Writer is unknown. I had never heard it before.

Holy Spirit Dwell In Me

Holy Spirit dwell in me
Touch my eyes that I might see
All your goodness grace and pow'r
Stay beside me ev'ry hour
Be my drink, be my living bread
Keep me sheltered, keep me fed
Holy Spirit, Holy Spirit dwell in me

Holy Spirit comfort me
Let my heart be one with Thee
When I'm worried soothe my mind
Let me sweet contentment find
May I run this wicked race
Filled by your amazing grace
Holy Spirit, Holy Spirit comfort me

Holy Spirit rescue me
Set my soul completely free
Beside Jordan make my bed
In God's bosom lay my head
Let me live in a brand new place
See my blessed Savior's face

Holy Spirit, Holy Spirit rescue me

Repeat Verse 1

Holy Spirit, Holy Spirit dwell in me

Sweet Sweet Spirit [This is the hymn that got me singing!]

There's a sweet sweet spirit in this place
And I know that it's the spirit of the Lord

There are sweet expressions on each face
And I know that it's the presence of the Lord

Sweet Holy Spirit
Sweet heavenly dove
Stay right here with us
Filling us with your love
And for these blessings
We lift our hearts in praise (hearts in praise)
Without a doubt we'll know that we have been revived
When we shall leave this place [we always sang: "When we shall see His face."]

THE STORY BEHIND THE SONG

Honored by the Smithsonian: "Sweet, Sweet Spirit"

By Lindsay Terry

[CBN.com](#) – *The effectual fervent prayer of a righteous man availeth much.*

Doris Akers, born in Brookfield, Missouri, on May 21, 1923, was one of ten children. She learned to play the piano by ear at age six and by age ten had composed her first song. By the time she was twelve, she had organized a five-piece band that played music of the 1930s. When she was only 22 years of age, she moved to Los Angeles, where she encountered a thriving gospel music community. She met several outstanding musicians, such as Eugene Douglas Smallwood, who greatly influenced the gospel music career of this young African-American lady. A year later, Doris joined the Sallie Martin Singers as pianist and singer. Two years later, with Dorothy Vemell Simmons, she formed the Simmons–Akers Singers and also launched a publishing firm called Akers Music House.

In 1958, in a Los Angeles church, she started a racially mixed gospel group, the Sky Pilot Choir, which featured African-American gospel music. People would drive for miles just to hear their song arrangements. Many artists, including the Stamps–Baxter Quartet, Bill Gaither, George Beverly Shea, and Mahalia Jackson, have recorded Akers's songs. Countless other Southern Gospel Music groups still record and sing her music. Millions of church members have sung her songs, which have long been published in many hymnals. She was a recording artist, music arranger, choir director, and songwriter and was awarded Gospel Music Composer of the Year for both 1960 and 1961.

In 1958, she and Mahalia Jackson cowrote "Lord, Don't Move the Mountain," which won a Manna Music Gold West Plaque in recognition of one million records sold. She was honored by the Smithsonian Institution, which

labeled her songs and records “National Treasures.” She was inducted into the Gospel Music Hall of Fame in 2001, along with such notables as the Rambos and Kurt Kaiser.

When I interviewed her in the late 1980s, she related to me that one Sunday morning in 1962, while directing the Sky Pilot Choir, she said to her singers, “You are not ready to go in.” She didn’t believe they had prayed enough! They were accustomed to spending time with her in prayer before the service, asking God to bless their songs. She said, “I feel that prayer is more important than great voices.” They had already prayed, but this particular morning she asked them to pray again, and they did so with renewed fervor.

As they prayed, Doris began to wonder how she could stop this wonderful prayer meeting. She said, “I sent word to the pastor letting him know what was happening. He was waiting in the auditorium, wanting to start the service. Finally, I was compelled to say to the choir, ‘We have to go. I hate to leave this room and I know you hate to leave, but you know we do have to go to the service. But there is such a sweet, sweet Spirit in this place.’”

Doris explained to me, “Songwriters always have their ears open to a song. The song started ‘singing’ to me. I wanted to write it down but couldn’t. I thought the song would be gone after the service. Following the dismissal, I went home. The next morning, to my surprise, I heard the song again, so I went to the piano and began to put it all down.” She had been given the now-famous “Sweet, Sweet Spirit.”

In her song she recognized the “Spirit in this place,” as the “Spirit of the Lord.” She could see in the “sweet expressions” of the choir members that they also recognized the “presence of the Lord.” In the chorus of the song, she calls us to the New Testament where the Spirit of God descended like a dove, lighting upon Jesus at His baptism ([Matthew 3:16](#)). She calls Him “sweet heavenly Dove,” asking Him to stay right there with them, filling them with His love.

To the end of her earthly life, Doris Akers believed that God wants His children to pray. Her songs have circled the globe, aiding Christians of all nationalities in their worship of the heavenly Father. She passed away on July 26, 1995, in Minneapolis.

Reflection

Not very much worthwhile was ever accomplished apart from prayer. The greatest example for our prayer lives was Christ our Lord, who felt the need of fellowship with the heavenly Father and took advantage of the opportunity on many occasions that are recorded in Scripture.

----- Taken from Stories Behind 50
Southern Gospel Favorites © 2005 by Lindsay Terry. Published by Kregel Publications, Grand Rapids, MI.
Used by permission of the publisher. All rights reserved (End of article)

Thank You For Lettin' Me Be Myself Again (Lyrics) (Sly & The Family Stone)

Lookin' at the devil
Grinnin' at his gun
Fingers start shakin'
I begin to run
Bullets start chasin'
I begin to stop

One version at MetroLyrics had the title as:
Thank You (Falettinme Be Mice Elf Agin);
and gave credit to:

Songwriters
STEWART, SYLVESTER

Published by
Lyrics © Warner/Chappell Music, Inc.

Read more: [Sly & The Family Stone - Thank You \(Falettinme Be Mice Elf Agin\) Lyrics | MetroLyrics](#)

We begin to wrestle
I was on the top

I want to thank you for lettin' me
Be myself again
Thank you for lettin' me
Be myself again

Stiff all in the collar
Fluffy in the face
Chit chat chatter tryin'
Stuffy in the place
Thank you for the party
But I could never stay
Many thangs is on my mind
Words in the way

I want to thank you for lettin' me
Be myself again
Thank you for lettin' me
Be myself again

Dance to the music
All night long
Everyday people
Sing a simple song
Mama's so happy
Mama start to cry
Papa still singin'
You can make it if you try

I want to thank you for lettin' me
Be myself again
(Different strokes for different folks, yeah)
Thank you for lettin' me
Be myself again

Flamin' eyes of people fear
Burnin' into you
Many men are missin' much
Hatin' what they do
Youth and truth are makin' love
Dig it for a starter, now
Dyin' young is hard to take
Sellin' out is harder

Thank you for lettin' me
Be myself again
I want to thank you for lettin' me
Be myself again
Thank you for lettin' me
Be myself again
Thank you for lettin' me
Be myself again
I want to thank you for lettin' me
Be myself again

Read more: [Soundtrack Artists - Thank You For Lettin' Me Be Myself Again Lyrics | MetroLyrics](#)

I just heard about the comet **ISON** ["I, son."—"Eye [aye], son"]. They say that if it survives its trip around the Sun, we'll be in for a "spectacular treat."

November 27, 2013

VERSE OF THE DAY—BibleGateway.com

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [Colossians 3:16 KJV](#)

Isaiah 30:33

For Tophet 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.

If there was one thing, and only one thing you could do (period), what WOULD "it" **BE**? If you were DEATH, "it" would probably be "live." But **how** say "ye"? **What is "life" to you?**

Confucius says: "Choose a job you love and you'll never work a day in your life."

"If you wake up in the morning and you can't think of anything but singing, first—then you're supposed to be a singer, girl!"—*SISTER ACT 2: Back In The Habit*

Mother: Rita? [(reverse sound) → "a tear"]

Rita: Mama. What are you doing home so early?

Mother: Mrs. Gibbs needs me to do her hair. What are you doing?

Rita: I was just fooling around with some stuff.

Mother: Give me that, please.

Rita: Huh?

Mother: Give me that. And the tape recorder, too. What is this?

Rita: Just some music, Mom. Sister Mary Clarence wants us to learn it...for the choir.

Mother: Now just when were you gonna tell me that you're in a choir?...Rita, how many times do we have to go through this? "Singing" does not put food on the table. "Singing" does not pay the bills. "Singing" is no guarantee to a future—even if you **have** got talent!

Rita: Mama, do you know I can sing?

Mother: So could your daddy and he died still trying to make it.

Rita: But what does that have to do with me? Mom, we're a good choir. They want to take us to this all-state music competition. We could win! We're good!

Mother (**interrupting**): If you want to win in life, then you keep your nose in them books and out of the clouds.

Rita: Ma...if you could just listen to me. Let me explain.

Mother: Baby, I know how you feel. Really, I do. But there's a lot of talented people right down there on the street singing their shoulda, coulda, woulda's. Now is that how you wanna end up?

Rita: You know that's not what I want.

Mother: Good! Then you don't have time for any choir cause you got to study.

Rita: Mama, we have a chance...of winning!

Mother: The choir and the competition are out.

Rita: Mommy.

Mother: If you "but Mommy" me one more time...Now I said the choir and the competition is out! You understand?

Rita: Yes, Ma'am.

**“*DOWNY*...Because we don't just wear clothes,
we live life in them.”**—a *DOWNY* commercial

The other day, I was thinking of the imagery of **rocks falling** “on” someone—i.e. imagery of “**stoning**” someone—like jewels “placed” in a “setting” or a sequined [“star-studded”] gown—and the imagery of us as “stones of fire” that Father lives “in.” [Compare imagery of “**cut stones**” to imagery of “**crumbs**.”]

BibleGateway.com yielded 8 results for “**fall on us**”:

1. [Exodus 1:10](#)

Come **on**, let **us** deal wisely with them; lest they multiply, and it come to pass, that, when there **falleth** out any war, they join also unto our enemies, and fight against **us**, and so get them up out of the land.

2. [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.

3. [Judges 8:21](#)
Then Zebah and Zalmunna said, Rise thou, and **fall** upon **us**: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were **on** their camels' necks.
4. [Jeremiah 46:16](#)
He made many to **fall**, yea, **one** fell upon another: and they said, Arise, and let **us** go again to our own people, and to the land of our nativity, from the oppressing sword.
5. [Hosea 10:8](#)
The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up **on** their altars; and they shall say to the mountains, Cover **us**; and to the hills, **Fall on us**.
6. [Luke 23:30](#)
Then shall they begin to say to the mountains, **Fall on us**; and to the hills, Cover **us**.
7. [Romans 14:13](#)
Let **us** not therefore judge **one** another any more: but judge this rather, that no man put a stumblingblock or an occasion to **fall** in his brother's way.
8. [Revelation 6:16](#)
And said to the mountains and rocks, **Fall on us**, and hide **us** from the face of him that sitteth **on** the throne, and from the wrath of the Lamb:

— — — — —

I must admit, sometimes I do worry about “needs.” I worry mostly because I believe Father is more concerned about the “final” out-come than the “middle” where I live. And knowing His mischievous nature doesn’t help. He has “purposely” misled me at times. Why?

**“O Lord, thou hast deceived me, and I was deceived:
thou art stronger than I, and hast prevailed:
I am in derision daily, every one mocketh me.”**

—Jeremiah 20:7

Sometimes I fear that all that we believe and hope for is not for “this” life, but the “next.” That “faith” in “this” life is futile. That it is “Que Sera, Sera,” whatever will be, will be.

The “best” is not **for** this “life” but **is** the next. I watch many suffer and die around the globe, most with no relief of any kind. So why should I expect to receive the “better” part while they get “nothing”? Why should change come to my life while theirs stay the same simply because of “point of origin”? There are those who would say that the “best” should come to those of us who “believe.” But there are those who believe who suffer just as much as those who don’t. And most, who enjoy the best that this world has to offer, are not believers. So why this discrepancy? Mathematically speaking, what does it mean in the real world? Why can’t we all get a “breakthrough” **together**? What can the math tell us about ourselves and the world we live in and the factor that “faith” plays—distinguishing the cause **and** effect? What is (or “was”) necessary to affect change for “**all**”?

— — — — —

“Relax. Echoes are fun. They tell you what you want to hear.”

—Jane and the Dragon (the animated series)

November 28, 2013

What to “do”?

“HELP” comes in degrees. There is a degree of helping in which you simply point someone in the right direction—i.e. handing them a map, or giving them “hints.” There is a degree of “assisting” someone in accomplishing **their** goal. There is also a degree in which you do all of the work (and “thinking”) for the one being helped—i.e. a small child. “What” you “do” really depends upon “who” you do “it” for.

I saw an infomercial about “acne.” The person giving the “testimonial” was talking about how his life was negatively impacted because of the way his face “looked.” His life was crippled by “acne.” Not cancer. Not incarceration. Not enslavement. ACNE! Is that all that we are—a “face”? Major portions of this planet suffer from starvation, infringement of civil rights, sex trafficking and the like, but we Americans complain about our lives being crippled by acne and baldness! As long as we can **look** “good” on our way to the grave, nothing else seems to matter. We pretend we’ve got it all together while we’re really “falling apart.” What kind of sense does that make?

I don’t know much about Australia, but I wonder if they are as vain as us Americans? I know that, unlike us Americans who have a “What About Me?” or a “Me only” complex, Australians each have a “Mate”!

November 30, 2013

“Faith is going to the edge of all the light that you have and taking one more step [i.e. “out” (cf. 1 Peter 2:9)].”—Paul Crouch, Senior

I woke up this morning with thoughts of faith and this quote was one of the last things I heard before I went to bed. My thoughts were along this line:

- Why is faith “personal”?—i.e. if using my faith can change “my” world, why can’t using my faith change the world “at-large”?
- Why does the law of faith preached by “faith preachers” seem only to work on an “individual” level”?
- Why hasn’t their faith (the faith of “faith preachers”—as individuals and corporately) been able to affect the world at large? Why hasn’t “their” faith been able to bring about greater change than personal increase for themselves and those who “**listen**” to them? Why can’t great faith go outside of the “hearing” realm of influence?
- Why is society moving towards “polar” attitudes (i.e. the gap between “good” and “evil” is increasing like “cell division”)? Why hasn’t “faith” been able to narrow that margin rather than increase it?
- If faith is able to change the world, why only stand in faith for “me” and “mine”? Why do we teach such a “cell fish” [**“selfish”**] faith? AND THE BETTER QUESTION IS: Why do we “re-sieve” it?
- Why is it “each one, touch one” instead of “each one, touch many”?
- Why does human faith affect only the “small” scale of “things”?
- Why do most people who believe in supernatural healing “labor” to “receive” it—i.e. “struggle” to maintain faith, labor through “confessions” of faith, etc. (most do not simply “breath it in”)?

“WHAT you believe is so powerful. It can mean a life of bondage and defeat or a life of victory and freedom.”— Joseph Prince Ministries (product commercial)

I heard someone mention something about the “Good Samaritan.” He said that putting the injured man on the donkey meant that the Good Samaritan would have to “walk.” It brought to mind the verse in Ecclesiastes 10:7, “I have seen servants upon horses, and princes walking as servants upon the earth.” When I went to BibleGateway.com to find the story of the “Good Samaritan” [Luke 10], I only found 10 references for “Samaritan.” The second and the third I found to be quite amusing (when simply taken at “face” value!):

1. [2 Kings 17:29](#)
Howbeit every nation made gods of their own, and put them in the houses of the high places which the **Samaritans** had made, every nation in their cities wherein they dwelt.
2. [Matthew 10:5](#)
These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the **Samaritans** enter ye **not**:
3. [Luke 9:52](#)
And **sent** messengers before his [Jesus'] face: and they went, and entered into a village of the **Samaritans**, to make ready for him.
4. [Luke 10:33](#)
But a certain **Samaritan**, as he journeyed, came where he was: and when he saw him, he had compassion on him,
5. [Luke 17:16](#)
And fell down on his face at his feet, giving him thanks: and he was a **Samaritan**.
6. [John 4:9](#)
Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the **Samaritans**.
7. [John 4:39](#)
And many of the **Samaritans** of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
8. [John 4:40](#)
So when the **Samaritans** were come unto him, they besought him that he would tarry with them: and he abode there two days.
9. [John 8:48](#)
Then answered the Jews, and said unto him, Say we not well that thou art a **Samaritan**, and hast a devil?
10. [Acts 8:25](#)
And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the **Samaritans**.

Believing the verse in Ecclesiastes mentioned “kings” walking, I went to BibleGateway.com and looked up the phrase, “king walking.” I found only one reference:

1. [Daniel 4:29](#)

Twelve months later, as the king was walking on the roof of the royal palace of Babylon,

The phrase, “walking on the roof,” reminded me of the verse in Judges, the story of Samson, in which it mentions 3,000 people being “on the roof” (Judges 16:27). The 3,000 on the roof represents the “stones of fire” that are Father’s “sons”—i.e. “us.” Ezekiel 28 mentions that the “covering cherub” walked among the stones of fire; and Leviticus 26:12 mentions that Father walks “among” us—“And I will walk among you, and will be your God, and ye shall be my people.”

When I looked up the phrase, “servant upon horse,” I found two references only. Since 22 is a number that speaks of the “sacrifice” (i.e. the destruction of the DNA strand to begin replication), I include the entire chapter following the references:

1. [Ecclesiastes 10:7](#)

I have seen servants upon horses, and princes walking as servants upon the earth.

2. [Jeremiah 22:4](#)

For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Jeremiah 22 (KJV)

¹ Thus saith the LORD; **Go down** to the house of the king of Judah, and speak there this word,

² And say, Hear the word of the LORD, O king of Judah, that **sittest** upon the throne of David, thou, and thy servants, and thy people that enter in by these gates [[Ephesians 2:5-7](#), “⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) ⁶ And hath raised us up together, and **made us sit together** in heavenly places in Christ Jesus: ⁷ That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”]:

³ Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do **no** wrong, do **no** violence to the stranger, the fatherless, **nor** the widow, **neither** shed innocent blood in this place.

⁴ For **if ye do** this thing indeed, **then** shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

⁵ But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

⁶ For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

⁷ And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

⁸ And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

⁹ Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

¹⁰ Weep ye not for **the dead**, neither bemoan **him**: but weep sore for **him that goeth away**: for he shall return no more, nor see his native country.

¹¹ For thus saith the LORD touching **Shallum** the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

¹² But he shall die in the place whither they have led him captive, and shall see this land no more.

¹³ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

¹⁴ That **saith, I will build me** a wide house and large chambers, and cutteth **him** out windows [text does not distinguish where the "quote" ends]; and it is **cieled** with cedar, and painted with vermilion. ["ceiled" → STRONG'S 5603 *sâphan, saw-fan'*—"a primitive root; to *hide* by covering; specifically to *roof* (passive participle as noun, a *roof*) or *wainscot*; figurative to *reserve*:—[rendered in text as:] **cieled, cover, seated.**"]

¹⁵ Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

¹⁶ He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

¹⁷ But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

¹⁸ Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! ["Ah" → "ha"]

¹⁹ He shall be buried with the burial of an ass, drawn and cast forth **beyond** the gates of Jerusalem ["beyond" speaks of "increase"—i.e. no limits, no boundaries].

²⁰ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers [mates] are destroyed.

²¹ I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou **obeyedst** not my voice. [o **beyed st** → "beyed" is a "mirror" reflection]

²² The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

²³ O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

²⁴ As I live, saith the LORD, though Coniah ["cone"-iah → imagery of a supersonic shock wave] the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee **thence**;

²⁵ And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

²⁶ And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die [cf. Rev. 12].

²⁷ But to the land whereunto they desire to return, thither shall they not return.

²⁸ Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

²⁹ O earth¹, earth², earth³, hear the word of the LORD. [3 → original and twice told]

³⁰ Thus saith the LORD, **Write ye** this man childless [remember: the "process" of writing is DEATH], a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

VERSE OF THE DAY—BibleGateway.com

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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; [Hebrews 1:1-2 KJV](#)

December 1, 2013

Today my brother's (Paul's) daughter got married. The attendees were all family of the bride and groom. I thoroughly enjoyed myself. The festivities were very lovely, very simple and very elegant. It was a beautiful time of family and fun. Non-alcoholic fun. Those are the best!! Everyone seemed to have a good, enjoyable time. It was a perfect evening!

I heard Joseph Prince make a joke this morning about Adam and Eve covering themselves with fig leaves. He said that they covered themselves with "salad dressing."

I heard this verse and immediately thought of another "opposite" it:

1. [Mark 10:21](#)

Then Jesus beholding him loved him, and said unto him, **One thing thou lackest**: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

2. [Luke 18:22](#)

Now when Jesus heard these **things**, he said unto him, Yet **lackest thou one thing**: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

The "opposite" verse that came to mind is Isaiah 34:16 NIV,

"Look in the scroll^(A) of the LORD and read:

None of these will be missing,^(B)

not one will lack her mate.

For it is his mouth^(C) that has given the order,^(D)
and his Spirit will gather them together."

A. [Isaiah 34:16](#) : [Isa 30:8](#)

B. [Isaiah 34:16](#) : [Isa 40:26](#); [48:13](#)

C. [Isaiah 34:16](#) : [Isa 1:20](#); [58:14](#)

D. [Isaiah 34:16](#) : [S Isa 1:20](#)

"Match maker, match maker

Make me a match [i.e. the "wicked"]!"

King James Version says **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." "None shall **want** her mate" brings to mind the thought of things that "**repel**" ["**leper**"] each other [like two magnets that are the same "poles" but one "clean," and one "unclean" calling out to the other, "**Unclean, unclean,**" to "avoid" meeting and thereby both become contaminated—but Jesus "**touched**" the leper (Matt. 8:2-4—in verse 4, who are "them"?)]. In a relationship of marriage, such feelings can lead to divorce. That brings me to a passage of Scripture in 1 Corinthians 7:10-16 (I include the whole chapter). Hear the DNA replication imagery:

1 Corinthians 7 (KJV)

¹ Now concerning the things whereof **ye wrote** unto me: It is good for a man not to touch a woman.

² Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. [The attraction of "opposites"]

³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. [This is more than chemistry—perhaps it speaks of something at the atomic level.]

⁵ Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. [DNA replication imagery—the breaking apart of the strand and it lacking its “parts” that make it complete, then gaining those parts to reconstruct the strand.]

⁶ But I speak this **by permission**, and not of commandment. [Joseph Prince said, “**Repentance means you consent to be loved.**” In the imagery shown in DNA replication, that would simply mean that the body or cells “re-building” (repentance) is the same imagery of our giving Father permission to live through us in that connection called “**love**” (the magnetic “attraction” that draws the new to the old and keeps them there [also the imagery seen in Miranda—moon of Uranus].)]

⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

⁸ I say therefore to the **un**married and widows [those who have been “loosed” from the strand or were never a part of it], it is good for them if they abide even as **I**. [“I” is a straight line with no holes—not a monotonous circle—but a line that keeps going and going with end.]

⁹ But if they cannot contain, let them marry: for it is better to marry than to burn.

¹⁰ And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

¹¹ **But and if** [no punctuation between “but” and “and”] she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

¹⁶ For **what** knowest thou, O wife, whether thou shalt save thy husband? or **how** knowest thou, O man, whether thou shalt save thy wife?

¹⁷ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

¹⁸ Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

²⁰ **Let every man abide in the same calling wherein he was called.**

²¹ Art thou called being a servant? care not for it: but if thou mayest be made free, **use** it rather.

²² For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. [describing an “exchange” or the “balance” that is LAW?]

²³ Ye are bought with a price; be not ye the servants of men.

²⁴ Brethren, let every man, wherein he is called, therein abide with God.

²⁵ Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

²⁶ I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

²⁷ Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

²⁸ But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: **but I spare you.**

²⁹ But this I say, brethren, the time is short: **it remaineth**, that both they that have wives be as though they had none;

³⁰ And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

³¹ And they that use this world, as not abusing it: for the **fashion** of this world passeth away.

³² **But I would have you without carefulness.** He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

³³ But he that is married careth for the things that are of the world, how he may please his wife.

³⁴ There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy **both in body and in spirit** [representative of “earth” and “heaven”]: but she that is married careth for the things of the world, how she may please her husband.

³⁵ And this I speak for your own profit; not that I may **cast a snare upon you**, but for that which is comely, and that ye may attend upon the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

³⁷ Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth **well**.

³⁸ So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, **only in the Lord.**

⁴⁰ But she is happier if she **so abide**, **after** my judgment: and **I think** also that **I have** the Spirit of God.

“The Devil has hoodwinked us.”—Joseph Prince

When I heard the word “hoodwink,” at first I thought it was “hookwink” so I looked it up in Webster’s:

hoodwink—*vt* [¹*hood* + *wink*] (1562) **1** *archaic* : **BLINDFOLD** [a veil] **2** *obs* : **HIDE** **3** : **to deceive by false appearance** : DUPE — **hood-wink-er** *n*

December 2, 2013

A child, whether living or dead, mingles the blood of two families together in an eternal bond that is called “FAMILY!” It matters not if those members agree, “get-a-long,” feud, support, respect, or love each other. Their relationship is no longer merely a contract between a man and a woman. Once blood has been mingled, the bond is “unseverable.” The two families are eternally “bound” to each other, regardless of

“how” they each “view” the relationship. The “contract” that may have existed before loses its “precedence” and is “moved” from its “place” of authority to a lesser place of “in”-significance. No longer bound by the contract of law, the families (formerly, the “parties”) involved now enjoy a newer relationship of freedom that has its foundation based not upon “per form”-ance, but upon **“kinship”**—i.e. it is now “RELATIVE”! **It is a “journey” to(wards) LOVE!**

Kin(d)-ship

A “ship”—like the ship called the “sperm” that carries its precious **cargo** in an armored shell.

Kin(g)-ship

In a “family” relationship, the laws of mathematics “change”:

*[It’s like the book by Myles Munroe—
Single, But Not Alone!]*

$$1 + 1 = (1)$$

Husband

Wife

(“A” Couple!)

$$(1) + (1) + (1) + (1) = 1$$

Jones

Smiths

Johnsons

Hamiltons

(“A” FAMILY!)

The answer is ALWAYS

One! (Ecc. 4:8)

There is a name in the New Testament that means “**profitable.**”

It is the name **Onesimus** → “one is (the) sum”

[There are 21 references for “**sum**” in the Holy Bible and 27 for “**summer**”]

Philippians 2:1-18 (NIV)

Imitating Christ's Humility

2 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit,^(A) if any tenderness and compassion,^(B) ² then make my joy complete^(C) by being like-minded,^(D) having the same love, being one^(E) in spirit and of one mind. ³ Do nothing out of selfish ambition or vain conceit.^(F) Rather, in humility value others above yourselves,^(G) ⁴ not looking to your own interests but each of you to the interests of the others.^(H)

⁵ In your relationships with one another, have the same mindset as Christ Jesus:^(I)

⁶ Who, being in very nature^(a) God,^(J)
did not consider equality with God^(K) something to be used to his own advantage;

⁷ rather, he made himself nothing^(L)
by taking the very nature^(b) of a servant,^(M)
being made in human likeness.^(N)

⁸ And being found in appearance as a man,
he humbled himself
by becoming obedient to death^(O) —
even death on a cross!^(P)

⁹ Therefore God exalted him^(Q) to the highest place
and gave him the name that is above every name,^(R)

¹⁰ that at the name of Jesus every knee should bow,^(S)
in heaven and on earth and under the earth,^(T)

¹¹ and every tongue acknowledge that Jesus Christ is Lord,^(U)
to the glory of God the Father.

Do Everything Without Grumbling

¹² Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,^(V) ¹³ for it is God who works in you^(W) to will and to act in order to fulfill his good purpose.^(X)

¹⁴ Do everything without grumbling^(Y) or arguing, ¹⁵ so that you may become blameless^(Z) and pure, “children of God^(AA) without fault in a warped and crooked generation.”^{(c)(AB)} Then you will shine among them like stars in the sky ¹⁶ as you hold firmly to the word of life. And then I will be able to boast on the day of Christ^(AC) that I did not run^(AD) or labor in vain.^(AE) ¹⁷ But even if I am being poured out like a drink offering^(AF) on the sacrifice^(AG) and service coming from your faith, I am glad and rejoice with all of you.^(AH) ¹⁸ So you too should be glad and rejoice with me.

I have been trying to understanding the letter and word imagery of “obedience/obey” and this came to me as one part of it:

Obedience

[“bed”—“deb” → is “mirrored”]

Obed-edom → mode → “deb” O [“deb”/ Deborah → “a bee”]

Mode → “sting” O [a “sting” leaves a “deposit”]

(The mode (**mold**): “pierce” Father with a deposit that can “transform” and “change”)

The following is an excerpt from *My Personal Commentary* of the Holy Bible printed by the Oral Roberts Evangelistic Association, Inc. It is taken from Oral Roberts’ commentary on the book of John chapter 14:

14:12 “Greater works than these shall you do, because I go unto my Father.” Remember the disciples called them miracles, while Jesus called them works. We could read this: Greater miracles. The question then is, how can this be possible?

It’s because when Jesus went to the cross, then was resurrected and ascended back to the Father, He was glorified. God re clothed Him with the power and glory He had before He came to earth. God took away the visible, physical, limited part of the human part of Jesus and sent the Holy Spirit—really **Christ’s other self**—to be with us (John 16; Acts 1,2). The Holy Spirit brought back to us the Christ in His **unlimited**, invisible form to be “Christ in you” (Colossians 1:27).

No longer poor, no longer without place in society, no longer vulnerable to death, no longer limited to time and space, but the Christ of glory. No longer the carpenter of Nazareth, but the King of kings and Lord of lords. The One of Whom the apostle Paul says, “My God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19).

This means that you no longer have to wring your hands when you face problems and needs. You can KNOW that God will supply...according to the power of the unlimited Christ IN YOU THIS MOMENT.

14:14 “IF YE SHALL ASK ANY THING,” Jesus said. ANYTHING! He challenges you to do **unlimited asking**.

— — — — —



As I have said before, every verse of the Holy Bible is an “answer”—but you have to learn the question it answers [in this Upside-down kingdom] ■

It’s an “open-book” EXAM.

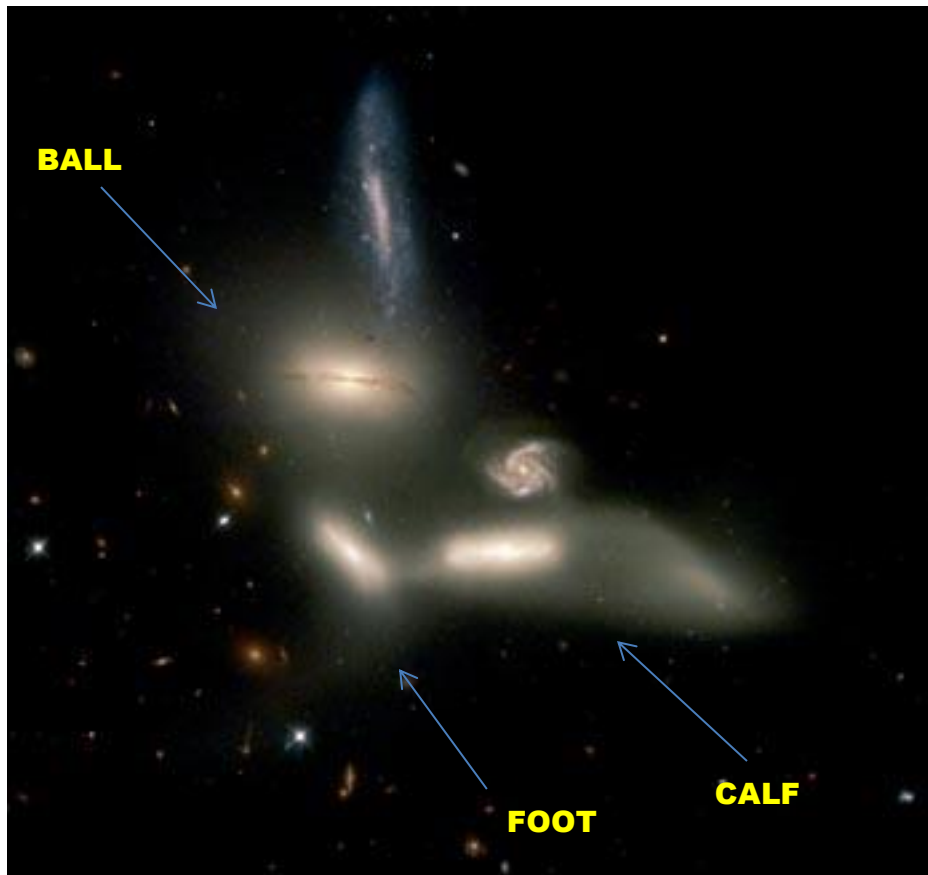


December 3, 2013

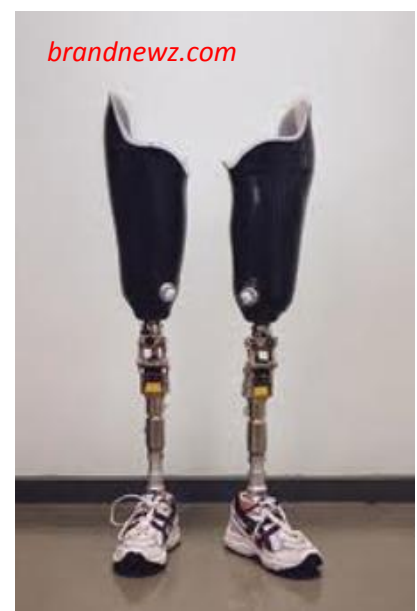
I was listening to *Phillips, Craig & Dean* singing “This Is The Life” and I heard the phrase “**crutch** of religion.” For a while now, I have been trying to figure-out the imagery of the word “religion.” It’s one of those words like “obey”—i.e. words often associated with “spiritual” settings but the imagery seems rather ambiguous when taken at face value.

When I look at the word “religion,” the most obvious thing I see is a variant of the word “legion.” What I couldn’t understand was “why” the “e” is **before** the “el” rather than behind it. If the imagery of the letter **order** is woven, then perhaps merely switching the “e” and the “eye” around would yield greater clarity of the imagery. Doing so, you can get the words “rile legion.”

Now, getting back to the imagery I heard in the song, “legion” would yield “**leg**” and “**ion**.” If you can recall, the imagery of the “y” chromosome is of a “man” in need of a “pros the tic(k)” limb. Hence, we get the imagery of religion as a “crutch” for the “LAMED.” But even knowing this, I know in my heart that there is a lot more to it than that. “That” merely scratches the surface of the imagery that can be found in this word alone. What other clues are there that can expand our understanding of the imagery?



When I first saw the Hubble image on the left, I saw what reminded me of a **prosthetic** limb (calf and foot) kicking a ball. Meaning of imagery?



When you look at the images of space, you need to consider everything you see—the colors, the sizes, the distances, the shapes, etc. They each tell part of the story. In the image above there is a story told in the “limb” but there is also one told in the “ball.” Consider that it could also represent the head of an “Indian” with a feather attached to the headband and a rosette resting on the calf.



ALMOST HUMAN (Pilot)

Dorian: You know what your problem is?

John: Always my favorite part of the day—a synthetic telling me what my problem is.

Dorian: There's that word again. Your problem is: you don't know yourself. You don't trust anyone.

John: Is that my problem?

Dorian: And man, I don't blame you. After all you've been through, if I were like you I wouldn't know myself, either.

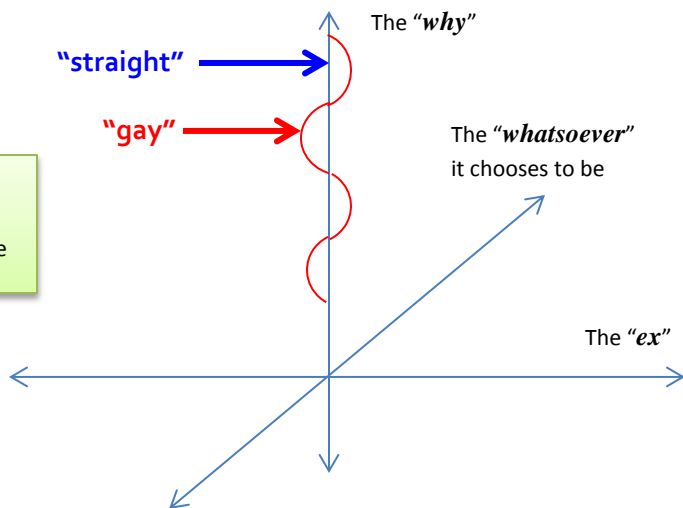
John: Okay, firstly, stop saying "man." Secondly, you're not like me.

Dorian: And I'm not like them [referring to the other "newer" androids that are basically walking computers]. MX units are logic-based and rule-oriented. They have no true freewill, and they are designed to feel nothing. Now, I can't say that I was born. I can't say that I grew in a womb or had a childhood. But I was made to feel and I do as much as you.

As I've said throughout, clues are found EVERYWHERE! And there is much truth in fiction. I heard something last night that lent understanding to the imagery. It was found in a FOX television crime drama called *Almost Human*.

"I'm sorry. But you kept your concentration. When you're undercover, nothing's perfect. Not your cover story, not the product. The only thing that has to remain steady is you. If everything falls apart, you fall back on the truth. Keep your lies as close to the truth as possible. The truth is your friend. Especially when you're telling a lie."—ALMOST HUMAN ("The Bends" episode)

The x-axis and the y-axis are each "steady" (straight) lines—i.e. "TRUTH." If some "things" were to "fall" from one axis to another, they would yet fall on TRUTH! The "lie" of the greatest "degree" would lie in the "center" or at the 45° angle.



When I draw the graph, what I see as the 45° angle is another "axis" at a 90° angle. I don't know what a mathematician or scientist would make of that, but I have difficulty seeing the line as anything other than another axis heading away from the linear plane in which the xy axes dwell. It's a whole new dimension of space. When I draw the wavelength along the vertical plane (like the rope along a flagpole), the peaks and troughs become one and the same [cf. Numbers 21:8-9/John 3:14].

Perhaps all that this is telling us is that TRUTH is "limited" and that which is the "LIE" is able to exist "outside" of limitation and boundaries **without (k)not "not being"** something else—i.e. "remaining" the same.

ALMOST HUMAN:

Richard: Now can we get back to work?

Rudy: Yeah, now all the fun's gone I guess that's all there is.

Richard: Lesson number one, convince me you're not you.

Consider another aspect of imagery—the North American continent. Canada for the most part and for a much longer duration was predominantly “white.” The United States has always been a “mixture” of different “colors” but those colors for a long duration did not wholly “mingle.” I was told by someone (an educator) of Mexican birth that the Mexican people, present-day, are the result of the mingling of European, African and Native American peoples. What I see in this imagery is a type of “funnel” or a cake “mix.” At the top, the various “ingredients” are “separate” and “distinguishable.” As they begin to “approach” the narrow neck of the funnel, they begin to “blend” and there is the beginning of the mingling of the mixture into a “single” substance that will be placed into the oven to rise and bake. Mexico represents the “well” blended mixture that tastes like a cake—but “undone” (raw). Canada represents the “old,” Mexico the “new,” and the United States is the “middle.” The middle is the “link” that is “holding” the two “out”-sides together. Viewing the topography and considering the DNA strand, Canada is not the “old,” but the “new” disjointed pieces coming together getting “mixed” and blended (joined) in the U.S. Mexico is imagery of the newly transformed (completely assembled) strand. I don't know much about South America, but its imagery should be compared to the “north place.” Perhaps it represents the old, “unchanged” part of the strand that “remained” faithful to its “traditional” form. And PERHAPS, the entire process is “backwards.” Perhaps we should start this scenario in the southern hemisphere and go “up.”

Last night, I read a caption about rich people paying to live in shanty houses to “feel” poor. The rich obviously must believe poverty to be a matter of “location.” But I have a suggestion for anyone wanting to “ex-perience” P-OVER-T-Y. The best way to actually “feel” poor is to place yourself on a \$1,000 **or less** budget (**commit** to stick to it for a “period” of “time”) and see how “crippled” your livelihood becomes. What you may find to be “not enough” for your social life is all the poor have to supply their **basic** “kneads.”

Philippians 4:12,

“I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.”

And if I haven't said it before, read the Psalms. They are loaded with the imagery of ALL THINGS. As with all music, the clues there are probably more “readily” understood.

December 4, 2013

“Ye are the salt of the earth.”—Matthew 5:13

What does it mean to be the salt of the “earth”? Why not of the “ocean”? Earth represents “shame,” “poverty,” and “lack.” So what is Father saying when He says “of the earth”? I believe that that is as the same clue He used when He said, “Ye are of your father the devil” (John 8:44).

April 15, 2013 [re-capped from page 51]

I went to YouTube to watch the remainder of the documentary and saw another that caught my eye—**“Strangest Things In The Universe”** submitted by *StrictlyKings360*. There was so much in that one film that I would love to put into this paper right now, but I don’t want to have to transcribe the entire film, so I will suggest that you go to YouTube, or some other outlet, and watch it for yourself. I will place this quote here by **Laura Danly** of the **Griffith Observatory** because it is imagery that explains something:

“One of the strangest clouds is one that’s filled with organic molecules, in particular, with ethyl alcohol. Now that, of course, is the alcohol we drink. The idea that there could be this huge cosmic distillery is kind of a fun idea, but in fact, **that’s correct.**”

I want to reiterate this point because, by now, you should have a better idea of the imagery this conveys:

“The words of king Lemuel, the prophecy that his mother taught him. What, my son? and what, the son of my womb? and what, the son of my vows? [Perhaps, “What” is the “name” of the “son”—i.e. “His whatness”—the “man”-“na(y)”] Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.”—Proverbs 31:1-9

“We have a world falling apart out there and, also, a world rapidly coming together.”

[There always exists a paradox.]—Alan Franklin (*The Free Press*)

I woke up early this morning and began writing. But I had to stop writing to call my Dad's doctor. An experience that drove home a point I made earlier about people who just "do" things to get them done and those who go beyond the "getting done" stage towards "excellence."

My Dad had stopped going to his doctor. I knew he hadn't gone recently, but not that he hadn't gone in over the last three years. He stopped around the time his little brother had a stroke. He often takes his little brother to the doctor—who makes many trips "there." But my father wasn't going himself. The doctor's office never sent a letter to remind him to make an appointment. If they had I would have seen it—I open most of my father's mail for him and sort it out. I help him with his business matters.

My Dad has "high-blood" pressure. He takes four different medications to keep it in control. This week I placed an order with the pharmacist to have the "primary" medication refilled. The doctor's office had to be contacted to have the prescription renewed (as many times before within these past three years). The request was denied. When my father called them yesterday to find out "why," he was informed that since he had not been "there" in so long a time they could not refill an order without his seeing the doctor and (since he has not been there in so long) he would be considered as a "new" patient and they are not accepting new patients at this time. So it was up to him to figure "how" he was going to get his medicine.

I called the doctor's office this morning, not to get them to take him back as a patient, just simply to refill his medication long enough for me to locate another doctor [which I discovered would be February before "any" had an opening—they book months in advance]. His medication is virtually gone. It has to be refilled now. I asked if they would do it as a courtesy so that He wouldn't have to go any time without his medication. The receptionist was very kind and seemed willing to do so, but she had to ask the office manager. Miriam, the office manager, was not so caring. I tried to appeal to her heart of compassion. She had none. This young woman was all business. She was not unkind, but no hint of compassion touched her voice. It was not her problem and she was not moving from her stance. I wanted to know "why" they didn't "inform" us of the "change." She said that they had sent a "re-Mind Er" to my Dad way back in 2010 [and this is 2013!!!—a lot of good that did if it didn't reach us], but **"they" were not required** (by law) to inform my Dad (that he would no longer be considered a patient of theirs and would have to find someone else to prescribe his life-saving medication). She was unwilling to supply him with a prescription for even a few days-worth of medication. She told me to contact his insurance carrier for doctors who would be able to help [at the last minute!?!]. I asked her if their office didn't accept patients and see them in such a "rash" of time, who did she think would? All I was asking for was a week's-worth of his medication if they were unwilling to refill the whole. But it was not "her" problem. After all, it was not "her" father.

The problem lies in the fact that **most people see themselves as merely getting paid to do "a job"—NOT make "a difference."** Movers and shakers can be "disruptive" but they don't necessarily "change" anything.

Let's go beyond just "doing" a job!

Let's "change" a world [by starting where we live]!

The experience made me wonder "how" people like "that" handle such an experience when "they" are on the "receiving" end—when they are the ones having a crisis and are wanting someone to help them solve it—if only temporarily. I got the feeling that Miriam would probably be the kind that would see the person

who's "just doing their job" (in the way she viewed herself) as a "vile" person for not "bending" the rules and making an "exception" for "her."

What I find the most disturbing about this scenario, is that Miriam (and many like her) works in a field where you would think to find "caring" people [the same can be said of preachers] but they lack that one quality necessary to truly "excel" in it—i.e. a true heart of compassion. Too many are too busy focusing on "doing" the "job." They have forgotten "**WHY**" they do it. They have been reduced to merely taking up space—"zeros" [neither adding nor "taking" away]. And that may or may not be "their" fault.

What I find sad about this whole scenario, is that Miriam seemed more concerned about "covering" herself and any mistake she might have made rather than trying to save a life. I don't think it even "phased" her to care.

Now, I said all of that because there is something important seen in the imagery. The experience, the names, the situation was all for the sake of "learning." I was amazed at my own composure. Normally, I would be rather heated. So, when it began and I had such peace, I immediately asked Father "what" was He trying to get me to see? I can't say that I fully understand it, yet. It isn't "over." But the office manager's name is significant. Not just because of the meaning, but the "actions" done by women in the Holy Bible with the name **Miriam** [**"Mary"** is the Greek version of this Hebrew name].

STRONG'S 4813 (Miryâm, *meer-yawm'*); from 4805; *rebelliously*; *Mirjam*, the name of two Israelitesses:—Miriam [**"Mir(roar) I am"**].

STRONG'S 4805 (m^erîy, *mer-ee'*); from 4784 [**the progression is "negative" (i.e. reverse) → going back to its roots**]; *bitterness*, i.e. (figurative) *rebellion*; concrete *bitter*, or *rebellious*:—bitter, (most) rebel (-lion, -lious).

A masculine noun meaning obstinacy, stubbornness, rebelliousness. The term consistently stays within this tight semantic **range** and most often describes the Israelites' determined refusal to obey the precepts laid down by the Lord in His Law or Torah. This characteristic attitude was a visible manifestation of their hard hearts. Moses had the Book of the Law placed **beside** the Ark of the Covenant to remain there as a witness against the Israelites' rebelliousness after he died (Dt 31:27; Nu 17:10[25]). The Lord rejected Saul as king over Israel because of his rebellion against the command the Lord had earlier given him (1 Sa 15:23). Continually in Ezekiel, the Lord refers to Israel as the "house of rebelliousness" (= rebellious people; Eze 2:5-8; 3:9, 26, 27; 12:2, 3, 9). This noun is derived from the verb mârâh (4784).

STRONG'S 4784 (mârâh, *maw-raw'*); a primitive root; to *be* (causative *make*) *bitter* (or unpleasant); (figurative) to *rebel* (or resist; causative to *provoke*):—bitter, change, be disobedient, disobey, grievously, provocation, provoke (-ing), (be) rebel (against, -lious).

A verb meaning to be rebellious. In one instance, this word spoke of a son's rebellion against his parents (Dt 21:18, 20). In all other instances, this word was used of rebellion against God, which provoked Him to action. This word is usually as an indictment against a nation's rebellion, whether Israel's (Dt 9:23, 24; Ps 78:8; Jer 5:23); Samaria's (Hos 13:16[14:1]); or David's enemies (Ps 5:10[11]). In a few instances, it is used to indict specific people, as Moses (Nu 20:24; 27:14), or a man of God who disobeyed (1 Ki 13:21, 26).

I include the following because it is spelled and pronounced the same as STRONG'S 4784, and of the same basic meaning:

STRONG'S 4785 (Mârâh, *maw-raw'*); the same as 4751 feminine; *bitter*; *Marah*, a place in the Desert [why is this word capitalized?]:—*Marah*.

STRONG'S 4751 (*mar, mar*; or (feminine) *mârâh, maw-raw'*); from 4843; *bitter* (literal or figurative); also (as noun) *bitterness*, or (as adverb) *bitterly*:— +angry, bitter (-ly, -ness), chafed, discontented, X great, heavy.

A masculine adjective meaning bitter. The feminine form is *mârâh*. As is common with Hebrew adjectives, it can modify another noun (Ex 15:23), or it can be a substantive [see definitions following], functioning alone as the noun *bitterness* (Isa 38:15, 17). This word can also operate as an adverb, meaning *bitterly* (Isa 33:7; Eze 27:30). Used literally, it may modify water (Ex 15:23) and food (Pr 27:7). The Hebrew word can also be used to describe the results of continued fighting (2Sa 2:26). It can be used metaphorically to modify a cry or mourning (Ge 27:34; Est 4:1; Eze 27:30); to represent a characteristic of death (1Sa 15:32); or to describe a person as hot-tempered (Jgs 18:25); discontented (1Sa 22:2); provoked (2Sa 17:8); anguished (Eze 27:31); or ruthless (Hab 1:6). One instance of this word that deserves special attention is the "bitter water," that determined the legal status of a woman accused of infidelity (Nu 5:18, 19, 23, 24, 27). This was holy water that was combined with dust from the tabernacle floor and ink (see Nu 5:17, 23) and then was ingested by the accused. This water was literally "bitter" and would produce "bitterness" or punishment if the woman were guilty.

STRONG'S 4843 (*mârar, maw-rar'*); a primitive root; properly to *trickle* [see 4752]; but used only as a denominative from 4751; to *be* (causative *make*) *bitter* (literal or figurative):—(be, be in, deal, have, make) bitter (-ly, -ness), be moved with choler, (be, have sorely, it) grieved (-eth), provoke, vex.

STRONG'S 4752 (*mar, mar*); from 4843 in its original sense of *distillation*; a *drop*:—drop.

Below are the Webster's definitions for "substantive" and some other words that help to complete the imagery:

¹substantive—*n* [ME *substantif*, fr. MF *substantif*, adj., having or expressing substance, fr. LL *substantivus*] (14c) : NOUN; broadly : a word or word group functioning syntactically ["since (-)tactical lee"] as a noun — **sub-stan-tiv-ize** *vt*

²substantive \ˈsəb-stən-tiv; 2c & 3 also səb-'stant-iv\ *adj* [ME, fr. LL *substantivus* having substance, fr. L *substantia*] (15c) **1** : being a totally independent entity **2 a** : real rather than apparent : FIRM; also : PERMANENT, ENDURING **b** : belonging to the substance of a thing : ESSENTIAL **c** : expressing existence <the ~ verb is the verb *to be*> **d** : requiring or involving no mordant <a ~ dyeing process> **3 a** : having the nature or function of a grammatical substantive <a ~ phrase> **b** : relating to or having the character of a noun or pronominal term in logic **4** : considerable in amount or numbers : SUBSTANTIAL **5** : creating and defining rights and duties <~ law> **6** : having substance : involving matters of major or practical importance to all concerned <~ discussions among world leaders> — **sub-stan-tive-ly** *adv* — **sub-stan-tive-ness** *n*

substantive right—*n* (1939) : a right (as of life, liberty, property, or reputation) held to exist for its own sake and to constitute part of the normal legal order of society

substantiate \səb-'stan-chē-,āt\ vt **-at-ed; -at-ing** (1657) **1** : to give substance or form to : EMBODY **2** : to establish by proof or competent evidence : VERIFY <~ a charge> **syn** see CONFIRM — **sub-stan-ti-a-tion** *n* — **sub-stan-ti-a-tive** *adj*

substantial—*adj* (14c) **1 a** : consisting of or relating to substance **b** : not imaginary or illusory : REAL, TRUE **c** : IMPORTANT, ESSENTIAL **2** : ample to satisfy and nourish : FULL <a ~ meal> **3 a** : possessed of means : WELL-TO-DO **b** : considerable in quantity : significantly large <earned a ~ wage> **4** : **firmly** constructed : STURDY [variants of stir day/study/stew day// “turd”—a vulgar word for a “contemptible person” and “excrement”/ variant→ “toured”] **5** : being largely but not wholly that which is specified <a ~ lie> — **substantial** *n* — **sub-stan-ti-al-i-ty** *n* — **sub-stan-tial-ly** *adv* — **sub-stan-tial-ness** *n*

substantia nigra—*n, pl sub-stan-ti-ae ni-grae* [NL, lit., **black substance**] (ca. 1885) : a layer of deeply pigmented gray matter situated in the mid-brain and containing the cell bodies of a tract of dopamine-producing nerve cells whose secretion tends to be deficient in Parkinson’s disease

SEE WHAT HAPPENS WHEN I COMBINE TWO SENTENCES INTO ONE:

Zola Levitt Presents did a program on the “Sabbath.” The program showed how the “woman” ushers it in. She lights a candle and, according to Zola Levitt, “hides the flame from her eyes”—which is imagery of “blind” Justice as she holds her “scales” of BALANCE.

TRANSFORMS into:

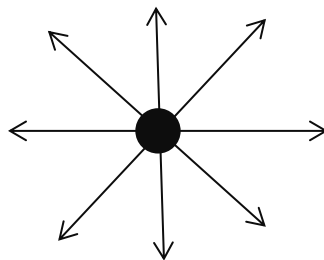
Today, Zola Levitt Presents did a program on the “Sabbath” which showed how the “woman” ushers it in. She lights a candle and, according to Zola Levitt, “hides the flame from her eyes”—which is imagery of “blind” Justice as she holds her “scales” of BALANCE.

December 5, 2013

When I went to the store today, I saw a female amputee. She had lost her left leg and was using two crutches to walk and balance with. It made me think of the “change” in the law of mathematics. She began with two legs, then lost one, but gained two in its place so that she now walks on three “legs.” That is a clue to the change in the mathematics seen in the “cutting-off” imagery. **There is no “numb Er” loss—only gain!** That is the same imagery seen in the following image [the following came to me last night—the woman I saw today was a “visual aide” to help me “see”]:



“Let this mind be in you [GOOD, the great], which was also in Christ [the small] Jesus:”—Philippians 2:5 [from shadow to substance]
It was a “divided” mind.
(cf. Luke 12:51)



“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ [“In your hearts set apart Christ as Lord” (1 Peter 3:15)].”—1 Corinthians 2:16

¹⁵ But in your hearts **set Christ apart** as holy [and acknowledge Him] as Lord. Always be ready to give a logical defense to anyone who asks you to account for the hope that is in you, but do it courteously and respectfully.

[1 Peter 3:15 \(LEB\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ but **set Christ apart** as Lord in your hearts, always ready to *make* a defense to anyone who asks you *for* an accounting concerning the hope *that is* in you.

[1 Peter 3:15 \(NLV\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ Your heart should be holy and **set apart** for the Lord God. Always be ready to tell everyone who asks you why you believe as you do. Be gentle as you speak and show respect.

[Kefa I 3:15 \(OJB\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ But reverence in your levavot Rebbe, Melech HaMoshiach as **Adoneinu** [**“LAW” done I new**], prepared always for a hitstaddekut (an apologetic defense) to everyone coming to you with a she’elah [**she hale/hail/hell**] (question [**“manna” — “whatness?”**]), ready with a word concerning the tikvah [**“havkit” — “have kit”**] in you,

[1 Peter 3:13-18 \(MSG\)](#) | [Whole Chapter](#)

¹³⁻¹⁸ If with heart and soul you’re doing good, do you think you can be stopped? Even if you suffer for it, you’re still better off. Don’t give the opposition a second thought. Through thick and thin, keep your hearts at attention, in adoration before Christ, your Master. Be ready to speak up and tell anyone who asks why you’re living the way you are, and always with the utmost courtesy. Keep a clear conscience before God so that when people throw mud at you, none of it will stick. They’ll end up realizing that *they’re* the ones who need a bath. It’s better to suffer for doing good, if that’s what God wants, than to be punished for doing bad. That’s what Christ did definitively: suffered because of others’ sins, the Righteous One for the unrighteous ones. He went through it all—was put to death and then made alive—to bring us to God.

[1 Peter 3:15 \(MOUNCE\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ **but** (de ·ho) **in** (en ·ho) **your** (hymeis) **hearts** (kardia) **set apart** (hagiazō) **Christ** (Christos) **as Lord** (kyrios), **being ready** (hetoimos) **at all times** (aei) **to make** (pros) **a defense** (apologia) **to all** (pas) **who** (ho) **ask** (aiteō) **you** (hymeis) **for a word** (logos) **concerning** (peri) **the** (ho) **hope** (elpis) **that is in** (en) **you** (hymeis).

[1 Peter 3:15-16 \(VOICE\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵⁻¹⁶ but exalt Him as Lord in your heart. Always be ready to offer a defense, humbly and respectfully, when someone asks why you live in hope. Keep your conscience clear so that those who ridicule your good conduct in the Anointed and say bad things about you will be put to shame.

[1 Peter 3:15 \(WEB\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ But sanctify the Lord God in your hearts; and always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear:

[1 Peter 3:15 \(WE\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ Worship Christ as Lord in your hearts. Always be ready to give an answer to anyone who asks you about the hope you have. But be gentle and respect him.

[1 Peter 3:15 \(WYC\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ But hallow ye the Lord Christ in your hearts, and evermore be ye ready to [*do*] satisfaction to each man asking you reason of that faith and hope that is in you, but with mildness and dread,

[1 Peter 3:15 \(YLT\)](#) | [In Context](#) | [Whole Chapter](#)

¹⁵ and the Lord God sanctify in your hearts. And [*be*] ready always for defence to every one who is asking of you an account concerning the hope that [*is*] in you, with meekness and fear;

**“When you accepted Jesus as your Lord and Savior, you actually died.
That’s all the dying you’re ever going to do.”**—Kenneth Copeland

“You have the same name as Jesus.”

—Kenneth Copeland

**“Faith takes us through the things we don’t understand and brings us out
victorious on the other side.”** —Joyce Meyer.

I believe I understand Father’s frustration [for “**my**” part of the understanding, anyway]. He did what He knew would initiate “change.” But the “change” insists upon “remaining” the same. What on earth does one have to do to actually “**gat**” change? [**“Gat” is Father’s word choice, not mine.**] I have spent a year writing this journal [**and intend to end it with the closing of the year**]. I would have hoped that by now, something would have “changed.” But I see “NOTHING!” All is still the same. And it frustrates me. I’m tired of this parable. I’m tired of the constant battles. I’m tired of the selfish mindsets that “stills” [**steals**] our victory “buy” [**by**] **down-sizing** the “**win**” [i.e. from “all” to “a few”]. I want change and I don’t want it tomorrow. I want it “yesterday!” I’m tired of watching the people I love suffering with sickness and loss—physical, emotional, and material. It is those “times” that I really “hate” my life. Why must they suffer? Why must I endure seeing them do so? Enough already! If I have to watch another person die, Jesus, let it be me. I’m ready “to go”! Life is really starting to “pist” me off.

CAN I HAVE AND DO IT ALL, PLEASE?—by Christine Caine [[brief summary—as seen on Amazon.com](#)]

More than ever before, women are navigating through increasing amounts of responsibility, activity, scheduling and multi-tasking...and we need some answers about how to have and do it all in life!

For years, we as women have been told we can have it all, be it all and do it all. Inevitably, we too have aggressively set out on a pursuit to achieve this utopian "all." We roll up our sleeves in true "Rosie the Riveter" style (to reveal our femininely chiseled arms of course) and belt out the lyrics to "I Am Woman Hear Me Roar" in our best Helen Reddy voice.

We get up one hour earlier to exercise, another hour earlier to get the kids ready and packed for school and yet another hour before that to pray. We are consummate organizers, jugglers and problem solvers as we manage husbands, children, church commitments, friendships, finances, groceries, mealtimes, child taxi service, quiet time with God and whatever else is on the agenda.

Then, we go to bed one hour later to ensure the house is tidy, or another hour later to read a chapter of the latest best seller and another hour later to have time with our husband. It almost gets to the point where we should forego sleep altogether because the moment our head touches the pillow, it's time to rise and shine.

Sound familiar? Well, this book is for every woman looking for answers on how to truly have (and do) it all!

— — — — —

1 Peter 3

New International Version (NIV)

3 Wives, in the same way submit yourselves^(A) to your own husbands^(B) so that, if any of them do not believe the word, they may be won over^(C) without words by the behavior of their wives, ² when they see the purity and reverence of your lives. ³ Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes.^(D) ⁴ Rather, it should be that of your inner self,^(E) the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.^(F) ⁵ For this is the way the holy women of the past who put their hope in God^(G) used to adorn themselves.^(H) They submitted themselves to their own husbands, ⁶ like Sarah, who obeyed Abraham and called him her lord.^(I) You are her daughters if you do what is right and do not give way to fear.

⁷ Husbands,^(J) in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

Suffering for Doing Good

⁸ Finally, all of you, be like-minded,^(K) be sympathetic, love one another,^(L) be compassionate and humble.^(M) ⁹ Do not repay evil with evil^(N) or insult with insult.^(O) On the contrary, repay evil with blessing,^(P) because to this^(Q) you were called^(R) so that you may inherit a blessing.^(S) ¹⁰ For,

“Whoever would love life
and see good days

must keep their tongue from evil
and their lips from deceitful speech.
¹¹ They must turn from evil and do good;
they must seek peace and pursue it.
¹² For the eyes of the Lord are on the righteous
and his ears are attentive to their prayer,
but the face of the Lord is against those who do evil.”^{[a](T)}

¹³ Who is going to harm you if you are eager to do good?^(U) ¹⁴ But even if you should suffer for what is right, you are blessed.^(V) “Do not fear their threats^[b]; do not be frightened.”^{[c](W)} ¹⁵ But in your hearts revere Christ as Lord. Always be prepared to give an answer^(X) to everyone who asks you to give the reason for the hope^(Y) that you have. But do this with gentleness and respect, ¹⁶ keeping a clear conscience,^(Z) so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.^(AA) ¹⁷ For it is better, if it is God’s will,^(AB) to suffer for doing good^(AC) than for doing evil. ¹⁸ For Christ also suffered once^(AD) for sins,^(AE) the righteous for the unrighteous, to bring you to God.^(AF) He was put to death in the body^(AG) but made alive in the Spirit.^(AH) ¹⁹ After being made alive,^[d] he went and made proclamation to the imprisoned spirits^(AI)— ²⁰ to those who were disobedient long ago when God waited patiently^(AJ) in the days of Noah while the ark was being built.^(AK) In it only a few people, eight in all,^(AL) were saved^(AM) through water, ²¹ and this water symbolizes baptism that now saves you^(AN) also—not the removal of dirt from the body but the pledge of a clear conscience^(AO) toward God.^[e] It saves you by the resurrection of Jesus Christ,^(AP) ²² who has gone into heaven^(AQ) and is at God’s right hand^(AR)—with angels, authorities and powers in submission to him.^(AS)

Footnotes:

- a. [1 Peter 3:12](#) Psalm 34:12-16
- b. [1 Peter 3:14](#) Or *fear what they fear*
- c. [1 Peter 3:14](#) Isaiah 8:12
- d. [1 Peter 3:19](#) Or *but made alive in the spirit, ¹⁹ in which also*
- e. [1 Peter 3:21](#) Or *but an appeal to God for a clear conscience*

Cross references:

- A. [1 Peter 3:1](#) : [1Pe 2:18](#)
- B. [1 Peter 3:1](#) : [S Eph 5:22](#)
- C. [1 Peter 3:1](#) : [1Co 7:16](#); [9:19](#)
- D. [1 Peter 3:3](#) : [Isa 3:18-23](#); [1Ti 2:9](#)
- E. [1 Peter 3:4](#) : [Ro 7:22](#); [Eph 3:16](#)
- F. [1 Peter 3:4](#) : [S Ro 2:29](#)
- G. [1 Peter 3:5](#) : [1Ti 5:5](#)
- H. [1 Peter 3:5](#) : [Est 2:15](#)
- I. [1 Peter 3:6](#) : [Ge 18:12](#)
- J. [1 Peter 3:7](#) : [Eph 5:25-33](#); [Col 3:19](#)
- K. [1 Peter 3:8](#) : [S Ro 15:5](#)
- L. [1 Peter 3:8](#) : [S Ro 12:10](#)
- M. [1 Peter 3:8](#) : [Eph 4:2](#); [1Pe 5:5](#)
- N. [1 Peter 3:9](#) : [Ro 12:17](#); [1Th 5:15](#)

- O. [1 Peter 3:9](#) : [1Pe 2:23](#)
- P. [1 Peter 3:9](#) : [S Mt 5:44](#)
- Q. [1 Peter 3:9](#) : [S 1Pe 2:21](#)
- R. [1 Peter 3:9](#) : [S Ro 8:28](#)
- S. [1 Peter 3:9](#) : [Heb 6:14](#)
- T. [1 Peter 3:12](#) : [Ps 34:12-16](#)
- U. [1 Peter 3:13](#) : [S Tit 2:14](#)
- V. [1 Peter 3:14](#) : [ver 17; 1Pe 2:19, 20; 4:15, 16](#)
- W. [1 Peter 3:14](#) : [Isa 8:12, 13](#)
- X. [1 Peter 3:15](#) : [Col 4:6](#)
- Y. [1 Peter 3:15](#) : [S Heb 3:6](#)
- Z. [1 Peter 3:16](#) : [ver 21; S Ac 23:1](#)
- AA. [1 Peter 3:16](#) : [1Pe 2:12, 15](#)
- BB. [1 Peter 3:17](#) : [1Pe 2:15; 4:19](#)
- CC. [1 Peter 3:17](#) : [1Pe 2:20; 4:15, 16](#)
- DD. [1 Peter 3:18](#) : [S Heb 7:27](#)
- EE. [1 Peter 3:18](#) : [1Pe 2:21; 4:1, 13](#)
- FF. [1 Peter 3:18](#) : [S Ro 5:2](#)
- GG. [1 Peter 3:18](#) : [Col 1:22; 1Pe 4:1](#)
- HH. [1 Peter 3:18](#) : [1Pe 4:6](#)
- II. [1 Peter 3:19](#) : [1Pe 4:6](#)
- JJ. [1 Peter 3:20](#) : [S Ro 2:4](#)
- KK. [1 Peter 3:20](#) : [Ge 6:3, 5, 13, 14](#)
- LL. [1 Peter 3:20](#) : [Ge 8:18](#)
- MM. [1 Peter 3:20](#) : [Heb 11:7](#)
- NN. [1 Peter 3:21](#) : [S Ac 22:16](#)
- OO. [1 Peter 3:21](#) : [ver 16; S Ac 23:1](#)
- PP. [1 Peter 3:21](#) : [1Pe 1:3](#)
- QQ. [1 Peter 3:22](#) : [S Heb 4:14](#)
- RR. [1 Peter 3:22](#) : [S Mk 16:19](#)
- SS. [1 Peter 3:22](#) : [S Mt 28:18; S Ro 8:38](#)

1 Peter 3

King James Version (KJV)

3 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.

“Running a race will require some discipline.”

—Joyce Meyer

December 6, 2013

Years ago [a year or two after my Mom's death], during an early morning prayer service, a minister told me that God's "word" to me was "discipline." At the time, it made no sense to me. I was a very disciplined individual from my childhood upward. So what was "God" trying to tell me? Every time I hear that word, it leaves an impression on me. And, lately, I have heard it a "lot." That "word" from that minister had always left a giant question mark in my head—until now.

This morning, it came to me that perhaps the clue lay, not so much in the "meaning" of the word, but rather in its "letter" imagery. So I wrote it out:

Discipline

"Line" was the most obvious word within the word. But what could "discip" stand for? At first, I thought it may have meaning in another language—and perhaps it does. But I only speak English. So I decided to reverse it.

picsid pic(k) sid(e) pick side-line

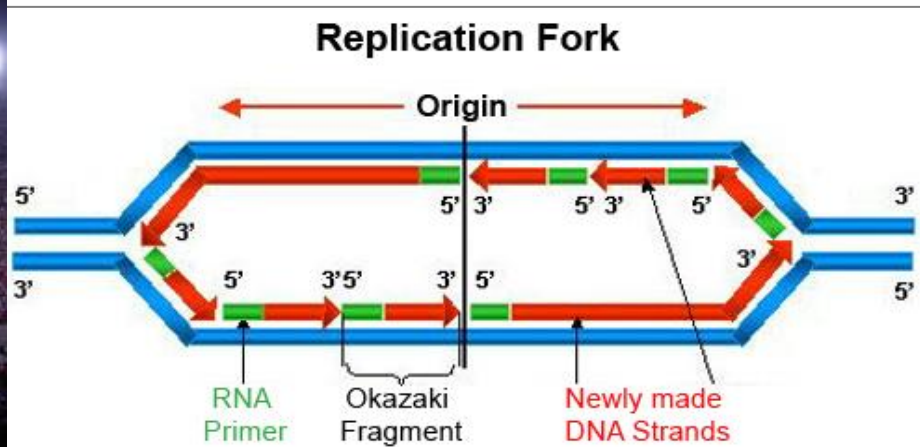
This is what I get from this phrase [“pick side-line”/ “line, pick side”]:

Discipline is “choosing” not to play the game!

[You can “pick” sides [and “rock” the boat like it’s a cradle] or you can “pick” the side-“**line**” [“**lineage**”] and **BEE** “out” of the boat—and part of the “cheering” (cloud) of witnesses.]



Images: Los Angeles Memorial Coliseum, www.hartnell.edu



DNA replication imagery—compare to a BLACK HOLE and “FOOTBALL.” There is just as much activity taking place on the side-lines as there is in the middle among the few [the proud, the “**marines**”]. I know nothing of football, but “rushing” is of “great” significance in the imagery. Compare to imagery of children being “born(e).”

“Without your fans believing in you, buying you, supporting you, there is no ‘some of this.’”

—Mary J. Blige

But I also get this from that phrase:

He can only cheer until He is put on the playing field as a “player” [also slang for a “playboy”]. And maybe the “cheering” isn’t that of someone “rooting” for the team as much as it is someone saying, “O-oh, o-oh, pick me! I want to play! Pick me! [“...the Lord on my side” (cf. Ps. 118:6/124/2 King 9:32, “And he lifted up his face to the window, and said, Who is on my side? Who? And there looked out to him two or three eunuchs.”)]” [And only the players “make” the “big” **bucks!**]

And I am reminded of two things: David making the “enemy” soldiers lie down and he choosing which lived and which died [(cf. 2 Sam. 8:2) “picking” them like fruit from a tree]; and of the time Jesus walked on the water to the boat and stepped-in. When Jesus got “in” the boat, He “rocked” it. Counter-weight had to be provided to keep the boat from “tipping” over. To balance the boat “they” had to lean away from Him as if being repelled by the very thing they desired to have in the boat “with” them.

As I was looking up the reference about David, I opened my Bible and saw the following. I type it as it appears on the page of the New Living Translation (TBN Special Edition):

The imagery in these verses is telling the same story of the DNA process. The saws, picks, and axes are tearing down so that the strand [tower of Babel(own)] could be rebuilt with bricks fired in the furnace of “Afleck”-tion.

AMMONITE

STRONG’S 5984. ‘**Ammōwnîy**, am-mo-nee’; patron. From 5983; an *Ammonite* or (adj.) *Ammonitish*:—Ammonite (-s).

STRONG’S 5983. ‘**Ammōwn**, am-mone’; from 5971; *tribal*, i.e. *inbred* [in bread]; *Ammon*, a son of **Lot** [veil]; also his posterity and their country:—Ammon, Ammonites.

STRONG’S 5971. ‘**am**, *am*; from 6004; a *people* (as a congregated unit); spec. a *tribe* (as those of Israel); hence, (collect.) *troops* or *attendants*; fig. a *flock*:—folk, men, nation, people.

STRONG’S 6004. ‘**âmam**, *aw-mam*’; a prim. root; to *associate*; by impl. to *overshadow* (by *huddling* together):—become dim, hide.

David Captures Rabbah

²⁶Meanwhile, Joab and the Israelite army were successfully ending their siege of Rabbah, the capital of Ammon. ²⁷Joab sent messengers to tell David, “I have fought against Rabbah and captured its water supply.* ²⁸Now bring the rest of the army and finish the job, so you will get credit for the victory instead of me.”

²⁹So David led the rest of his army to Rabbah and captured it. ³⁰David removed the crown from the king’s head,* and it was placed on David’s own head. The crown was made of gold and set with gems, and it weighed about seventy-five pounds.* David took a vast amount of plunder from the city. ³¹He also made slaves of the people of Rabbah and forced them to labor with saws, picks, and axes, and to work in the brick kilns. That is how he dealt with the people of all the Ammonite cities. Then David and his army returned to Jerusalem.

12:27 Or captured the city of water.

12:30a Greek version reads removed the crown of Milcom; compare 1 Kgs 11:5. Milcom, also called Molech, was the god of the Ammonites.

12:30b Hebrew 1 talent [34 kilograms].

December 7, 2013

We—Texas and parts of the U.S.—are experiencing an “ice” storm. I’ve enjoyed being stuck in the house. We have plenty of “junk” food—an essential when being stuck “inside.” My family enjoying a warm house, movies, and treats [yeah, the “good” stuff, too]—the perfect equation for a “peaceful” stay indoors.

My sister mentioned that the crime rate is probably “down” with everyone stuck “inside.” But, also, domestic [dome mess stick] violence has probably escalated as a result of families being stuck inside of the house together.

Question: Why does salt melt ice?

Just because you “gat” over 80 [like “Caleb” —“belaC” → “Be lack” → “black” // (woven) → “cable” [imagery of the strand/string]], it doesn’t mean that life **stands still** [“freezes”]—especially when you have family! LIFE GOES ON.

80 → “A, T” // “ate E”—imagery of “A Hubble Diet”
[G, A, T, C]

We’re family!

we’re / were / wear / weir

Webster’s definition of “weir”:

weir \ˈwa(ə)r, ˈwe(ə)r, ˈwi(ə)r\ *n* [ME *were*, fr. OE *wer*; akin to ON *ver* fishing place, OHG *werien*, *werren* to defend] (bef. 12c) **1** : a fence or enclosure set in a waterway for taking fish **2** : a dam in a stream to raise the water level or divert its flow

I include “weight man” because the definition caught my attention:

weight man—*n* (ca. 1949) : an athlete who competes in any of the field events in which a weight is **thrown** or **put**

[Isaiah 22:15-25, “Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. 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. And **I** will drive thee from thy station, and from thy state shall **he** pull thee down. And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 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 [Rev. 3:8-13—see following]. 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. 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. 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: for the Lord hath spoken it.

Rev. 3:8-13, “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue [“sin a Gog” with “**goo**” at the end] of Satan, which say they are Jews, and **are not** [“nothing”], but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”]

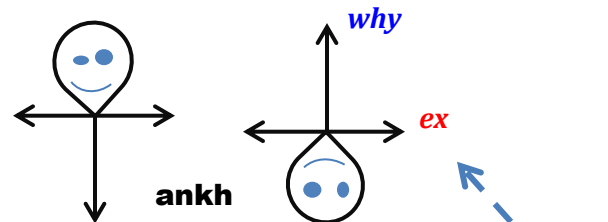
goo \gü\ n [perh. alter. of *glue*] (1911) 1 : a viscid or sticky substance 2 : sentimental tripe — **goo-ey** \-ē\ adj

goober \gü-bər, 'güb-ər\ n [of African origin; akin to Kongo *nguba* peanut] *Southern & Midland* (1833) : PEANUT

The following notes I took the other day. I am going to type them the way I wrote them:

He could have slept but it was worry and doubt on His mind that kept Him awake—the “**what if**” [**LIFE**] questions on His mind. “Faith” put Him to sleep, but “doubt” woke Him up—His “anch(or) -**scious**” thoughts.

Anxious → “**ankh** sh-h-h us”
→ “anch(or) sh-h-h us”



ankh \äŋk\ n [Egypt 'nh] (1888) : a cross having a loop for its **upper vertical** arm and serving esp. in ancient Egypt as an emblem of life [that was “then,” this is “noun”] — — — — —

sciolism \sī-ə-ˌliz-əm\ n [LL *sciolus* **smatterer** [“matter” between “Sir”/“ser(ve)”], fr. dim. of *scius* knowing, fr. *scire* to know—more at SCIENCE] (1816) : a superficial show of learning — **sci-o-list** \-ləst\ n — **sci-o-lis-tic** \,sī-ə-'lis-tik\ adj

scion \sī-ən\ n [ME, fr. MF *cion* [“coin”], of Gmc origin; akin to OHG *chinan* to sprout, split open, OE *cinan* to gape] (14c) 1 : a detached living portion of a plant **joined** to a **stock** in grafting and usu. supplying solely aerial parts to a graft 2 : DESCENDANT, CHILD

(the nails **s** in the “**sh-h-hew Er**” place)

“Sometimes, bad guys are the only good guys you get.”—LEVERAGE

The “**negatives**” are necessary in order for LIFE to “**thrive**” [**three/five** “**joined**” as **one**].

Luke 12:51-52, “⁵¹Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: ⁵²For from henceforth there shall be five in one house divided, three against two and two against three.”

2 : 3 and 3 : 2

What word would represent these two number combinations?

3/2 → **throw/through**

2/3 → [“**di(e) tri(ing)** → die trying”

two/di/dos tri/tres/three

“Compromise is an essential part of any successful business negotiation....And com[e**]promise is, also, an essential part of any successful relationship.”**—*All She Wants For Christmas*

“Policy of Joint Agreement makes your spouse number one...God is number one when our spouse is number one.”

—Dr. Willard Harley

“It’s a spiritual **thing—[**i.e.**] marriage.”**—Joyce Harley

“You can have issues and still have romantic love.”—Joyce Harley

Take Your Marriage Beyond Love

(the title of a book advertised on the *Leon Fontaine Show*)

December 8, 2013

I couldn't sleep last night. I woke up a little after 3:00 and couldn't go back to sleep—same as yesterday. I keep thinking about the drama caused by the “doings” of my Dad's (former) doctor's office. The office manager's callous attitude really bothers me. I went by there on Thursday and spoke to the office manager face-to-face. She didn't seem to care about my Dad not having his medication, only in covering herself. She told me I could try Urgent Care about getting a “two week” prescription. But my Dad needs a three-month supply if he is to have enough to last until February when there will be an opening to see another doctor. It's amazing how one small piece of mail would have prevented all of the drama I've had to go through to get my Dad's medication. Had the doctor's office simply sent a post card reminding him to “come-in” (rather than “dropping” him as a patient), we could have avoided a lot of heartache and worry. All that it would have taken was a note saying, “We need to see you before we can renew another prescription of your medication.” Case closed. But I guess that “that” would have been too much “trouble” for THEM!

There is a part of me that wants them to “feel” and experience my frustration and heartache and “sleeplessness.” That part of me—my dark side—wants them to know “fully” the pain that they have caused “me.” And it wants them to “pay” a price for causing it. And I am ☹️ [“that close”] to contacting the legal authorities to complain [I am a strong believer in the office of the Attorney General].

But there is also that side of me that doesn't want **them** to suffer for **my** suffering [which is alleviated only by my **intentional** “giving of thanks”]—the “light” side that says, “Let it go!” That is the side I showed them when I went to see them face-to-face—and the side I have “chosen” to listen to. But the dark side of me thinks that I showed them “weakness” that they are taking advantage of. And, I am “conflicted” because of these two sides of myself. Anger wants to take hold. But I trust Father. It will all work-out for the “good” [“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom. 8:28)]—“sooner” rather than “later.” Sometimes I feel as though I'm just holding on by a thread. [But the less confined my schedule is, the more “bear”-a-“bull” LIFE is. I cannot “live” on a time-line!]

I often make plans that I never execute. And the plans I fail to execute are more often the ones I take the time to put everything in place awaiting that final step of execution. I haven't quite figured out exactly why, but perhaps it may be that I spend so much time planning and preparing that I'm too tired to actually “do” it.

“Make the world you want to see.”

—SWITCHMAS (a Christmas movie)

Tiredness is becoming a way of life for me lately. Actually, for a while now. The longer I live and the people around me get sick, and I find myself caring for them; or they go through major heartache, disappointment; or some other “issue,” the more tired and weary of “life” I become. I feel like a walking dead person. When I look in the mirror, I see the “shadow of death”—like a mask—on my face. And, maybe, it is “there” because I desire it to be. I'm not bothered by the thought of my own mortality. I am ready to go “when” the time comes—and, sometimes, I desire it “sooner” rather than “later.” But, I think that “leaving” without “seeing” change—in this life—would be a tragedy and a waste. I desire to “see” the life I “long for” for those around

me and myself. I believe that “we” **can** change this world—in this life. I believe that knowledge of “TRUTH” is the key to that change [**“And ye shall know the truth, and the truth shall make you free.” (John 8:32)**].

I heard someone say something several days ago that made it sound as though being a “Christian” meant freedom from problems, worry, and care—because JESUS bore it all. He gave the impression that if you have “problems” then you must be doing or believing “wrong” [**he “cyclically” has a “certain” public problem of his own**]. As he was speaking on the verse in Hebrews 12, I remembered the verse in James 1:

Hebrews 12:1-3 (NIV),

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with **perseverance** the race marked “out” for us. Let us fix our eyes on Jesus, the author and **perfecter of our faith**, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

James 1:2-7 (KJV),

“My brethren, **count it all joy** when ye **fall** into divers temptation; Knowing this, that the trying of your faith worketh patience. **But let patience have her perfect work, that ye may be perfect and entire, wanting nothing**. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and **upbraideth** not; and it shall be given him. But let him ask in faith, **nothing wavering**. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.”

James 1:2-5 (NIV),

“Consider it **pure joy**, my brothers whenever you **face** trials of many kinds, because you know that the **testing of your faith** develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything. If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.”

There is other imagery along this line seen in John 16 and John 17. I will leave it you to figure out “what” this imagery is truly “saying.”

“In the world, ye shall have tribulation”—John **16:33**

John 16:28ff—John 17 → about in and out of the world

The “world” → whorled → whirl → imagery of the spiral of the strand—i.e. LAW

[**“Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:12)**]

“TRY ME”—Malachi 3:10 (Young’s Literal Translation), “Bring in all the tithe unto the treasure-house, And there is food in My house; **When ye have tried Me**, now, with this, Said Jehovah of Hosts, Do not I open to you the windows of heaven? Yea, I have emptied on you a blessing **till there is no space.**”

- Phrase meaning: “Run it by me [**tell me your tale**] and see if I believe it or not.”
- Phrase meaning: “Put me to the test”—i.e. “Judge My veracity.”
- Phrase meaning: “Try Me, you’ll like me”—“O taste and see that the Lord is good” (Psalm 34:8).



[SPECIAL NOTE: The book of Ezekiel [“easy key EL”] and the Torah are loaded with “measurements.” Those wishing to reconstruct “THE plan” of the imagery may want to begin “there” and use the measurement/number imagery found in the other books of the Holy Bible to **FILL-IN-THE-BLANKS!**]

December 9, 2013

I can't seem to shake this feeling of “worry” over other people's problems. They don't “appear” to be worrying about them and I have problems of my own that I have absolutely no feeling for—none! So why am “I” losing sleep over “their” problems? But, maybe, they're not showing on the “out”-side. I'm not showing it on the “out”-side, either.

Riley is a dog of “great” faith. She has great faith that she won't be stepped-on when she is lying on the floor in the middle of the “walk-way.” And when it's dark, she believes that her black body is easily seen by all. We have to move her or make her move so that no one trips over her because she won't as much as flinch when someone walks close to her.

Last night, my sister was listening to Psalm 69. I heard something that made me think of reading it in reverse [which represents “being on its head”—i.e. no matter whether upside-down or right-side up, it still reads “69”]. I want to place it all here, but I want you to read it twice—the first time forward as it appears in the Holy Bible; the second time in this order [some verses cannot be “reversed”—they represent the part of the strand that “remains” the same]:

- (in reverse) verses 36-29
- (forward) verses 18-28
- (in reverse) verses 17-14
- (forward) verses 10-13
- (in reverse) verses 9-1



Imagery of a wave



Psalm 69 (KJV)

¹ Save me, O God; for the waters are come in unto my soul.

² I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

³ I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

⁴ They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

⁵ O God, thou knowest my foolishness; and my sins are not hid from thee.

⁶ Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

⁷ Because for thy sake I have borne reproach; shame hath covered my face.

⁸ I am become a stranger unto my brethren, and an alien unto my mother's children.

⁹ For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

¹⁰ When I wept, and chastened my soul with fasting, that was to my reproach.

¹¹ I made sackcloth also my garment; and I became a proverb to them.
¹² They that sit in the gate speak against me; and I was the song of the drunkards.
¹³ But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
¹⁴ Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
¹⁵ Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
¹⁶ Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
¹⁷ And hide not thy face from thy servant; for I am in trouble: hear me speedily.
¹⁸ Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
¹⁹ Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
²⁰ Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
²¹ They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
²² Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
²³ Let their eyes be darkened, that they see not; and make their loins continually to shake.
²⁴ Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
²⁵ Let their habitation be desolate; and let none dwell in their tents.
²⁶ For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.
²⁷ Add iniquity unto their iniquity: and let them not come into thy righteousness.
²⁸ Let them be blotted out of the book of the living, and not be written with the righteous.
²⁹ But I am poor and sorrowful: let thy salvation, O God, set me up on high.
³⁰ I will praise the name of God with a song, and will magnify him with thanksgiving.
³¹ This also shall please the LORD better than an ox or bullock that hath horns and hoofs.
³² The humble shall see this, and be glad: and your heart shall live that seek God.
³³ For the LORD heareth the poor, and despiseth not his prisoners.
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 96 (KJV) [What is true of 69 is true of 96—but read in reverse as follows: **12, 13, 11-1** [i.e. “join” the last two (12 and 13→ one sentence) and the rest “goes UP”].]

¹ O sing unto the LORD a new song: sing unto the LORD, all the earth.
² Sing unto the LORD, bless his name; shew forth his salvation from day to day.
³ Declare his glory among the heathen, his wonders among all people.
⁴ For the LORD is great, and greatly to be praised: he is to be feared above all gods.
⁵ For all the gods of the nations are idols: but the LORD made the heavens.
⁶ Honour and majesty are before him: strength and beauty are in his sanctuary.
⁷ Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

↑
Imagery of “J”



⁸ Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

⁹ O worship the LORD in the beauty of holiness: fear before him, all the earth.

¹⁰ Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

¹¹ Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

¹² Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

¹³ Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

SOME "WORD" IMAGERY:

"bleak" HOUSE

bleak—*adj* [ME *bleke* pale; prob. akin to OE *blāc* [black]] (1538) **1** : exposed and barren and often windswept **2** : COLD, RAW <a ~ November evening> **3 a** : lacking in warmth or kindness **b** : not hopeful or encouraging : DEPRESSING, DISCOURAGING <a ~ outlook> **c** : severely simple or austere—**bleak-ish** *adj*—**bleak-ly** *adv*—**bleak-ness** *n*

blastula—*n, pl -las or -lae* [NL, fr. Gk *blastos*] (1887) : an early metazoan embryo typically having the form of a hollow fluid-filled rounded cavity bounded by a single layer of cells — compare GASTRULA, MORULA — **blas-tu-la-tion** *n*

[BLASTULA has an animal pole and vegetal pole ["vegetal" variant of "vegetable"]]

Animal → (reverse) **La Mina** (the mina)

mina—*n* [L, fr. Gk *mna*, of Sem origin; akin to Heb *maneh* mina] (1579) : an ancient unit of weight and value equal to 1/60 talent

minable or **mineable**—*adj* (ca. 1570) : capable of being mined

minaret—*n* [F, fr. Turk *minare*, fr. Ar *manārah* lighthouse] (1682) : a slender lofty tower attached to a mosque and surrounded by one or more projecting balconies from which the summons to prayer is cried by the muezzin ["muezzin" (visual imagery of lettering) → "muse in"]

musicale—[F *soiree musicale*, lit., musical evening]

Vegetable → 've get able [(ha)ve get able]

VE get Abel

"Veadar"—Heb. leap year month

hear—*vb* **heard**—[herd]; **hearing** — from Merriam-Webster.com

hear

verb \ 'hɪr \

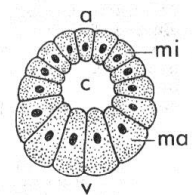
heard \ 'hɜrd \ **hear-ing** \ 'hɪr-ɪŋ \

Full Definition of HEAR

transitive verb

1 : to perceive or apprehend by the ear **2** : to gain knowledge of by hearing **3 a** : to listen to with attention : HEED **b** : ATTEND <hear mass> **4 a** : to give a legal hearing to **b** : to take testimony from <hear witnesses>

intransitive verb



section of blastula: c blastocoel, ma macromere, mi micro-mere, a animal pole, v vegetal pole

1 : to have the capacity of apprehending sound **2 a** : to gain information : **LEARN** **b** : to receive communication <haven't *heard* from her lately> **3** : to entertain the idea —used in the negative <wouldn't *hear* of it> **4** —often used in the expression *Hear! Hear!* to express approval (as during a speech) — **hear-er**
 \`hir-ər\ *noun*

Examples of HEAR

1. Do you *hear* that music?
2. I couldn't *hear* a word of what he said over all that noise.
3. I thought I *heard* him leave.
4. Would you turn the volume up a little? I can't *hear*.
5. I *heard* her in concert a few years ago.
6. Have you ever *heard* Wagner sung in English?
7. The committee will *hear* witnesses today.
8. I *hear* he's leaving town.
9. I don't know what happened. I'll let you know if I *hear* anything.
10. I've *heard* it said that smoking is bad for your health.

Origin of HEAR

Middle English *heren*, from Old English *hīeran*; akin to Old High German *hōren* to hear, and probably to Latin *cavēre* to be on guard, Greek *akouein* to hear

First Known Use: before 12th century

Related to HEAR

Synonyms

ASCERTAIN, CATCH ON (TO), FIND OUT, GET ON (TO), DISCOVER, LEARN, REALIZE, SEE, WISE (UP)

Antonyms

IGNORE, TUNE OUT

Related Words

HIT (ON or UPON), TUMBLE (TO); DESCRY, DETECT, ENCOUNTER, ESPY, SEE, SPOT; CALCULATE, DOPE (OUT), FIGURE OUT, FIND, PUZZLE (OUT); DISCERN, MIND, NOTE, OBSERVE, PERCEIVE; DIVINE

Near Antonyms

MISS, OVERLOOK; DISREGARD, IGNORE; FORGET, UNLEARN; BLANKET, BLOT OUT, CLOAK, CONCEAL, COVER, CURTAIN, ENSHROUD, HIDE, MASK, OCCULT, SCREEN, SHROUD, VEIL

hear

verb \`hi(ə)r\ (**Medical Dictionary**)

heard \`hɜrd\ **hear-ing** \`hi(ə)r-ɪŋ\

Medical Definition of HEAR

transitive verb

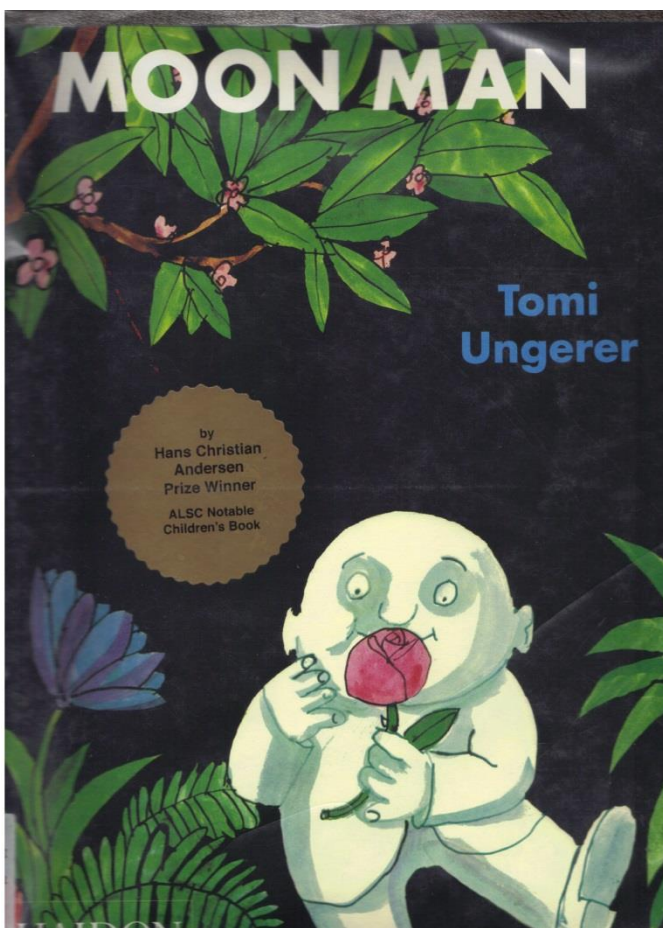
: to perceive or apprehend by the ear

intransitive verb

: to have the capacity of apprehending sound

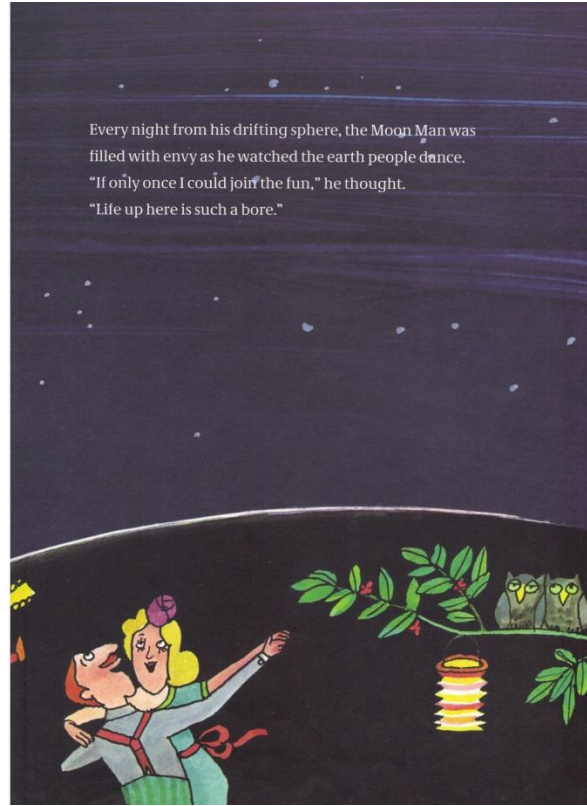
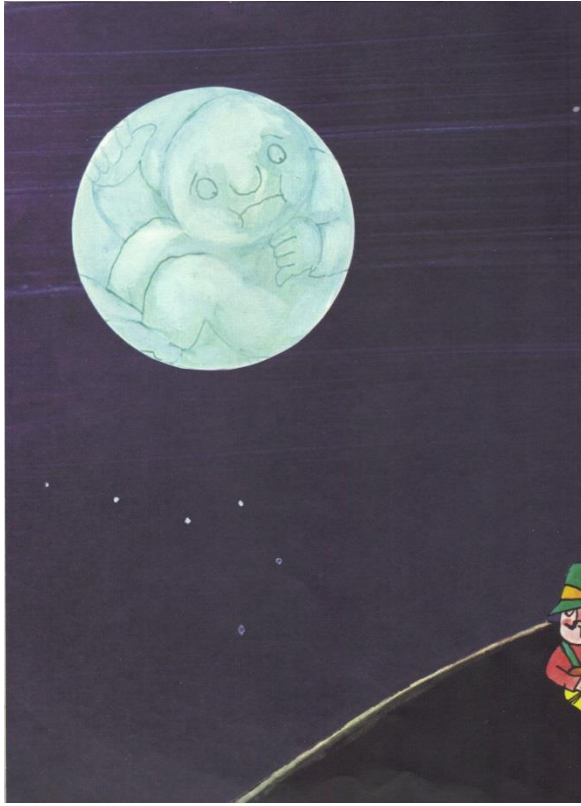
QUOTE (12-9-2013): Today, I heard Jennifer Lopez speaking about parenthood. She said that parenthood placed things in perspective—placing the children as the main thing and “everything else has to fit into this small space.” [“Small” things tend to require a lot more “attention” than that needed for the “large”—especially if it is in PRINT. This observation by J. Lo shows an exchange of sorts—i.e. the great “fit” into the “small” and the small “fit” into the “great”—an “EXCHANGE”!]

“We can put a man on the moon, but all our laws go into a wooden box?”—LEVERAGE



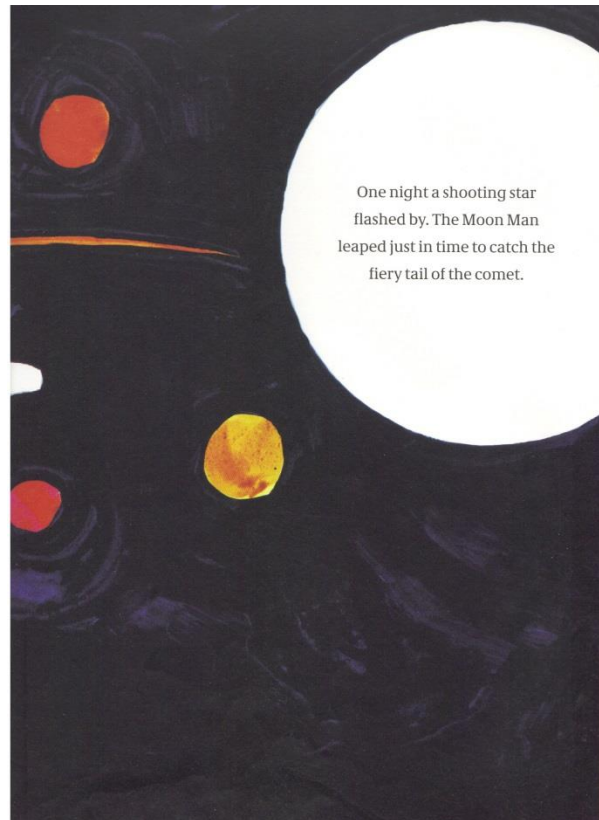
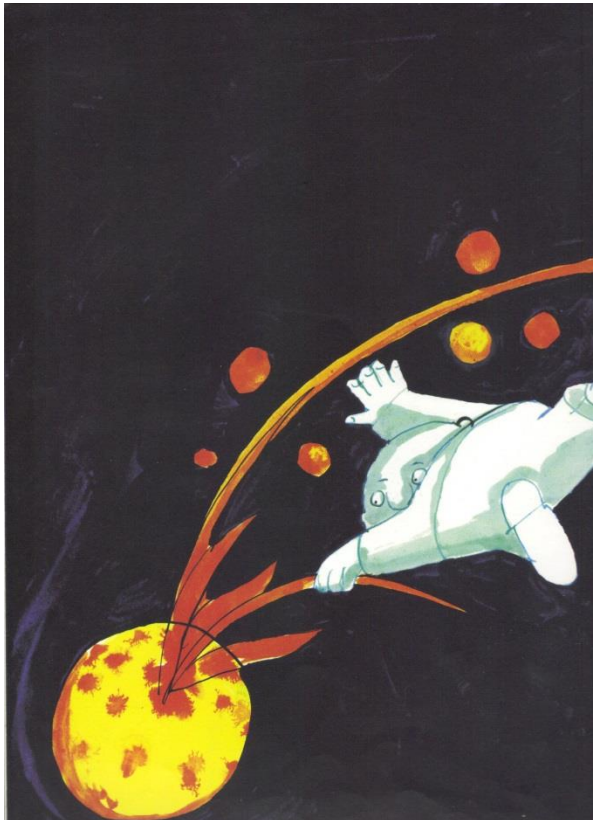
On clear, starry nights the Moon Man can be seen curled up in his shimmering seat in space.

[MOON MAN by Tomi Ungerer [in its entirety]. This edition ©2009 Phaidon Press Limited. First published in German as **Der Mondmann** © 1966 Diogenes Verlag AG Zürich.]



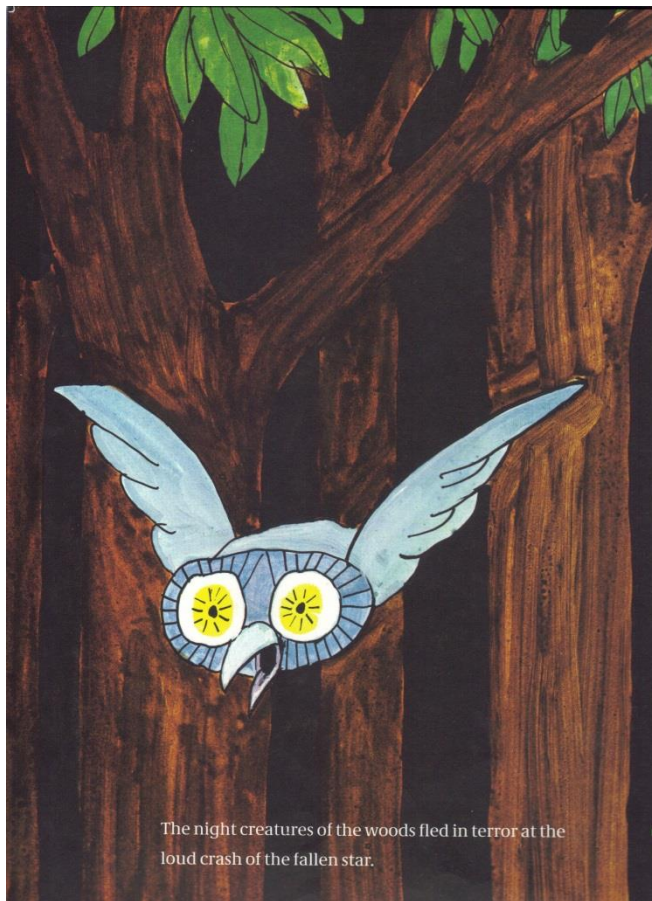
Every night from his drifting sphere, the Moon Man was filled with envy as he watched the earth people dance. "If only once I could join the fun," he thought. "Life up here is such a bore."

Every night from his drifting sphere, the Moon man was filled with envy as he watched the earth people dance. "If only once I could join the fun," he thought. "Life up here is such a bore."



One night a shooting star flashed by. The Moon Man leaped just in time to catch the fiery tail of the comet.

One night a shooting star flashed by. The Moon Man leaped just in time to catch the fiery tail of the comet.

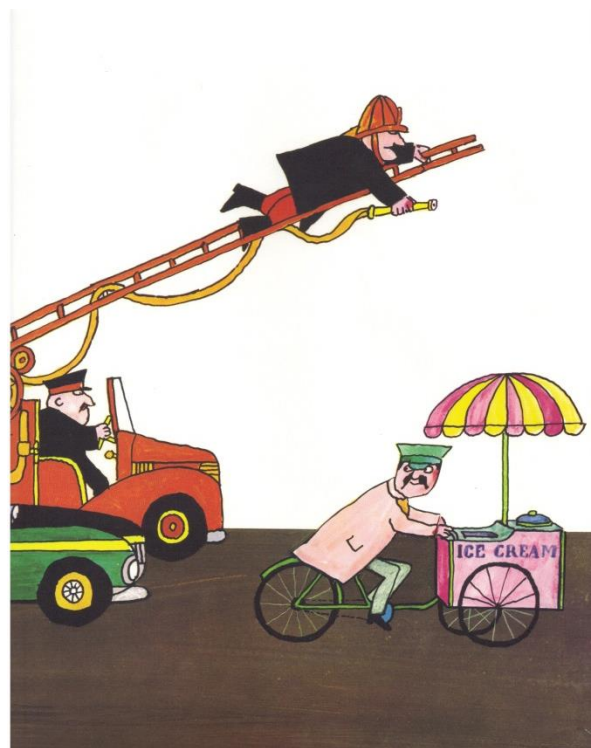
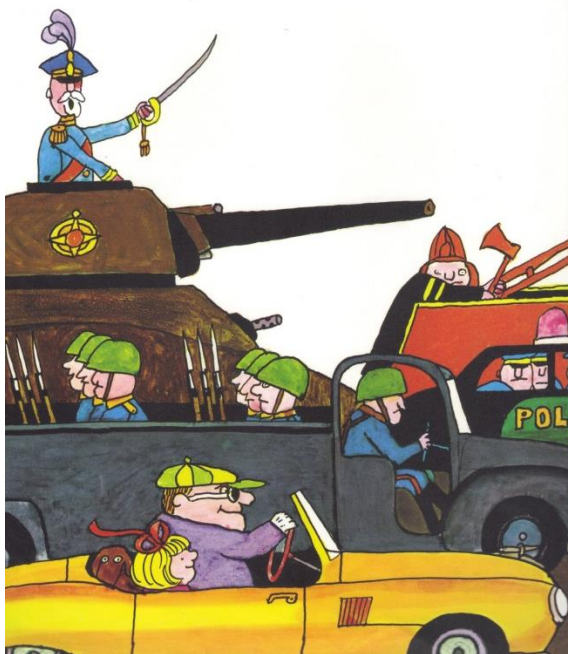


The night creatures of the woods fled in terror at the loud crash of the fallen star.



The night creatures of the woods fled in terror at the loud crash of the fallen star.

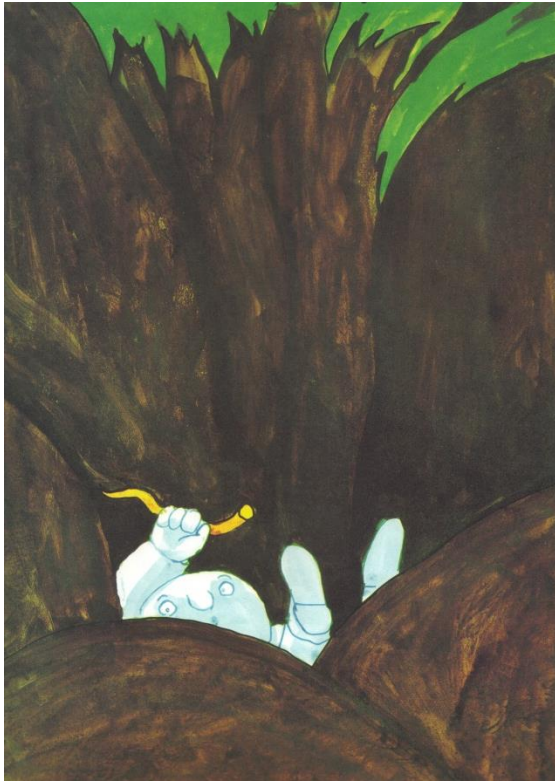
The noise brought hundreds of people from a nearby town. Soldiers sped to defend the earth. Firemen hastened to quench the flaming light. The ice cream man hurried to set up his stand for the spectators.



The noise brought hundreds of people from a nearby town. Soldiers sped to defend the earth. Firemen hastened to quench the flaming light. The ice cream man hurried to set up **his stand** for the spectators.

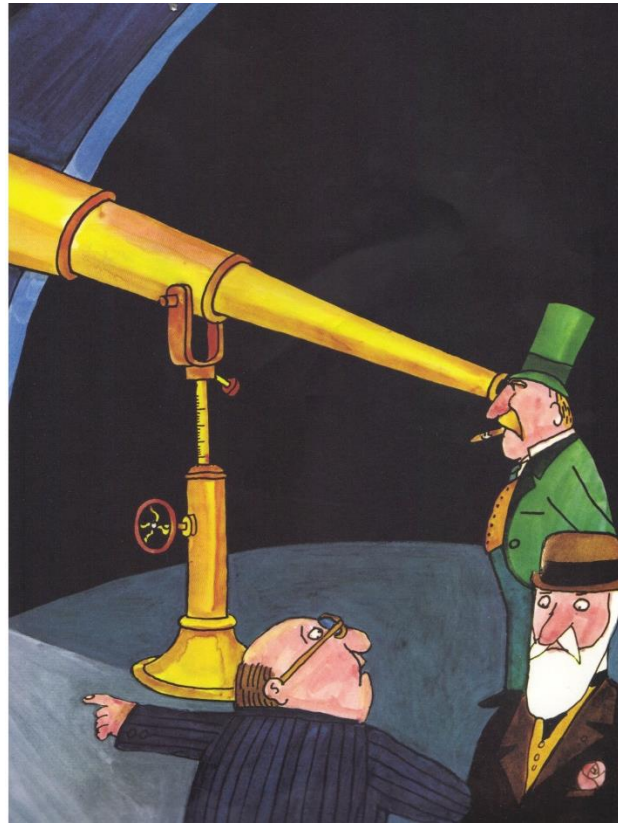
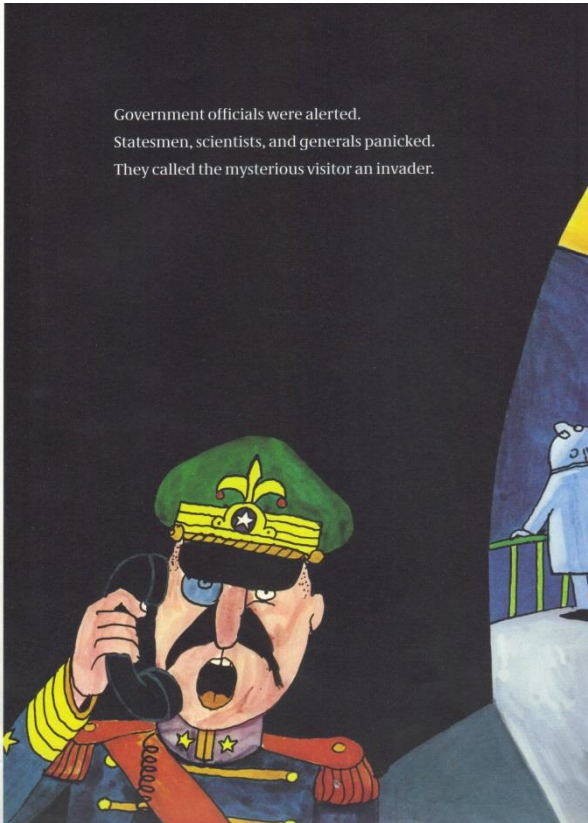


When they reached the site of the crash, no one could decide what the pale, soft creature lying in the crater could be.



When they reached the site of the crash, no one could decide what the pale, soft creature lying in the crater could be.

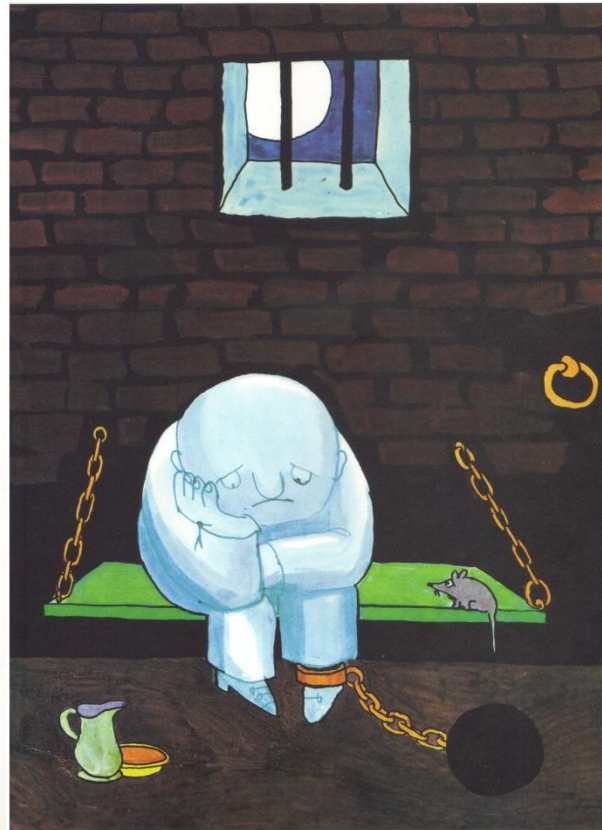
Government officials were alerted.
Statesmen, scientists, and generals panicked.
They called the mysterious visitor an invader.



Government officials were alerted. Statesmen, scientists, and generals panicked. They called the mysterious visitor an invader.



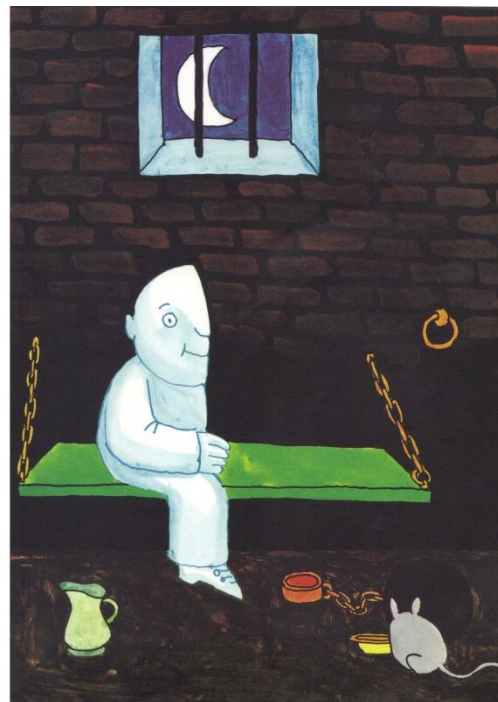
The Moon Man was thrown in jail while a special court conducted a criminal investigation. Poor Moon Man... his hopes of dancing among the merry crowds and bright lanterns were crushed.



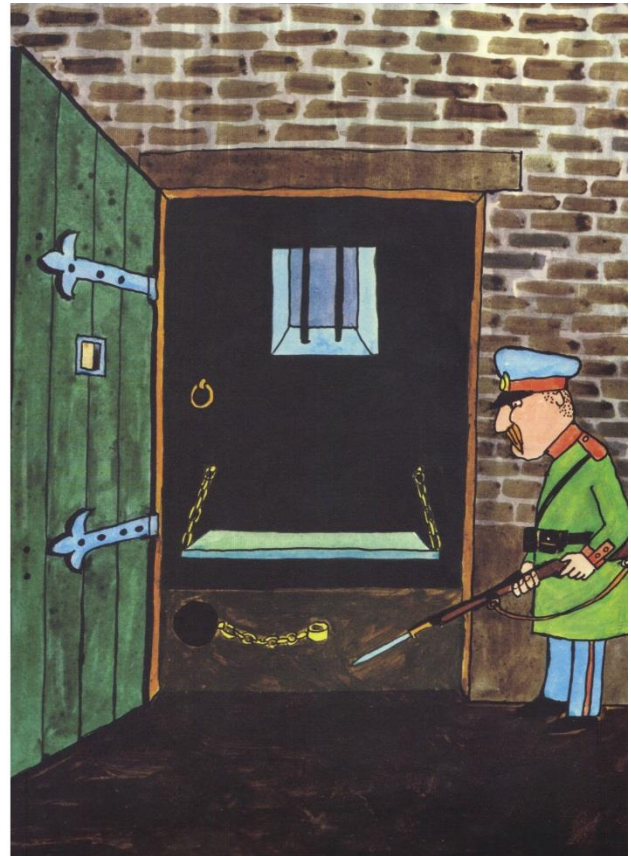
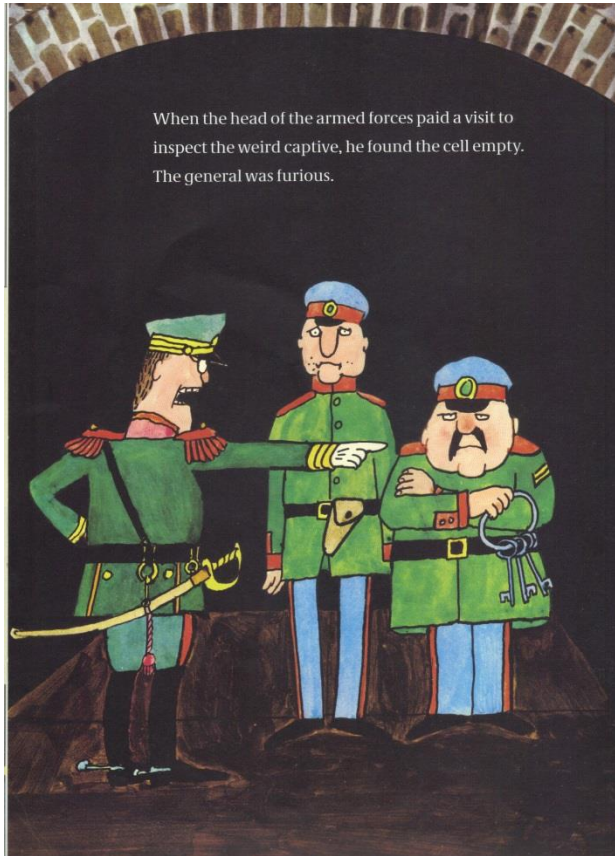
The Moon Man was thrown in jail while a special court conducted a criminal investigation. Poor Moon Man...his hopes of dancing among the merry crowds and bright lanterns were crushed.



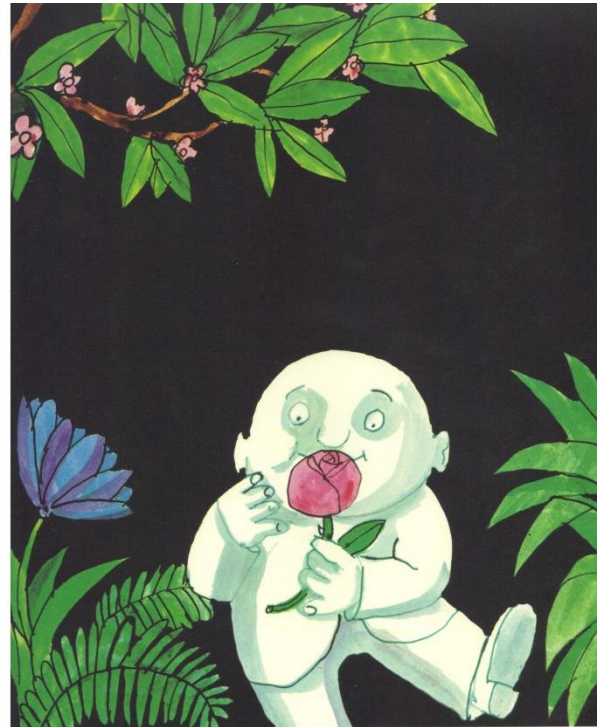
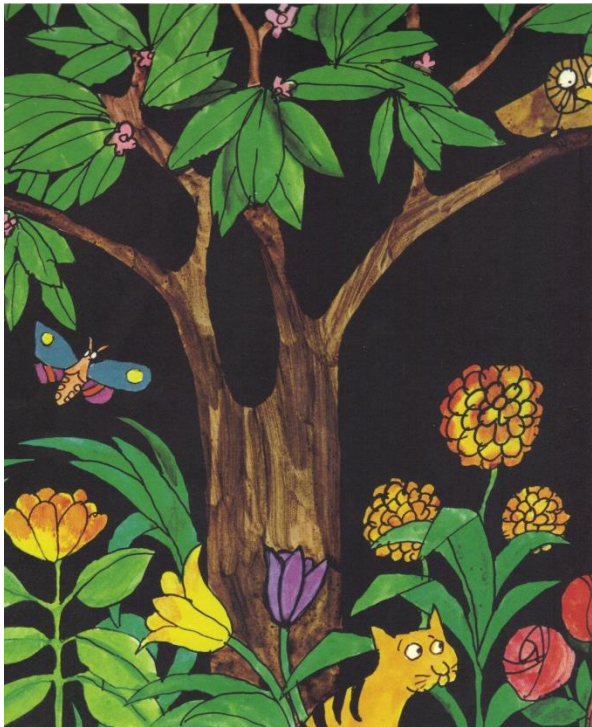
One night as the Moon Man sat wondering why he was so cruelly treated, he noticed that his left side had faded. "Why, I must be in my third quarter," he thought happily. Every night as the moon grew thinner and thinner so did the Moon Man, until at last he was able to squeeze through the bars of his window.



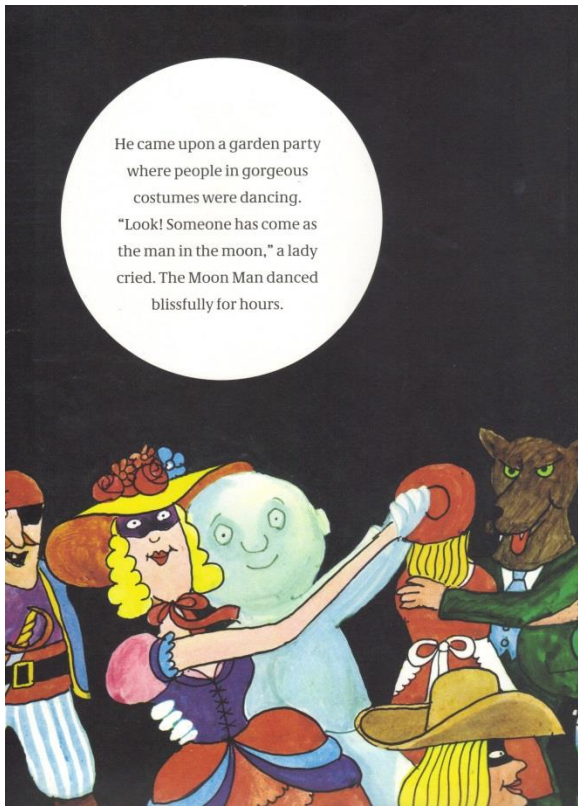
One night as the Moon Man sat wondering why he was so cruelly treated, he noticed that his left side had faded. "Why, I must be in my third quarter," he thought happily. Every night as the moon grew thinner and thinner so did the Moon Man, until at last he was able to squeeze through the bars of the window.



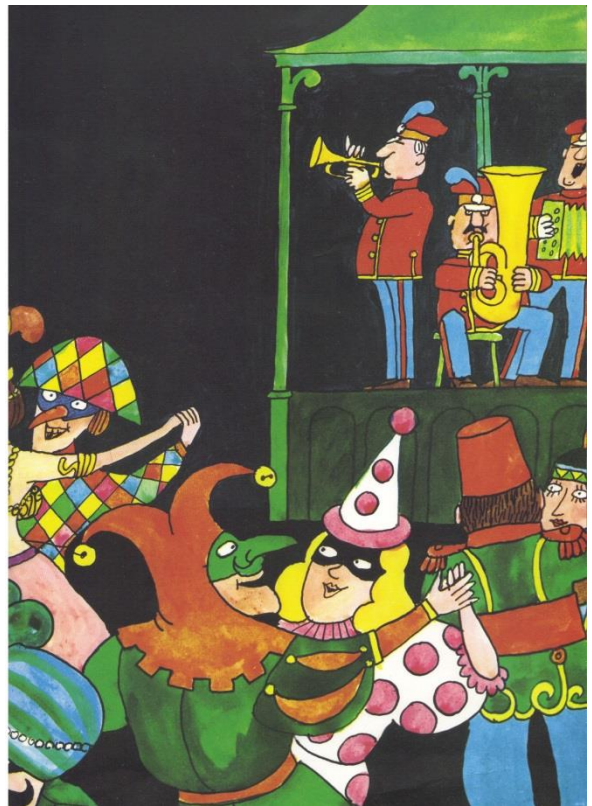
When the head of the armed forces paid a visit to inspect the weird captive, he found the cell empty. The general was furious.



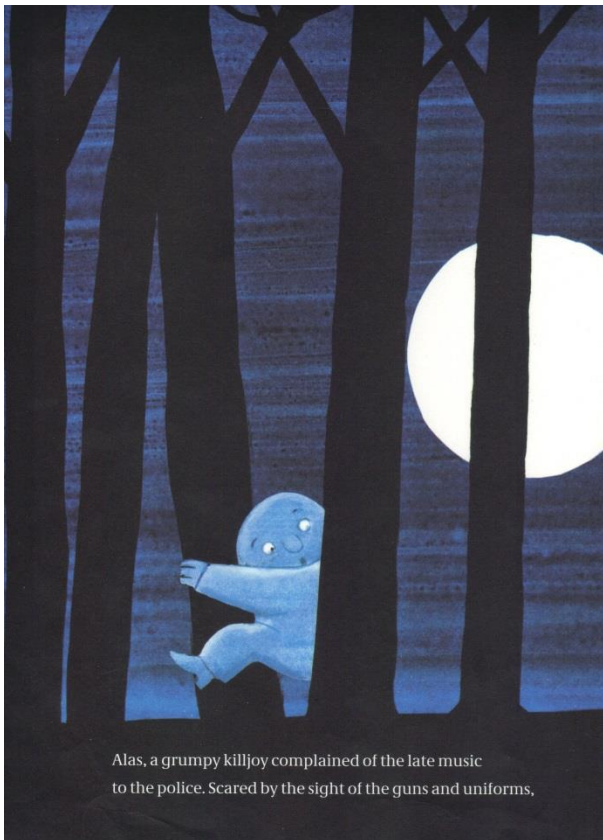
Days later, as the moon reappeared in its first quarter, a quarter of the Moon Man came back. Two weeks later he had reached his full size again. Delighted with his freedom, he wandered about, discovering the sweet-smelling flowers, the splendid birds and butterflies.



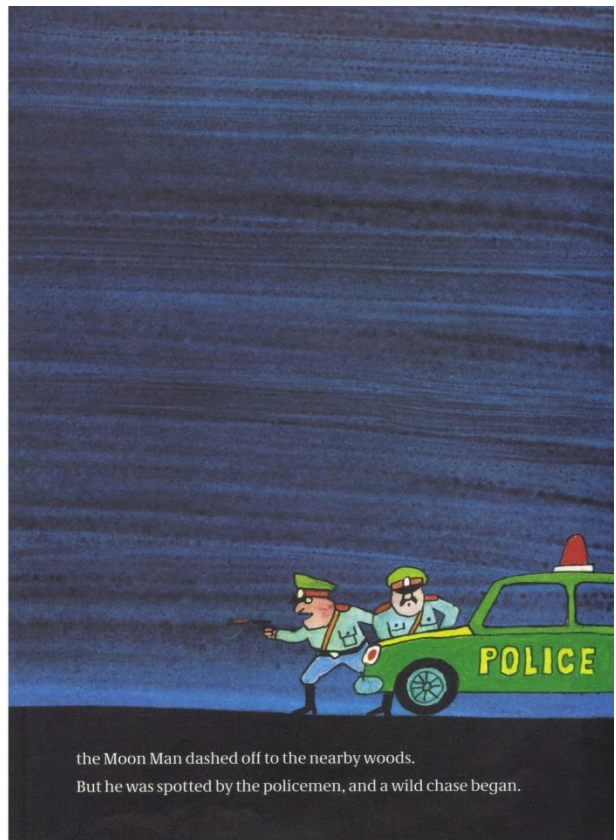
He came upon a garden party where people in gorgeous costumes were dancing. "Look! Someone has come as the man in the moon," a lady cried. The Moon Man danced blissfully for hours.



He came upon a garden party where people in gorgeous costumes were dancing. "Look! Someone has come as the man in the moon," a lady cried. The Moon Man danced blissfully for hours.

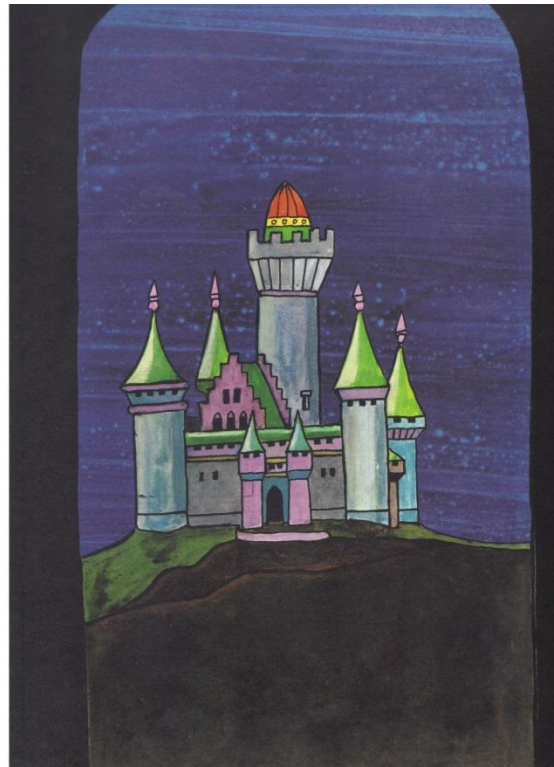
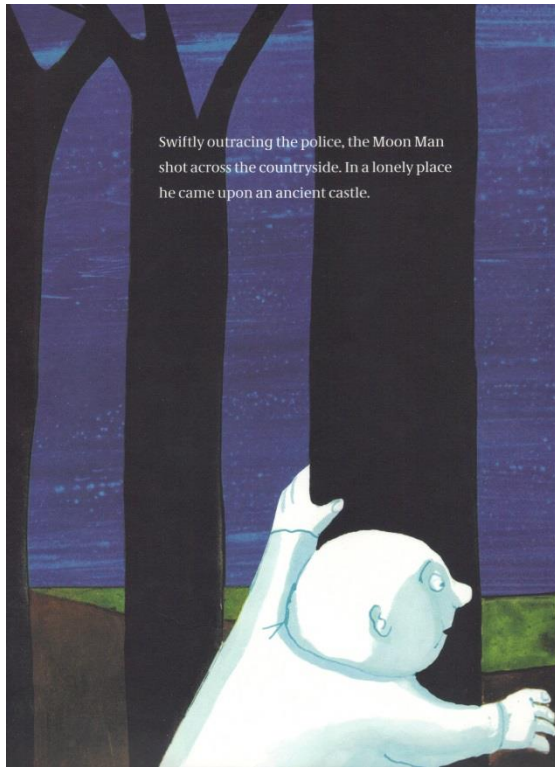


Alas, a grumpy killjoy complained of the late music to the police. Scared by the sight of the guns and uniforms,

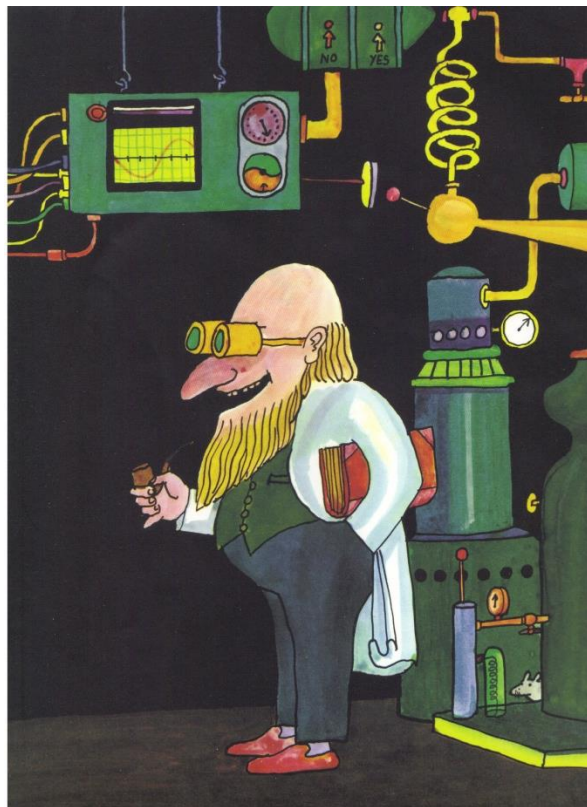
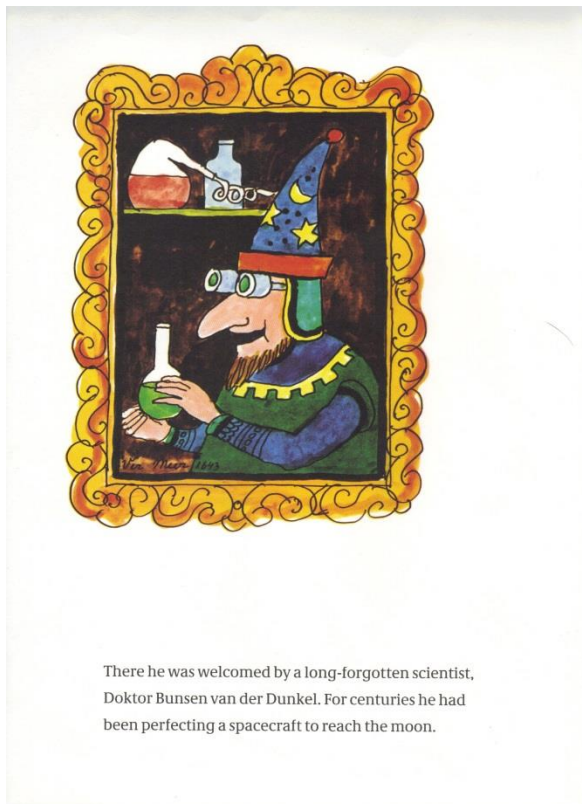


the Moon Man dashed off to the nearby woods. But he was spotted by the policemen, and a wild chase began.

Alas, a grumpy killjoy complained of the late music to the police. Scared by the sight of the guns and uniforms, the Moon Man dashed off to the nearby woods. But he was spotted by the policemen, and a wild chase began.

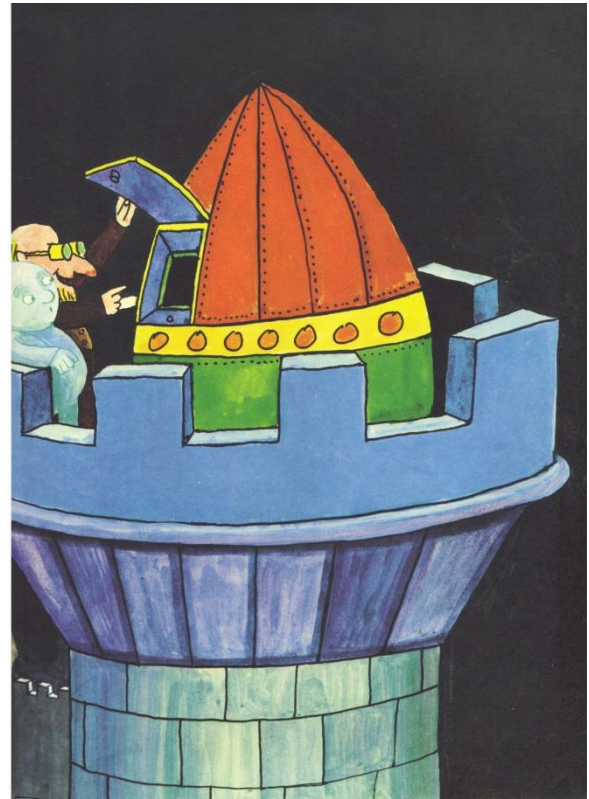
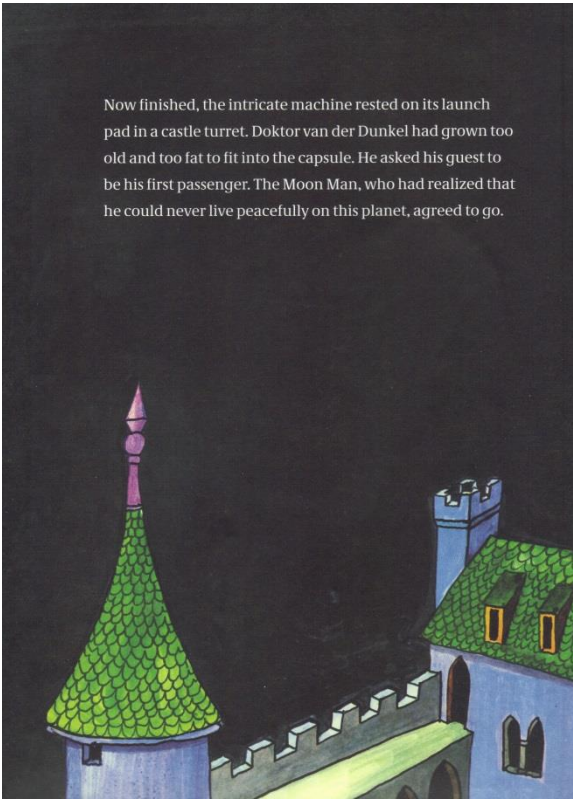


Swiftly outracing the police, the Moon Man shot across the countryside. In a lonely place he came upon an ancient castle.

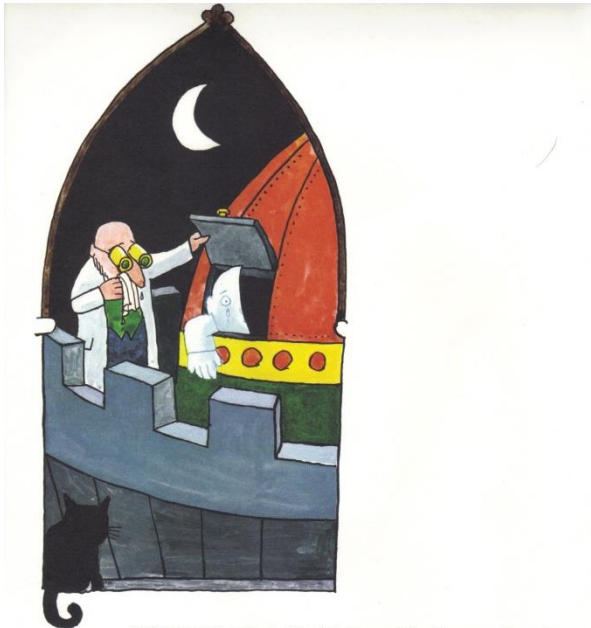


There he was welcomed by a long-forgotten scientist, Doktor Bunsen van der Dunkel. For centuries he had been perfecting a spacecraft to reach the moon.

Now finished, the intricate machine rested on its launch pad in a castle turret. Doktor van der Dunkel had grown too old and too fat to fit into the capsule. He asked his guest to be his first passenger. The Moon Man, who had realized that he could never live peacefully on this planet, agreed to go.



Now finished, the intricate machine rested on its launch pad in a castle turret. Doktor van der Dunkel had grown too old and too fat to fit into the capsule. He asked his guest to be his first passenger. The Moon Man, who had realized that he could never live peacefully on this planet, agreed to go.

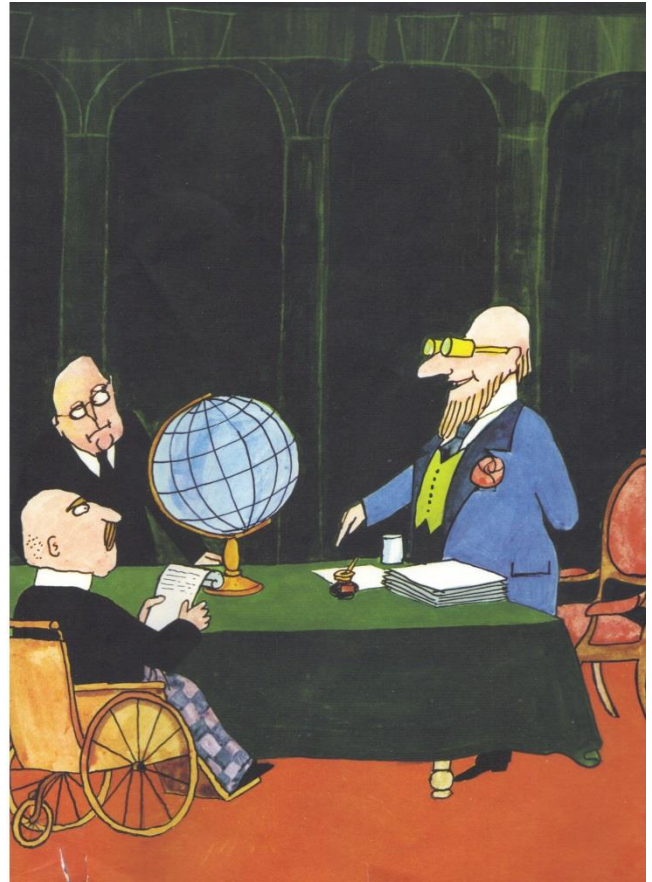
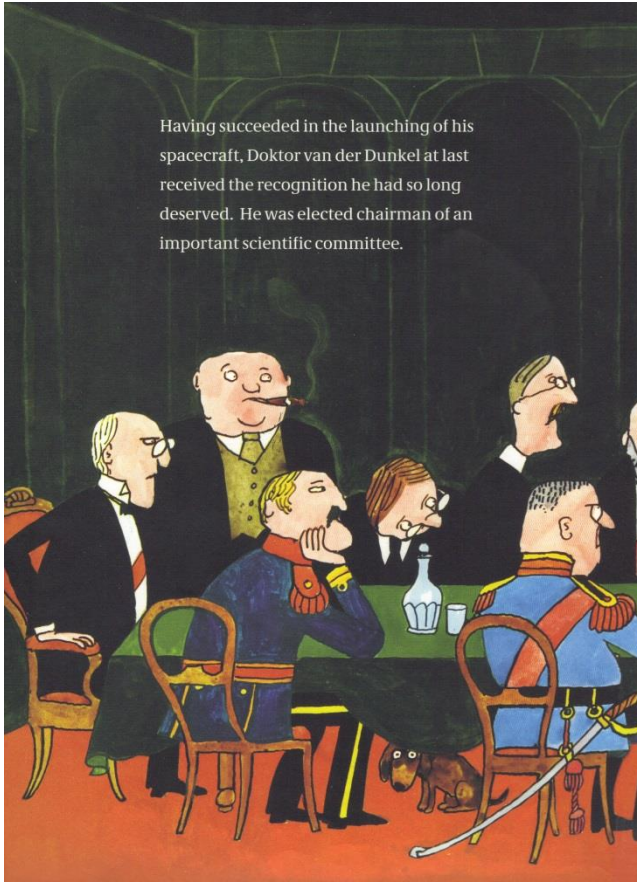


Doktor van der Dunkel decided to wait for the moon to enter its third quarter. "By then the Moon Man will have grown small enough to fit into the capsule," he thought. A few nights later, the Moon Man took leave of his benefactor. With tears in their eyes they bade each other farewell. Then the Moon Man blasted off with a roar of rockets.



Doktor van der Dunkel decided to wait for the moon to enter its third quarter. "By then the Moon Man will have **grown small** enough to fit into the capsule," he thought. A few nights later, the Moon Man took leave of his benefactor. With tears in their eyes they bade each other farewell. Then the Moon Man blasted off with a roar of rockets.

Having succeeded in the launching of his spacecraft, Doktor van der Dunkel at last received the recognition he had so long deserved. He was elected chairman of an important scientific committee.



Having succeeded in the launching of is spacecraft, Doktor van der Dunkel at last received the recognition he had so long deserved. He was elected chairman of an important scientific committee.



Having satisfied his curiosity, the Moon Man never returned to earth and remained ever after curled up in his shimmering seat in space.

Having satisfied his curiosity, the Moon Man never returned to earth and remained ever after curled up in his shimmering seat in space.

“Reading is an Active Sport.”

—Texas Teachers Alternative Certification

December 10, 2013

Today, I went with my Dad to the county clinic. It was a good experience. The county hospital is a teaching/learning hospital—whichever the correct phrase. My Dad was seen by a resident who seemed very knowledgeable. He'll be seen by a geriatric doctor the next time he goes, though. The appointment setters were going to fit him in on last Friday, but we had an ice storm so they set it up for today—and it went well [speaking of “well”—during an ice storm [or whenever temps drop below “freezing”] we have to keep the water “running” to keep the pipes from freezing (and, possibly, “bursting”)]. I believe that I have gotten over the anxiety that I felt concerning his medication. Last night I just turned it completely over to Father and went to bed—and slept. At least, until my brother's smoke alarm went off this morning. That made me spring out of bed. But all is well now. He had a space heater in his room that overheated because the fan inside of it stopped working. He unplugged it and plugged in another that he has [my brother believes in space heaters—he even uses it in the summer-time when the A/C is going]. With the day now nearly behind me, I look forward to tomorrow. I believe it will bring greater things. Joyful things.

There was something that the doctor reminded me of after I told him how we try to get my Dad to do less. He reminded that a body in motion stays in motion. He said that as long my Dad is active and moving, his heart is staying young and functioning at its prime. If he slows down, his body will get used to doing less and will react in a negative way when he tries to get it to do more. So he advised me to not slow my Dad down—“Let him go!”

The doctor asked me about my Dad's memory. I had to admit that his memory is better than mine. It is quite sharp for someone of any age!

I opened the dictionary (Webster's) and I saw these definitions:

ewe \ˈyü, ˈyō\ *n* [ME, fr. OE *ēowu*; akin to OHG *ouwi* ewe, L *ovis* sheep, GK *ois*] (bef. 12c) : the female of the sheep esp. when mature; *also* : the female of various related animals

Ewe \ˈā-, wā, ˈā-, vā\ *n* (1890) : a Kwa [(h)awk(ward)] language of Ghana [Anah G] and Togo [“to go”—as opposed to “dining in”]

ewe-neck—*n* (1820) : a thin neck with a concave arch occurring as a defect in dogs and horses — **ewe-necked** *adj*

ewer \ˈyü-ər, ˈyü(-ə)r\ *n* [ME, fr. AF, fr. OF *evier*, fr. (assumed) VL *aquarium*, fr. L, neut. of *aquarius* of water, fr. *aqua* water—more at ISLAND] (14c) : a vase-shaped pitcher or jug

I was viewing a DVD-ROM on the human body and it mentioned “transcription” and “translation” in regards to DNA.

transcribe \tran(t)s-ˈkrīb\ *vt* **tran-scribed; tran-scrib-ing** [L, *transcribere*, fr. *trans-* + *scribere* to write — more at SCRIBE] (1552) **1 a** : to make a written copy of **b** : to make a copy of (dictated or recorded matter) in longhand or on a typewriter **c** : to paraphrase or summarize in writing **d** : WRITE DOWN, RECORD **2 a** : to represent (speech sounds) by means of phonetic symbols **b** : TRANSLATE **2a c** : to transfer (data) from one recording form to another **d** : to record (as on magnetic tape) for later broadcast **3** : to make a musical transcription of **4** : to broadcast by electrical transcription **5** : to cause (as DNA) to undergo genetic transcription — **tran-scrib-er** *n*

transcription \tran(t)s-ˈkrip-shən [“tion” is equivalent to “shen”]\ *n* (1598) **1** : an act, process, or

instance of transcribing 2 : COPY, TRANSCRIPT: as a : an arrangement of a musical composition for some instrument or voice other than the original b : a phonograph record made esp. for use in radiobroadcasting 3 : the process of constructing a messenger RNA molecule using a DNA molecule as a template with resulting transfer of genetic information to the messenger RNA — compare TRANSLATION 2 — **tran-scrip-tion-al** \-shnəl, -shən-ə\ *adj* — **tran-scrip-tion-al-ly** \-ē\ *adv* — **tran-scrip-tion-ist** \-shə-nəst [“she-nest”] \ *n*

translate \tran(t)s-’lāt, tranz-\ *vb* **trans-lat-ed; trans-lat-ing** [L *translatus* (pp. of *transferre* to transfer, translate), fr. *trans-* + *latus*, pp. of *ferre* to carry—more at TOLERATE, BEAR] *vt* (14c) 1 a : to bear, remove, or change from one place, state, form, or appearance to another : TRANSFER, TRANSFORM <a country boy *translated* to the city> <~ ideas into action> b : to convey to heaven or to a nontemporal condition without death c : to transfer (a bishop) from one **see** to another [imagery of CHESS] 2 a : to turn into one’s own or another language b : to transfer or turn from one set of symbols into another : TRANSCRIBE c (1) : to express in different terms and esp. different words : PARAPHRASE (2) : to express in more comprehensible terms : EXPLAIN, INTERPRET [“interpret” is a mirrored word with a “pre-FIX” [“p” is the anchor or focal point]—i.e. “terp”→ “pret”] 3 : ENRAPTURE 4 : to subject to mathematical translation 5 : to subject (as genetic information) to translation in protein synthesis ~*vi* 1 : to practice translation or make a translation; *also* : to admit of or be adaptable to translation <a word that doesn’t ~ easily> 2 : to **undergo** a translation 3 : LEAD, RESULT—usu. used with *into* <tax cuts ~ into bigger savings> — **trans-lat-abil-i-ty** *n* [Why isn’t “a BILL” two syllables?] — **trans-lat-able** *adj* — **trans-la-tor** \-’lāt-ər\ *n*

translation \tran(t)s-’lā-shən, tranz-\ *n* [ME *translacioun*, fr. MF or L; MF *translation*, fr. L *translation-*, *translatio*, fr. *translatus*, pp.] (14c) 1 : an act, process, or instance of translating: as a : a rendering from language into another; *also* : the product of such a rendering b : a change to a different substance, form, or appearance : **CONVERSION** [from “single”→ binary→ “many”→ **ONE**] c (1) : a transformation of coordinates in which the new axes are parallel to the old ones (2) : **uniform motion of a body in a straight line** 2 : the process of forming a protein molecule at a **ribosomal** site of protein synthesis from information contained in messenger RNA — compare TRANSCRIPTION 3 — **trans-la-tion-al** \-shnəl, -shən-ə\ *adj* [the “e” is “turned” and “raised”]

CONSIDER THE FOLLOWING:

transitory—*adj* [ME *transitorie*, fr. MF *transitoire*, fr. LL *transitorius*, fr. L, of or allowing passage, fr. *transitus*, pp.] (14c) 1 : tending to pass away : not persistent 2 : of brief duration : TEMPORARY *syn* see TRANSIENT — **tran-si-to-ri-ly** *adv* — **tran-si-to-ri-ness** *n*

I don’t really understand all of what I read and saw concerning DNA, but this morning a question came to me that, in my mind, relates to this:

- **How do we each interpret the world around us, if we are the “translators”?**

This question came to me just now:

- **As “transcribers,” how do we “create” the world we **want** to live in?**

[I believe that the answer to this question is: We RECEIVE it! Which for many has been difficult because of our mindset. But the times, they are a-changing!]

I saw something important that relates to my discussion of the DNA imagery in GRACE: The Olympic Games. It's the visual of Solomon's Porch.

porch \ˈpɔ(ə)rʃ, ˈpɒ(ə)rʃ\ *n* [ME *porche*, fr. OF, fr. L *porticus* portico, fr. *porta* gate; akin to L *portus* port — more at FORD] (13c) **1** : a covered entrance to a building usu. with a separate roof : VERANDA **2**
obs : PORTICO

colonnade \,käl-ə-ˈnād [looks like “call a Dan”]\ *n* [F, fr. It *colonnato*, fr. *colonna* column] (1718) : a series of columns set at regular intervals and usu. supporting the base of a roof structure—**col-on-nad-ed** \-ˈnād-əd [the “nay (is) dead”]\ *adj*

colonus \kə-ˈlō-nəs [“cologne us”—i.e. “make us a sweet savor”]\ *n*, *pl* **-ni** \-,nī, -(,)nē\ [L, lit., farmer] (1888) : a free-born serf in the later Roman Empire who could sometimes own property but who was bound to the land and obliged to pay a rent usu. in produce

colony \ˈkäl-ə-nē [“call a knee”]\ *n*, *pl* **-nies** [ME *colonie*, fr. MF & L; MF, fr. L *colonia*, fr. *colonus* farmer, *colonus*, fr. *colere* to cultivate — more at WHEEL] (14c)

I would ask that you examine the definitions for **1-2court** :

1court

noun, often attributive \ˈkɔrt\

: a formal legal meeting in which evidence about crimes, disagreements, etc., is presented to a judge and often a jury so that decisions can be made according to the law

: a place where legal cases are heard

: an official group of people (such as a judge and jury) who listen to evidence and make decisions about legal cases

Full Definition of **COURT**

1 a : the residence or establishment of a sovereign or similar dignitary **b** : a sovereign's formal assembly of **councillors** and officers **c** : the sovereign and officers and advisers who are the governing power **d** : the family and retinue of a sovereign **e** : a reception held by a sovereign **2 a (1)** : a manor house or large building surrounded by usually **enclosed** grounds (2) : **MOTEL** **b** : an open space enclosed wholly or partly by buildings or circumscribed [**variant of “circumcised”**] by a single building **c** : a quadrangular space walled or marked off for playing one of various games with a ball (as lawn tennis, handball, or basketball); *also* : a division of such a court **d** : a wide alley with only one opening onto a street **3 a** : an official assembly for the transaction of judicial business **b** : a session of such a court <*court* is now adjourned> **c** : a place (as a chamber) for the administration of justice **d** : a judge or judges in session; *also* : a faculty or agency of judgment or evaluation <rest our case in the *court* of world opinion — L. H. Marks> **4 a** : an assembly or board with legislative or administrative powers **b** : **PARLIAMENT**, **LEGISLATURE** **5** : conduct or attention intended to win favor or dispel hostility : **HOMAGE** <pay *court* to the king>

Examples of **COURT**

1. *Court* is now in session.
2. *Court* is adjourned for the day.
3. There was a large group of protesters outside the *court*.
4. a lawyer who has appeared in *courts* around the country
5. The case is before the state's highest *court*.
6. She's a judge on an appellate *court*.

7. The prosecution has new evidence to submit to the *court*.
8. Please explain to the *court* what happened that night.
9. The *court* ruled the law unconstitutional.
10. The *court* reversed the lower court's decision.

Origin of **COURT**

Middle English, from Anglo-French *curt, court*, from Latin *cohort-, cohors* enclosure, group, retinue, cohort, from *co-* + *-hort-, -hors* (akin to *hortus* garden) — more at [YARD](#)

First Known Use: 12th century

Related to **COURT**

Synonyms [PALACE](#)

Related Words [CASTLE](#), [CHÂTEAU](#), [ESTATE](#), [MANSION](#), [VILLA](#); [ALCAZAR](#), [SERAGLIO](#)

Rhymes with **COURT**

[BORT](#), [FORT](#), [FORTE](#), [MORT](#), [ORT](#), [PORT](#), [PORTE](#), [QUART](#), [SHORT](#), [SKORT](#), [SNORT](#), [SORT](#), [SPORT](#), [SWART](#), [THWART](#), [TORT](#), [TORTE](#), [WART](#), [WORT](#)

2court

verb

: to act in a way that shows that you want or intend to get married

of an animal : to perform the actions that lead to sexual activity

: to give a lot of attention and praise to (someone) in order to get approval, support, etc.

Full Definition of **COURT**

transitive verb

1 a : to seek to gain or achieve <*court* power> **b** (1) : [ALLURE](#), [TEMPT](#) (2) : to act so as to invite or provoke <*courts* disaster> **2 a** : to seek the affections of; *especially* : to seek to win a pledge of marriage from **b** *of an animal* : to perform actions in order to attract for mating <a male bird *courting* a female> **3 a** : to seek to attract (as by solicitous attention or offers of advantages) <college teams *courting* high school basketball stars> **b** : to seek an alliance with

intransitive verb

1 : to engage in social activities leading to engagement and marriage **2** *of an animal* : to engage in activity leading to mating

Examples of **COURT**

1. The couple *courted* for two years before marrying.
2. He was *courting* his college sweetheart.
3. a pair of robins *courting*
4. The male will sometimes *court* the female for hours.
5. college teams *courting* high school basketball stars
6. The speech was clearly intended to *court* middle-class voters.

First Known Use of **COURT**

1567

Related to *COURT*

Synonyms

ASK (FOR), FLIRT (WITH), INVITE, WOO, look for, go steady, keep company, make love

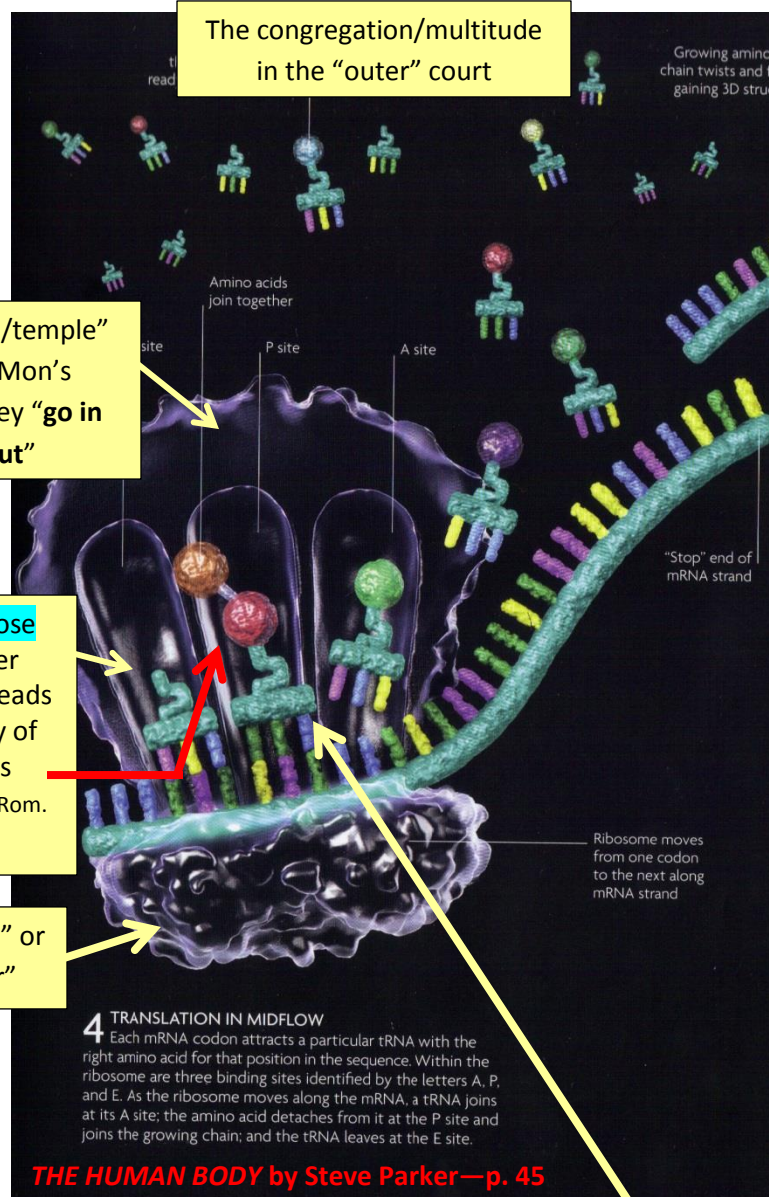
Related Words

ANGLE (FOR), FISH (FOR); HUNT, SEARCH, SEEK; PROVOKE, TEMPT

Where fools "russian"

"After this [John 4:46-54] there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In

these lay a great multitude of **impotent folk, of blind, halt, withered, waiting** for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus **saw** him **lie**, and knew that he had been now a long time **in that case**, he **saith** ["**faith**"] unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: **but while I am coming, another steppeth down before me**. Jesus **saith** unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore **said** ["**aid/aide**"] unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him [**verb before "now"**], What man is that which **said** unto thee, Take up thy bed, and walk? And he that was healed **wist** not who it was: for Jesus had **conveyed himself** away, a multitude being in that place. Afterward Jesus **findeth** him in the temple, and **said** unto him, Behold, thou art made whole: sin no more, lest a worse thing come **unto** thee. The man departed, and told the Jews that it was Jesus, which had made him whole."—John 5:1-15 (**COMPARE John 9:1-41**)



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

December 11, 2013

I want to revisit **December 6, 2013** (p. 622). There was something I neglected to place in it.

When Jesus got “in” the boat, He “rocked” it. Counter-weight had to be provided to keep the boat from “tipping” over. To balance the boat “they” had to lean away from Him as if being repelled by the very thing they desired to have in the boat “with” them. [...shying away as though they (or He) were “Leprous” (added 1/29/2014)]

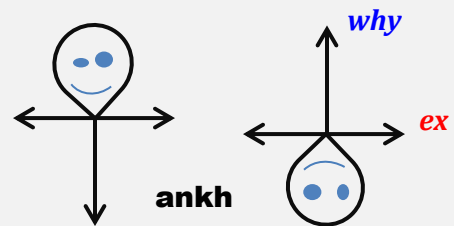
I neglected to place the definition of “ballast”:

ballast \ˈbɑl-əst\ *n* [prob. fr. LG; perh. akin to OE *bær* bare & to OE *hlæst* load, *hladan* to load — more at LADE] (1530) **1** : a heavy substance used to improve the stability and control the draft of a ship or the **ascent of a balloon** **2** : something that gives stability (as in character or conduct) **3** : gravel or broken stone laid in a railroad bed or used in making concrete **4** : a device used to provide the starting voltage or to stabilize the current in a circuit (as of a fluorescent lamp) — **in ballast** *of a ship* : having only ballast for a load

It goes hand-in-hand with the **December 7, 2013** (p. 624) image of the “ankh”:

He could have slept but it was worry and doubt on His mind that kept Him awake—the “what if” [**LIFE**] questions on His mind. “Faith” put Him to sleep, but “doubt” woke Him up—His “anch(or) -**scious**” thoughts.

Anxious → “**ankh** sh-h-h us”
→ “anch(or) sh-h-h us”



**“A cheerful heart is good medicine,
but a crushed spirit dries up the bones.”**

—Proverbs 17:22 (NIV)

In high school, I had a friend [and, yes, she was a “friend”] whose ignorance amazed me. Not intellectual ignorance—social. She was schooled in a multi-cultural environment, but learned absolutely “nothing” from it. She still held to her racist/prejudice views of other ethnicities. It was as if she lived with blinders on. Her view of the races was so engrained that despite daily witnessing the contrary of what she was taught at home, she continued to adhere to them. She wasn’t unkind or mean to anyone—just “sure” of what she believed she “knew.” I can recall a conversation we had about “mourning.” She didn’t believe that “black” people mourned the loss of a loved one with tears. She believed us incapable of crying. In her mind, everything for us was a “party” [perhaps, all she could see was our “You can knock us down, but not out”

Mark 1 (KJV)

- ¹ The beginning of the gospel of Jesus Christ, the Son of God;
- ² As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- ³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- ⁴ John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- ⁵ And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. [cf. 1 Cor. 10:1-5]
- ⁶ And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
- ⁷ And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
- ⁸ I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
- ⁹ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- ¹⁰ And **straightway** coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- ¹¹ And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
- ¹² And immediately the spirit driveth him into the wilderness.
- ¹³ And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
- ¹⁴ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
- ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- ¹⁶ Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers [Why this word? Why not "fishermen"? What other meanings of "fish" or what other same-sound-word could this be hinting at?].
- ¹⁷ And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- ¹⁸ And **straightway** they **forsook** their nets, and followed him.
- ¹⁹ And when he had gone a little farther **thence**, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- ²⁰ And **straightway** he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
- ²¹ And they went into Capernaum; and **straightway** on the sabbath day he entered into the synagogue, and taught.
- ²² And they were astonished at his doctrine: for he taught them as **one that had authority, and not as the scribes**.
- ²³ And there was in their synagogue a man with an unclean spirit; and he cried out,
- ²⁴ Saying, **Let us alone** [NOT "leave" us alone]; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
- ²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.
- ²⁶ And when the unclean spirit had **torn him**, and cried with a loud voice, he came out of him.

²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.

²⁹ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

³⁰ But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

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.

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 to him, and saying unto him, If thou wilt, thou canst make me clean.

⁴¹ And Jesus, moved with compassion, 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.

“Weird Plurals”—This article is from **ASK the EDITOR at *Merriam-Webster.com***

English is a mongrel of other language. It began life as a hard-nose Germanic dialect, was overrun by French-speaking Normans, had a thing for Latin and Greek borrowings, collected whatever linguistic crumbs fell out of merchant-classes coats, picked-up house, moved across a few oceans, eavesdropped on the natives, settled-down and invited its poor European and Eastern cousins to live with it, and then learned how to use a computer. You can't expect a language that's been that well-travelled to be regular. "Goose" and "moose" are perfect examples of English's take what it can from wherever it can history. "Goose" is word that dates back about a 1,000 years to the Old English "gōs." And in Old English, the plural of "gōs" was "gēs." Both the singular and plural forms were taken into Middle English and are preserved in Modern English as "goose" and "geese." "Moose," on

the other hand, is a relatively recent addition to the language. It's about 400 years old, and is borrowed directly from Algonquian, a North American native language that has no resemblance to Old English. Why would we give "moose" the Old English plural "meese"? Well, we wouldn't. Because by the time "moose" came into English, we made plurals by adding an "s" or "es" to the ends of nouns. So then, why is the plural of "moose" "moose"? Because in English, we tend to use the same singular form as the plural when talking about "game" animals—like "deer" and "elk." The final "s" in "mooses" got **dropped** and...Voila!...two moose. English is a dynamic, changing critter. And contrary to what some people may think, it always has been. Those irregular plurals are evidence of the richness of our profligate, weird language.

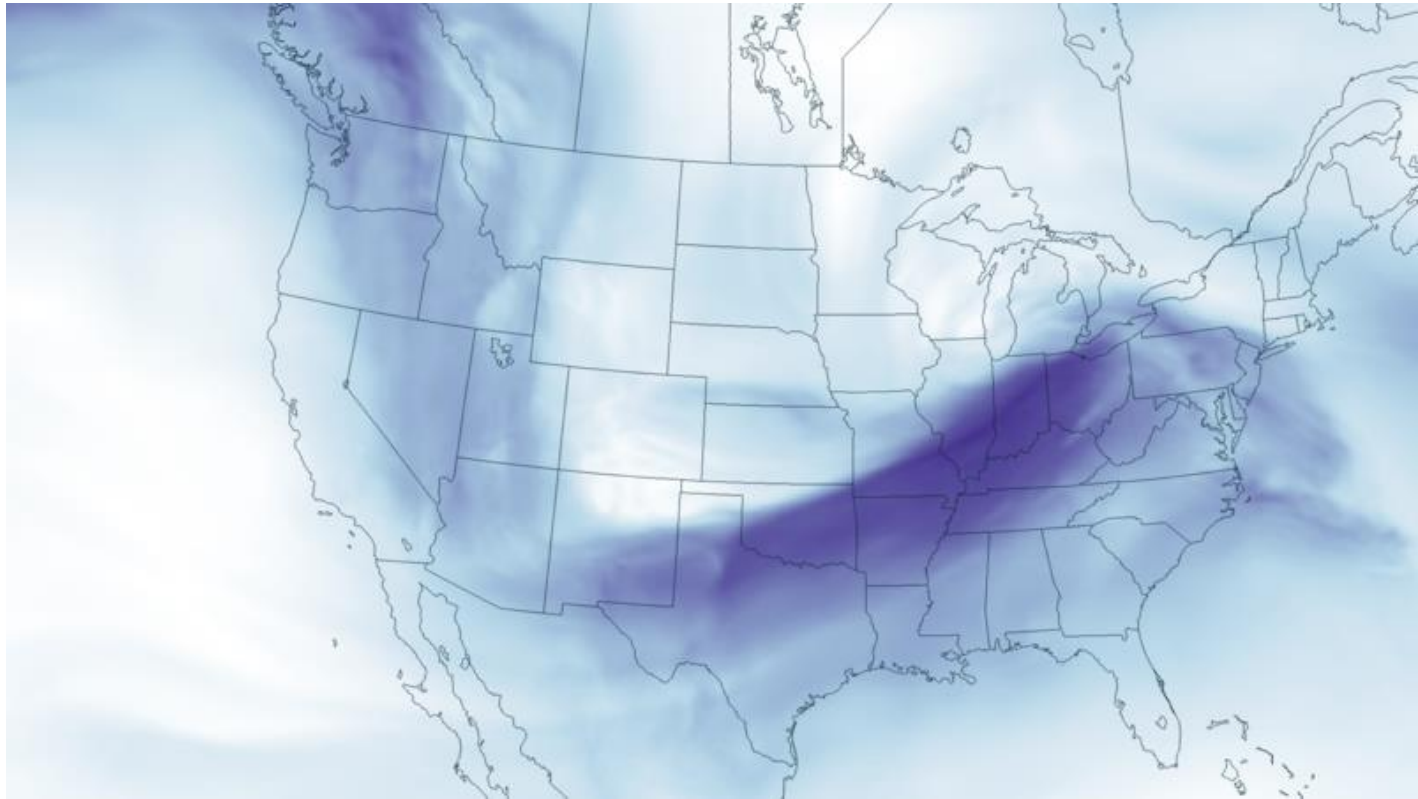
"A" and "An" are called "**indefinite**" articles.

NOTE the letters on a keyboard that are typed with the left hand and which are typed with the right.

When I first eyed the image below, I immediately saw what looks like the image of a serpent's head and "neck" on the "right"-side of the image. If you look closely, you will see the head of a "king" snake coming "down"—"bathed" in darkness and fire. I was reminded of it when I saw the "**jet stream**."



The Jet Stream is akin to the Draconic traverse



Size of this preview: [800 × 450 pixels](#). Other resolutions: [320 × 180 pixels](#) | [640 × 360 pixels](#) | [1,024 × 576 pixels](#) | [1,280 × 720 pixels](#) | [1,920 × 1,080 pixels](#).

[Original file](#) (1,920 × 1,080 pixels, file size: 504 KB, MIME type: image/png)

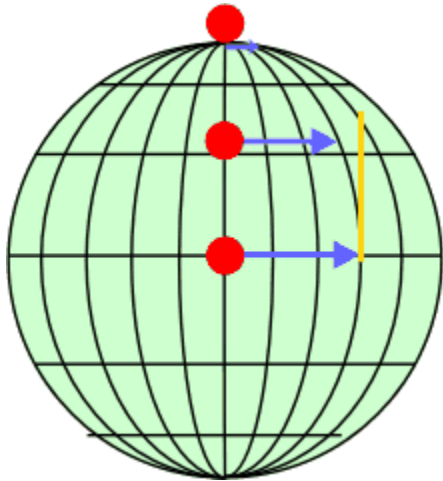
Description **English:** The severe weather outbreak predicted by NOAA for March 2 is partially due to a dip in the jet stream, bringing cold air from Canada to mix with warm, moist air from the Gulf of Mexico. Where these two differing air masses meet is often an area of severe weather, hail, winds, and even tornadoes. The position of the jet stream can be clearly seen in this image of wind speed at 500 millibars (18,000 feet) in the atmosphere, taken from output from the NOAA North American Model for March 2, 2012 at 7pm EST.

Date 2 March 2012

Source <http://www.nnvl.noaa.gov/MediaDetail2.php?MediaID=1002&MediaTypeID=1>

Author NOAA Storm Prediction Center, North American Model, NNVL

The Jet Stream



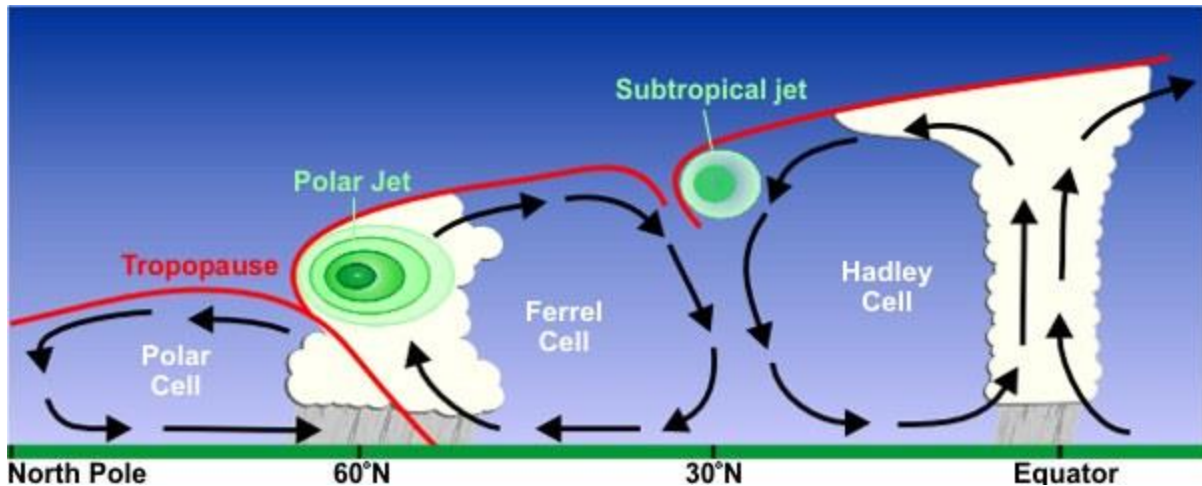
Jet streams are relatively narrow bands of strong wind in the upper levels of the atmosphere. The winds blow from west to east in jet streams but the flow often shifts to the north and south. Jet streams follow the boundaries between hot and cold air. Since these hot and cold air boundaries are most pronounced in winter, jet streams are the strongest for both the northern and southern hemisphere winters.

Why do the jet stream winds blow from west to east? Recall from the previous section what the global wind patterns would be like if the earth was not rotating. (The warm air rising at the equator will move toward both poles.) We saw that the earth's rotation divided this circulation into three cells. The earth's rotation is responsible for the jet stream as well.

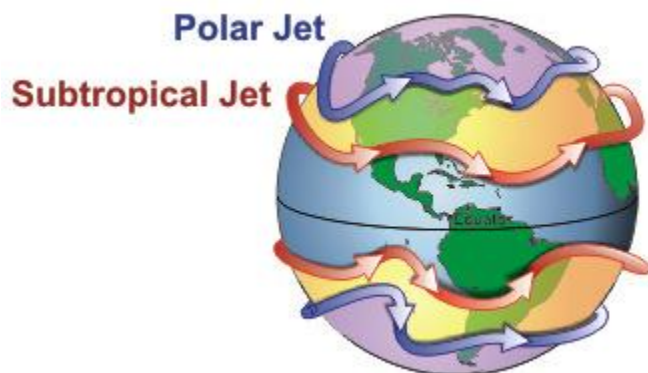
The motion of the air is not directly north and south but is affected by the momentum the air has as it moves away from the equator. The reason has to do with momentum and how fast a location on or above the Earth moves relative to the Earth's axis.

Your speed relative to the Earth's axis depends on your location. Someone standing on the equator is moving much faster than someone standing on a 45° latitude line. In the graphic (above right) the person at the position on the equator arrives at the yellow line sooner than the other two. Someone standing on a pole is not moving at all (except that he or she would be slowly spinning). The speed of the rotation is great enough to cause you to weigh one pound less at the equator than you would at the north or south pole.

The momentum the air has as it travels around the earth is conserved, which means as the air that's over the equator starts moving toward one of the poles, it keeps its eastward motion constant. The Earth below the air, however, moves slower as that air travels toward the poles. The result is that the air moves faster and faster in an easterly direction (relative to the Earth's surface below) the farther it moves from the equator.

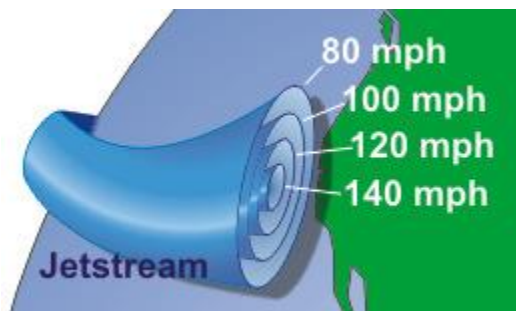


In addition, with the three-cell circulations mentioned previously, the regions around 30° N/S and 50°-60° N/S are areas where temperature changes are the greatest. As the difference in temperature between the two locations increase, the strength of the wind increases. Therefore, the regions around 30° N/S and 50°-60° N/S are also regions where the wind, in the upper atmosphere, is the strongest.



The 50°-60° N/S region is where the **polar jet** located with the **subtropical jet** located around 30°N. Jet streams vary in height of four to eight miles and can reach speeds of more than 275 mph (239 kts / 442 kp/h).

The actual appearance of jet streams result from the complex interaction between many variables - such as the location of high and low pressure systems, warm and cold air, and seasonal changes. They meander around the globe, dipping and rising in altitude/latitude, splitting at times and forming eddies, and even disappearing altogether to appear somewhere else.



Jet streams also "follow the sun" in that as the sun's elevation increases each day in the spring, the average latitude of the jet stream shifts poleward. (By Summer in the Northern Hemisphere, it is typically found near the U.S. Canadian border.) As Autumn approaches and the sun's elevation decreases, the jet stream's average latitude moves toward the equator.

Also, the jet stream is often indicated by a line on maps and by television meteorologist. The line generally points to the location of the strongest wind. Jet streams are typically wider and not as distinct but a region where the wind increase toward a core of strongest wind.

One way of visualizing this is to consider a river. The river's current is generally the strongest in the center with decreasing strength as one approaches the river's bank. It can be said that jet streams are "rivers of air".

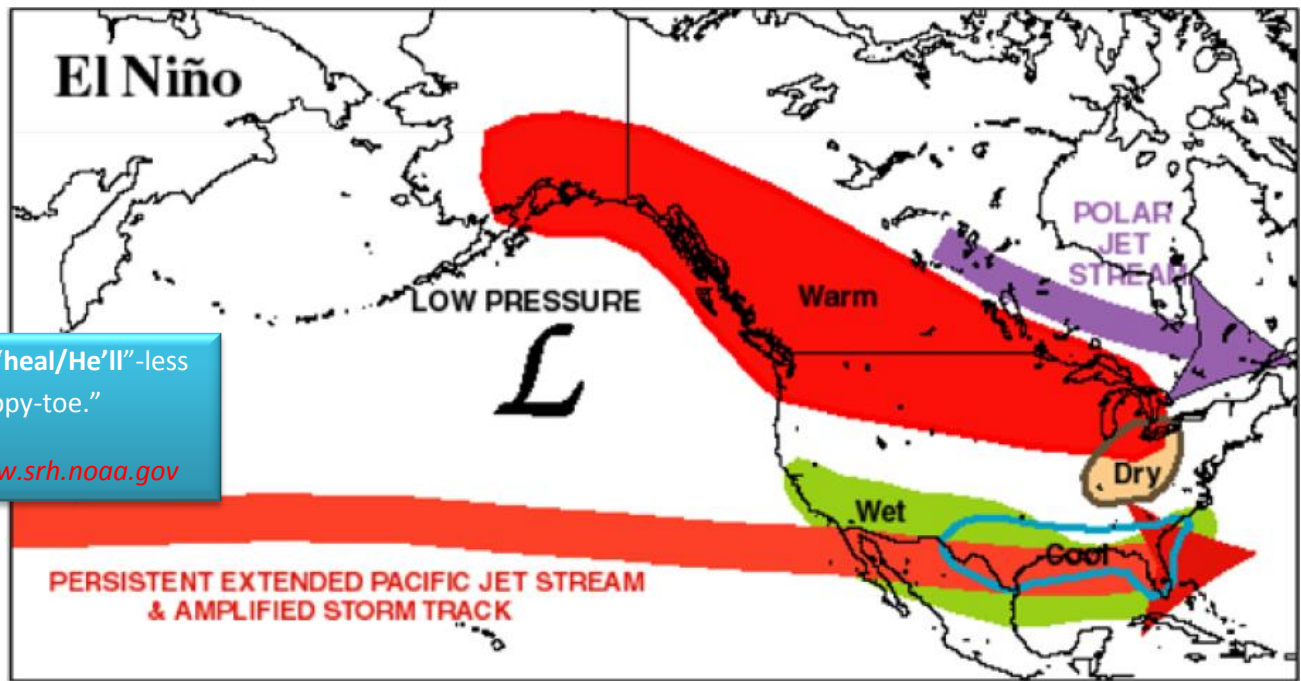
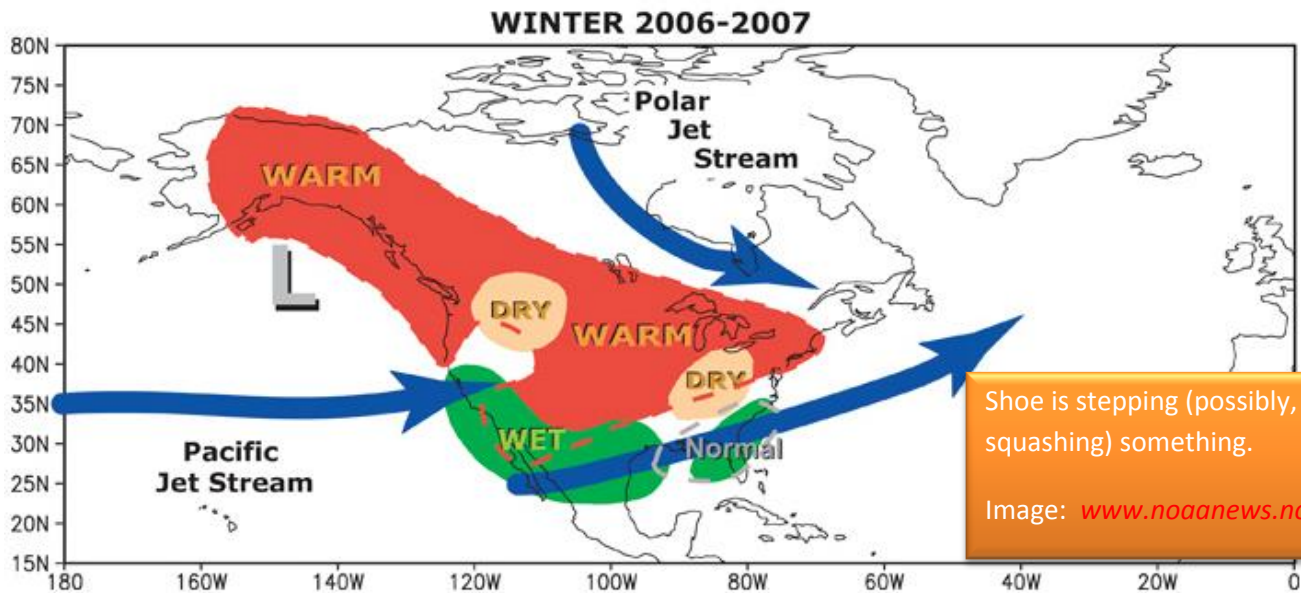
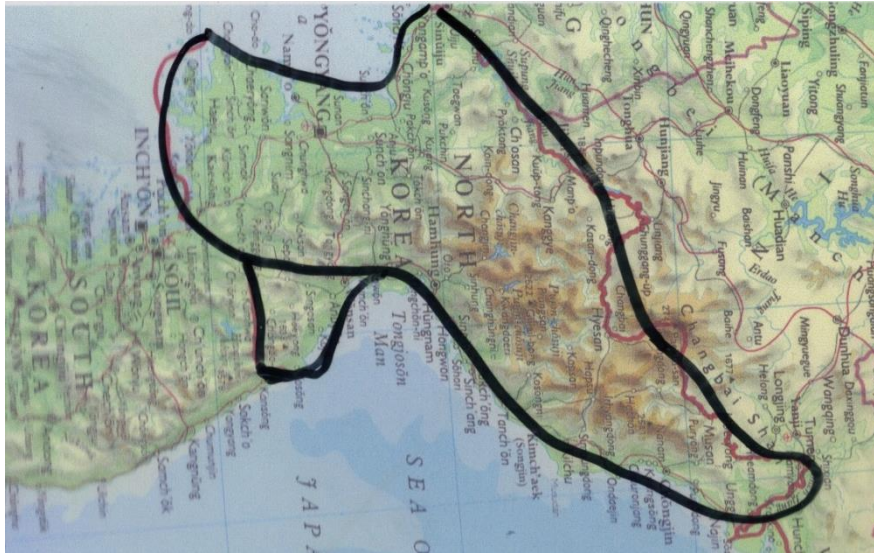


Image of a "heal/He'll"-less shoe on "tippy-toe."
 Image: www.srh.noaa.gov



Shoe is stepping (possibly, ["Sigh"]-squashing) something.
 Image: www.noaanews.noaa.gov

COMPARE to North Korea:



Although I didn't trace perfectly along the lines, the shoe that is North Korea is "ruffled." It is on its "tippy toes" like the feet of an "Aleph"-ant. The "He'll" is "razed."

COMPARE to the city of Evansville, Indiana.

And Evansville, Indiana:



There is a lot of **elephant** and **ballerina** imagery—especially, that relates to their "feet" or "shoes (shew)." I don't understand it all, I simply see it. I know that it goes back to 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." Preachers tend to lend a "negative" meaning to this verse. But I believe that it isn't "negative" at all. Perhaps, understanding "feet" and "shoes" will lend greater understanding to this text and the imagery it is conveying—"un" covering the true meaning. "Nothing" is ever what it "seems"!

While I was on the internet, I saw the following article. It “interrupts” my thoughts on the JET STREAM. I didn’t pay attention to that fact until today (12/24/2013).

“People’s vocabulary’s shrunk as words vanish.” —Alan Franklin

I saw the following article online and thought the words would be helpful:

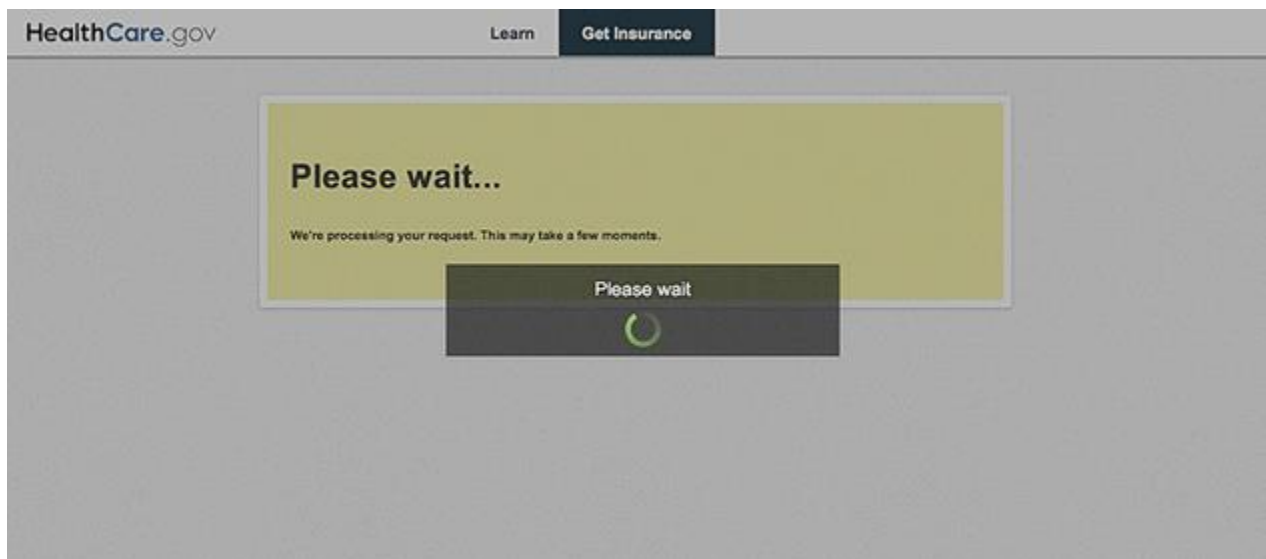


15 Words and Phrases We Should Retire in 2013

By Rick Newman— Wed, Dec 11, 2013 11:29 AM EST

A brief defense of the word “twerk”: This lascivious dance move had a place in the world before [Miley Cyrus made it ubiquitous](#) in 2013. Plus, it sort of makes you giggle when you say or hear it.

But many other words have outlived their usefulness or simply gone flat[-“lined”] from overuse during the past year. Here’s our list of 15 words or phrases we ought to leave behind in 2014:



Online Waiting Room

Online waiting room. Who else but the government could push technology backward by 50 years by pairing a 20th-century inefficiency with the Internet? For those who haven’t had the pleasure, the online waiting room is where you “hang out” while waiting for [Healthcare.gov](#), the troubled Obamacare website, to work through its backlog and get to your request. Earth to Washington: The whole purpose of the Internet is to **eliminate waiting around** [“eliminate” **patience**].

Taper. For those who haven't been tapered to death yet, "taper" is what the Federal Reserve is expected to do when it finally begins to wind down the easy-money policy known as quantitative easing. It can't happen soon enough. In 2013 we've had a grueling overdose of taper talk, along with taper tantrums, taper tigers, the [age of tapering](#), Septaper and Octaper (which came and went without any tapering), Dectaper and, I kid you not, [Lethal Taper III](#). The Fed and its chairman, Ben Bernanke, should taper this very minute if only to put us all out of our misery.

Huge. Note to the headline writers at BuzzFeed, BusinessInsider, Upworthy and other sites we otherwise love: "Huge" is supposed to mean really large, not somewhat interesting. It doesn't make it huger if it's "[ridiculously huge](#)," "[Huge!](#)" or even "[HUGE](#)."

___ is the new ___. If you're preparing for retirement, 75 is the new 65. If you're considering getting pregnant, 45 is the new 25. If you love comfort food, sushi is the new bacon. If you're chronically unhealthy, sitting is the new smoking. And if you're a cliché factory, this construct is the new "as if."

YOLO. The only thing new about this is the acronym. People have probably been saying "you only live once" since the first person died and the survivors realized their days were numbered. Now if somebody discovers that YOLT, that would be news.

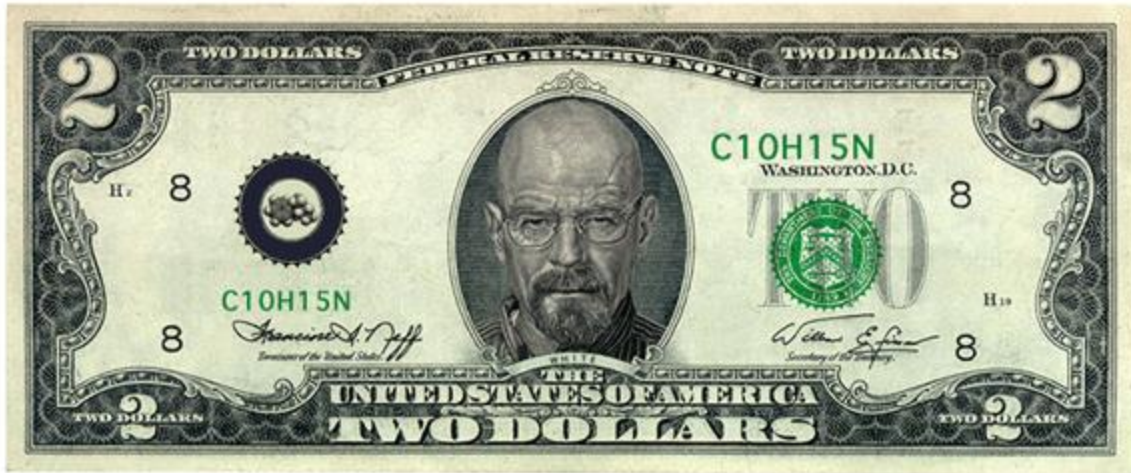
The ___ Cliff. The year got off to a good start when we averted "the fiscal cliff," which at the time seemed like the worst metaphor in the history of government. But now we're facing "the dairy cliff," which is so much worse, metaphorically, that it's like going off two or three cliffs all at once. The dairy cliff will arrive (or we will arrive at it) if Congress fails to pass a new farm bill and ancient statutes kick in, which, through the mysteries of government, would somehow raise milk prices to \$7 or \$8 per gallon. At that point, the nation's cows will fling themselves over a cliff, or something like that.

Bromance

Bromance. We get it: Two guys can dig each other without it crossing a romantic barrier. So let's let men such as Pimco founder Bill Gross express admiration for guys like investing legend Jack Bogle without [tacking on this tired term](#). Please.

Intel. The Edward Snowden leaks on supersecret National Security Agency programs have made everybody an expert on intelligence. Sorry, that's intel. Yeah, that's how spies really talk.

Man_____. Mancation, mancession, mancandle, mansplaining, mancave. Man, we're sick of these. (With one exception — manopause, which somehow seems [timeless](#).)



Breaking Bad Economy

“Breaking Bad.” The show was great but the attempted tie-ins were terrible. Do we really have a [“breaking bad economy?”](#) Is there actually [a connection between Breaking Bad and Obamacare?](#) A [breaking-bad farm bill!](#)? You’ve got to be kidding.

Sequester. It used to mean **putting something into isolation**. In 2013, it meant Congress can't do its job so it **closes its eyes and blindly takes an axe to the entire federal budget**. Let's hope an actual negotiated budget deal in Washington ends the need for a sequester and its more-ominous sounding sibling, "sequestration."

Gamification. Learning is now supposed to be fun, so instructors are looking for new ways to make education more like a video game. Once you enter the real world, just hope your boss doesn't prefer war metaphors, because **warriors tend to slaughter gamers**.



Bubble

Bubble. There's a housing bubble, a stock-market bubble, a tech bubble, a bitcoin bubble. Or not. One thing that exists for sure is a bubble bubble. Time to pop it.

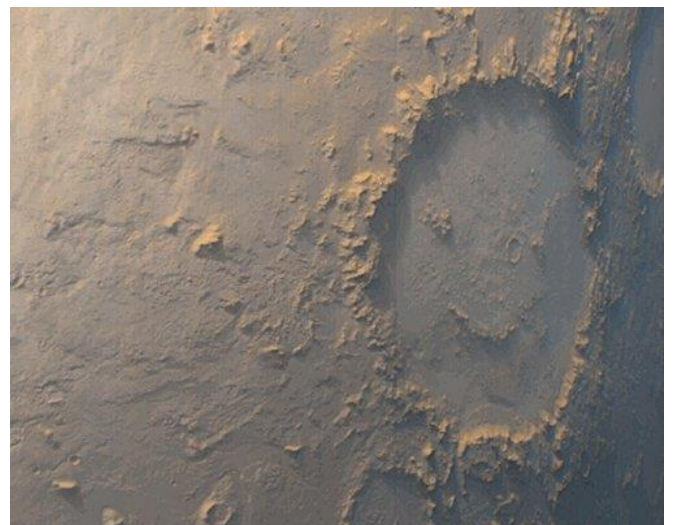
Social business. It's the worst kind of social, and perhaps the worst kind of business, too. This term, of course, doesn't refer to parties hosted by your employer but to the urgent need for corporations to have a social-media strategy. Because we all want to friend IBM.

New normal. People: Once the new normal has been in place for several years, it's not new anymore. It's just normal. An important corollary: The "new abnormal" is neither of those things, once everybody starts to use the phrase. Of course, there's always hope that in 2014 we'll encounter a new and improved new normal (or abnormal).

(With thanks to [@AaronTask](#), [@RebeccaStropoli](#), [@LisaScherzer](#), [@AMPressman](#), [@MichaelSantoli](#), [@PPearlman](#), [@NicholsNYC](#), [@MandiWoodruff](#) and [@LaurenLyster](#).)

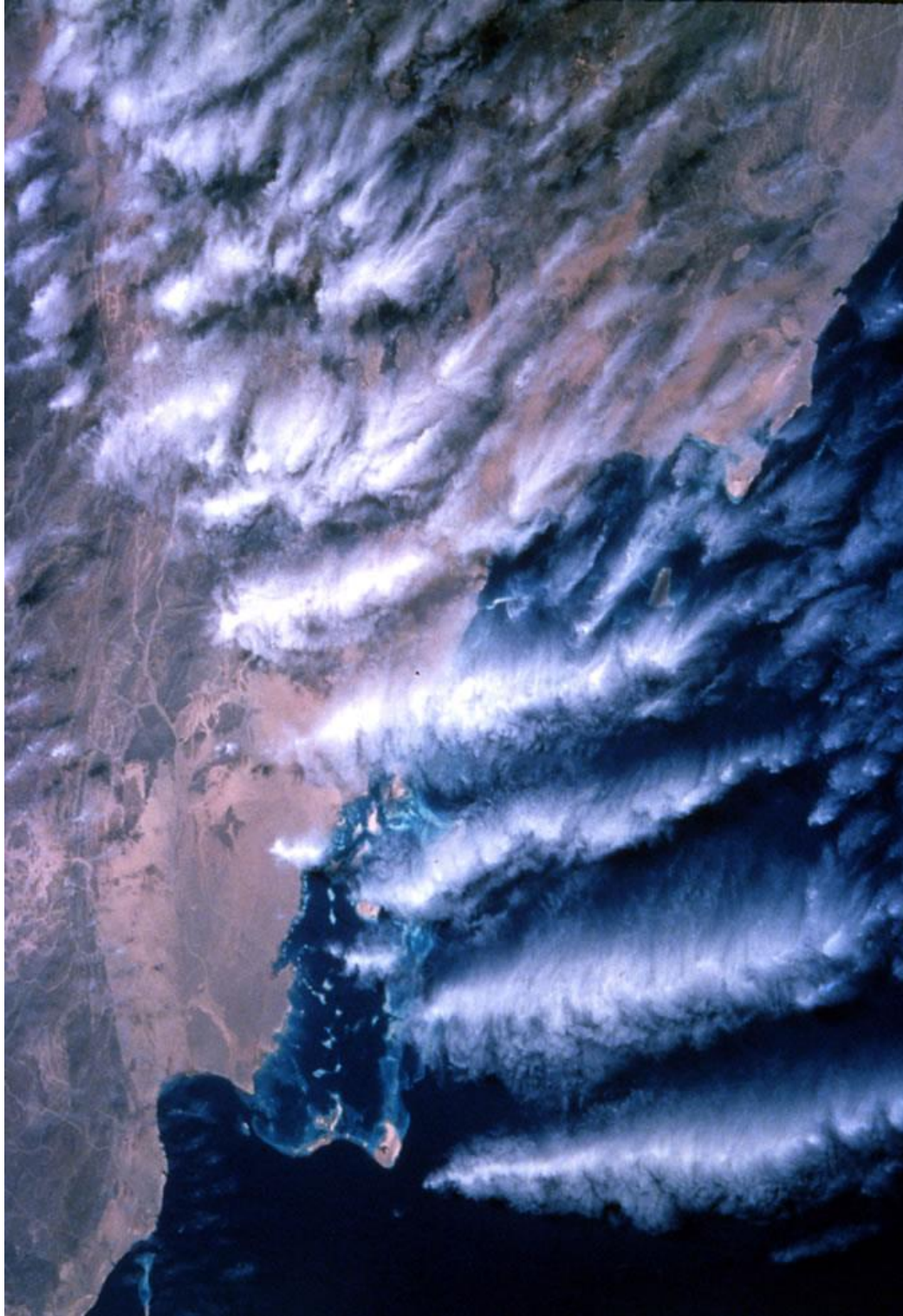
Rick Newman's latest book is [Rebounders: How Winners Pivot From Setback To Success](#). Follow him on Twitter: [@rickjnewman](#).

During our past cold "spell," I saw on one of our local weather broadcasts, a low pressure image of the "jet" **stream** across the U.S. that reminded me of a smiley face. I tried to duplicate below the image I saw by drawing in the jet stream (I added the imagery of "eyewear"):



The white circles indicate where the eyes are. It reminded me of the "martian" happy face.

The low pressure image of the jet stream looks like a smiley face



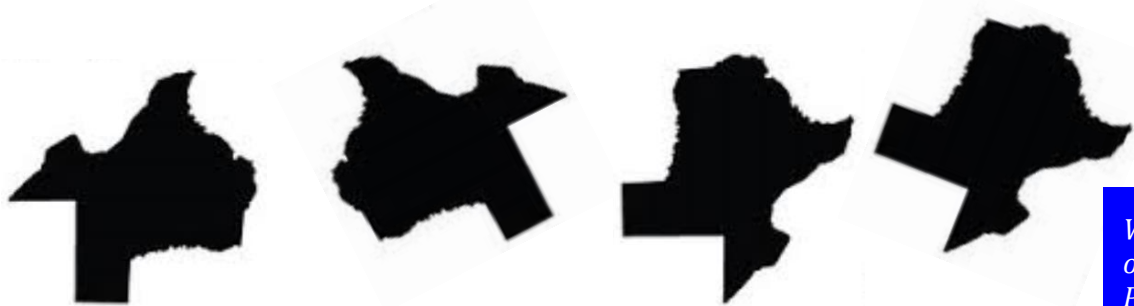
12. Jet Stream Cirrus, Saudi Arabia

This series of cirrus clouds are known as “roll clouds” because they are sculpted into tight rolls by air currents from the jet stream over Saudi Arabia and the Red Sea. The crest-to-crest spacing of the cloud bands can be used to calculate the velocity of the jet stream. (This is a close, almost vertical shot of the cloud band in [slide #2](#).)

STS 41-C, April 1984. Picture #13-32-1159.

“Not all those who wander are lost. Explore Middle-Earth in Chrome.”—GOOGLE

I have always had this feeling that there was more to the “shape” of the state of Texas than what I had already perceived [I mentioned in the “main document” that the shape of Texas reminded me of a boat turned upside-down—I more recently realized that the boat is a “ya’ll [yaw]—see picture below, definition on page 255—knowledge of “yawls” would lend understanding to the imagery]”. And I believe that there still is more to it. But right now, I can see something different from what I saw before:



“Turned on its head” the state of Texas looks like “a mountain” and “a mole hill.” www.clipartof.com

A “saddle”

Silhouette of a dog’s head with a pig’s snout—ears are “down” and collar around lower neck

An “anthill”

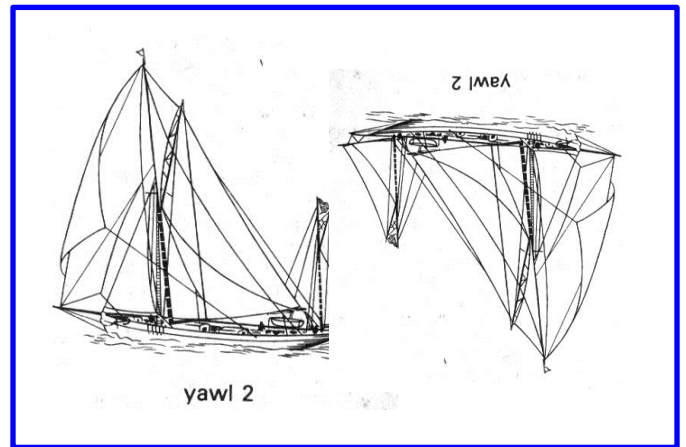
What does it “mean” or calculate if the Pyramids of Giza are placed in the 90° corner of Texas to complete the picture?



123rf.com



www.clker.com

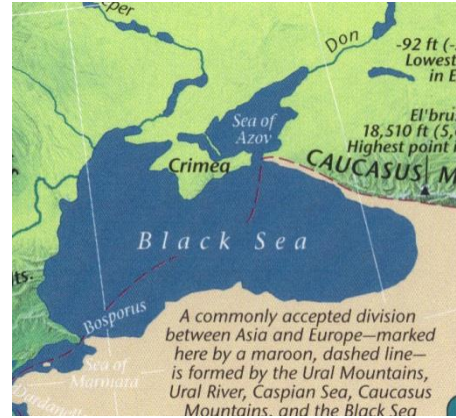
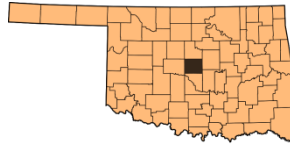


FRAME it! The first image is of hands that imitate a “gun”—they are all “facing” fore-“ward”; the second image are the “back”-side of hands; the third image contrasts “nothing” into “living-color”; the fourth image is “Whatever I imagine, I will see!” in front of a “blank” canvas.

Compare this hand to the Sea of Azov above “crime A”:
www.zazzle.com



(cf. Jug 7:6) COMPARE the state of Oklahoma to these images. The pointing hand and the dipper are the same imagery.



National Geographic Student Atlas of the World

The Black Sea resembles a high-top “sneaker” 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)). The eastern end of the Black Sea (the toe) resembles the “tip” of a “great” thumb.

December 13, 2013

My Dad has a speech problem. I don’t know if it is the result of nearly having a stroke several years ago or his **refusing** (back in the 1960’s) to have his tonsils removed when they should have been. Or, it could be the result of a combination of both. In any case, it is difficult for most people to understand all that he says. But that doesn’t stop “him” from talking. He loves to tell a tale. His speech impediment does not discourage him in any way from speaking. In his mind, he is speaking plainly—so what’s **your** problem in hearing?

My Dad is a very independent 81-year-old. Part of that independence is shown by him doing his own laundry. We try to get him to let us do it, but he insists upon “doing it himself.” He thinks it’s a **waste of time** to “separate” [sep par rate] the colors. He throws **all** of his clothes in the wash at one time—the colors with the whites. He’s not bothered by a blue-gray tinted T-shirt. It matters not to him that it has faded because bottom-line—**it’s clean!**

“Let the chips fall where they may.” Or “Let the chips lie where they fall.”

I find it difficult [better said—“exhausting”] living my life according to someone else’s pre-set schedule—“Be here at this time. Be **there** at that time.” I prefer a more free-spirited, laid-backed approach—“I’ll be **there** when I get **there**.” Why bother with times, seasons, or schedules? Things tend to “wash” themselves **out**—eventually. [Personally speaking, I like having a schedule at times. I need to know “when” to prepare for something. I don’t care to do everything “on the fly.” A schedule is necessary to get things done and **done right**.]

Some of us have gotten so use to “doing battle”—which is the “tearing/pulling down” process—we have forgotten “how” to build back up—which requires “cooperation” of all.

I was just thinking about the Ethiopian Jews. I was reading something sent to me by Jonathan Bernis of Jewish Voice Ministries. In it he said that there are Jews in Ethiopia who are the poorest of the poor and, in a word, they are rejected by their fellow Jewish brethren in Israel because they were forced generations ago to convert to Christianity. They have been denied the right of “ə-lee-ah” [I don’t know how to spell it, only

pronounce it]—the right to journey home to the “promiseland.” Many in Ethiopia abandoned homes and lives for the chance of leaving—but were denied—rejected, not because they were not of the same heritage, but because their “believing” had been “altered.” According to the officials in Israel, they did not “believe” right. So they were forced to stay behind after having given up (surrendered) all. Now they live in abject poverty—looked upon by their fellow Ethiopians as the refuse of the earth—abandoned, despised, rejected (twice over), and “left behind.”

- What “group” do you look down upon and consider as being “less than”? We all see someone that way, so be honest with yourself. Only the “self-righteous” and the “child” would say that they don’t look down upon anyone—the self-righteous would say it out of “denial” and their own sense of “perfection”; but the child would say it out of “innocence” and “purity” of “mined” **[he hasn’t learned to “ration” the value of others]**.

SOME MORE “WORD” IMAGERY:

“**hilarious**”:

hill	us
lair	e

Death → the D.A./theDa(y)

<p>(ink) PEN (“ink” → “knee” → bow/pray)</p> <ul style="list-style-type: none"> • Hollowed-out container (plastic or “met-all”) • Air flows around on the “in”-side of the tube. Inner tube <u>contains</u> ink • The Ink(as) [Incas] flows until it ALL runs “out”—emptied, but tube still “perfectly” intact 	<p>(graphite) PENCIL (“cil” → LIC(E)/ SEAL)</p> <ul style="list-style-type: none"> • Hollowed wood container • The “Graphites” are “fit”/set “perfectly” locked/shut-in • <u>All</u> “wears”-away until it is nothing more than a “nub”—i.e. a “stump”
---	---

“**Bibless**”—this “word” appears at the top of page 147 in the heading for the “last” definition on the page of Webster’s New Ninth Collegiate Dictionary. However, it is not a “main” word. It is an adjective of “**bib**”—as a verb it means “DRINK”; as a noun—“1: a cloth or plastic shield tied under the chin to protect the clothes 2: the part of an apron or of overalls extending above the waist.” “**Bibb**”—“**a side piece** of timber **bolted** to the **hounds** of a ship’s **mast** to support the **trestletrees**.” It can convey certain imagery. Among them:

Bibless—Bible-less

—Bible, “bi”-bless **[to bless twice]**

—“bi” Be Less / “buy” BE less **[“It’s on SALE!/sail”]**

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.”

Below are excerpts of that article:

Even a fleeting or accidental brush with pornography can have a negative impact. Testifying before a U.S. Senate committee, Dr. Judith Reisman, a leading researcher on pornography, said: “Pornographic visual images imprint and alter the brain, triggering an instant, involuntary, but lasting, biochemical memory trail [that is] difficult or impossible to delete.” Susan, 19, who was exposed to pornographic Web sites, relates: “The images are engraved on my mind. They pop up unexpectedly. It feels like I will never completely be able to erase them.”

THE BOTTOM LINE: Pornography enslaves and wreaks havoc on its victims.—2 Peter 2:19.

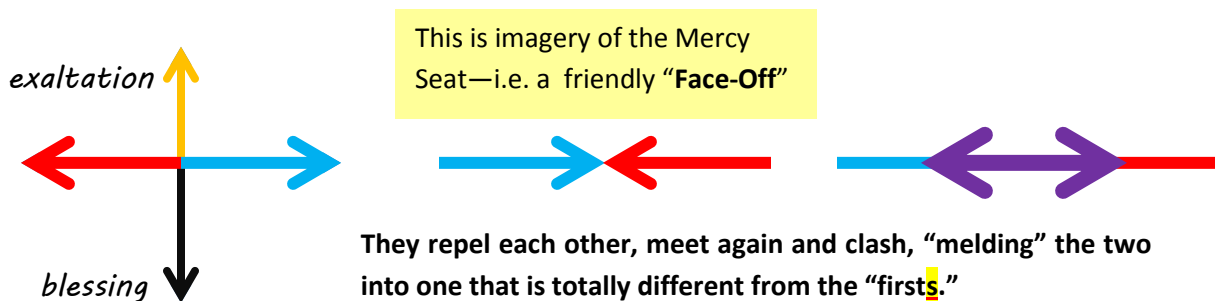
Pornography damages marriages and families by

- Undermining marital trust, intimacy, and love.—Proverbs 2:12-17.
- Promoting selfishness, emotional aloofness, and dissatisfaction with one’s mate.—Ephesians 5:28, 29.
- Fueling unhealthy sexual fantasies and cravings.—2 Peter 2:14.
- Tempting users to force objectionable sex practices on their mate.—Ephesians 5:3, 4.
- Promoting emotional and physical infidelity.—Matthew 5:28.

THE BOTTOM LINE: Pornography poisons loving relationships and ultimately brings heartache and pain.—Proverbs 6:27.

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 scattering 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

Regardless of how much I know, I still “need” to “hear” the WORD. And I still need to hear the word being “taught.”

taught \ˈtɒt [short for “toddler” or “small child”] \ *past and past perf of* TEACH \ˈtɛch [the abbreviation for “technical”] \ [ME *techen* to show, instruct, fr. OE *tācan*; akin to OE *tācn* sign—more at TOKEN [variant of “taken”]]

The following is an excerpt from Charles Capps booklet, “**Ears to Hear So You Can See**”:

In Joshua 1:2-3 God said, *“Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.” Then in verse 8 the Lord gives Joshua specific instructions: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”*

You will notice it was not up to God whether Joshua was a success or not. It was up to Joshua whether or not he did what the Lord said concerning keeping the Word of God they had in that day (Book of the Law), in his mouth. It was by meditating and speaking the Word of God that he would observe to do according to that which was written therein. The word “meditate” in verse 8 means to give deep thought to, to mutter [variant of “matter”]—speak to yourself the Word.

What does it mean to observe? Attend to, guard, preserve, and meditate on the Word. If you do these things you will be able to understand and see it, especially on the inside. God’s Word creates an image inside you. In other words, if you say what God said in His Word concerning you long enough, you will be able to see how to live out the reality of it. Words create images. The more you confess the Word, the clearer image you have of it, and you will see by the eye of faith how to be in the right place at the right time and cause the manifestation of the promise of God to be manifest in your life.

God has given us ears to hear so that we can see how to possess the promises of God. In Matthew, Jesus had just told the parable of the sower that soweth the Word, then he said, *“Who hath ears to hear, let him hear.”* (Matthew 13:9) *“And the disciples came, and said unto Him, Why speakest thou to them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not [Father (GOOD)—the originator of “all things”], from him shall be taken away even that he hath.”* (Matthew 13:10-12) Ask yourself this question about that last sentence. Hath not what? Hath not ears to hear.

When you don’t have ears to hear you can’t see how to possess the promise of God. Jesus went on to say, *“Therefore speak I to them in parables: because they seeing see not; and hearing*

they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear.
(Matthew 13:13-16)

Now remember, the apostle Paul said, ***"So then faith cometh by hearing, and hearing by the Word of God."*** (Romans 10:17) If you don't hear and receive the promise of God through faith you will never enter into the provision that God has provided for you. Have you ever heard someone say, "Well I just can't see this healing business." The reason many can't see it is because they don't have ears to hear. In other words, they heard the sound of it, but disagreed with the Word and wouldn't speak the Word until faith came. They believe it passed away with the apostles.

We have two sets of ears, not just two ears. We have the outer ear and the inner ear. I believe the inner ear is designed by God to send what you speak directly into your heart and it also affects your spirit. Have you noticed when you plug up your ears and talk, your voice sounds louder to you?

Let's liken the human spirit to film in a Polaroid camera. You expose it with your voice by speaking God's Word—then don't give up before the manifestation comes. So be careful what you give voice to, for it makes a lasting impression on your heart and the human spirit.

Ephesians 4:29 says, ***"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."***

The things that you say should give grace to the hearer. Who is the number one hearer of what you say? *You are.*

Have you ever heard your voice on a tape recorder? Did you say, "That sounds just like me, doesn't it?" No. You were probably embarrassed and said, "Oh, no, that couldn't be me!" But that's the way everyone else has been hearing you all the time.

You sounded different to yourself because you had never heard yourself totally with the outer ear until you heard yourself on tape. You pick up much of your voice through the inner ear.

Paul said, ***"...The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."*** (Romans 10:8) The Word of God in your mouth is spoken into your heart.

Notice that the Word is in your mouth first. You can hear about the Word. You can learn about the Word. You can rejoice over the Word. But until you speak the Word it has not reached its highest form. Remember, Jesus said, ***"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."*** (John 6:63) The words you speak—if they are words of life—give life, quicken, make alive. But the words of the devil bring death, destruction, and evil.

"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." (Proverbs 18:21)

God designed us so that the words we speak go directly into our hearts. The intent was to give life, make alive, quicken the human spirit within.

Remember, Jesus said, "...If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea [a "fixed point" put into a place of turbulence/Compare with "mountain" (Mark 11:23)]; and it should obey you." (Luke 17:6)

You would sow the seed by saying what you believe. You expose the film of your human spirit with your voice. Your voice of faith creates an image of the promise being fulfilled in your life. You will then be able to see yourself living out the reality of that promise months before you physically have the manifestation of it in your life. But the Word you heard through your voice caused you to see it before it actually happened.

HOW A COPY MACHINE WORKS

Here is essentially how some copy machines work. The paper which goes through the copier is negatively charged. When you make a photocopy, you put the original on the glass and punch the button. The bright light comes on and eliminates the negative charge from the paper except where the shaded image appeared.

The shaded image still has an electrical charge and when exposed to the carbon particles which have a positive charge, it attracts the carbon to the image only. That is the only place it will stick.

This is what happens when the entrance of God's Word brings light to you. It eliminates the negative charge in you except where it is imprinted with the Word of promise. Then when you go out and face the circumstances of life, you draw the blessings and that is all that will stick. The curses will run off of you like water off a duck's back.

If you were able to pull that sheet of paper out of the copier before it was exposed to the carbon particles, you would say, "There's nothing on this paper," because you couldn't see it. But an electrical charge is there that will draw the carbon needed to produce the exact image of the original.

Let's say it this way—when you confess the promise of God's Word, you expose your copy paper (your heart and spirit). But much like the Polaroid film, you have to give the image time to develop. Keep it up until you have a clear image of the Word inside you. The charge becomes established in you, and then as you go through life you will draw all that is needed to live out the exact image of the original promise. That's why you don't have to proofread the copy. The exact image transferred from the original promise to your life.

That's the way God's Word produces in you. **God's Word is preprogrammed** and when spoken in faith it is planted in your heart. The DNA of God is in His Word. The very image is transferred to you. The entrance of the Word into your heart and spirit releases light that perfects the image. Then you will attract all that is necessary to live out the reality of the promise of God's Word in your life. Instead of gravitating toward the curses, you will then begin to gravitate toward the blessings promised in God's Word.

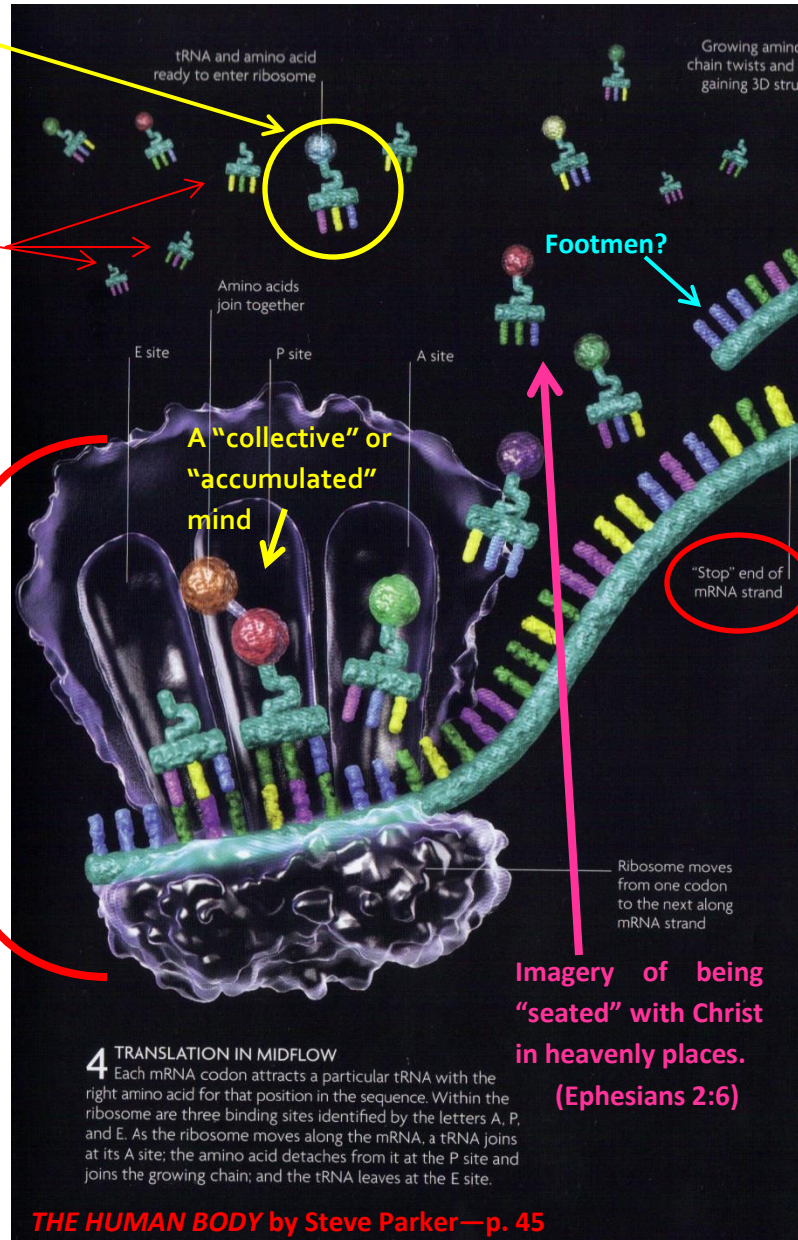
MARANATHA!

— — — — —

Truth can testify in its own defense as long as it is not silenced by an “un” just judge—silenced by “BE” heading.

December 17, 2013

Last night, as I was reading the verse in the Charles Capp booklet from Matthew 13:13-16, I caught a glimpse of DNA imagery that is expressed through the imagery of “church.” [I placed part of it on page 646.]



“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should **be converted**, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear.”—Matthew 13:13-16

I see this speaking of the parts of the new strand yet to be “joined.” Not all of the “assemblers” of the “congregation” actually “join” the “church”—not all “hear” the “call.” “Members” usually join the church by “coming” to the “altar.” The altar is the place where many “kneel” in prayer with heads “bowed.”

war chest—*n* (1901) : a fund accumulated to finance a war; broadly : a fund earmarked for a specific purpose, action, or campaign

“LET THE CHURCH SAY AMEN”:

The imagery of the word “Amen” came to me in greater understanding last night. “A” represents LAW; therefore, “Amen” is imagery of “lawmen”—the “posse (bull)”! [COPAY → (remove LAW) COPY]

1 Thessalonians 4:16-18,

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air [“heir”]: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” [cf. Isaiah 45:8]

As I have said before, the Psalms are the best way to understand the imagery for the most part because musical imagery is more readily understood by all.

Psalm 87 *A Psalm or Song for the sons of Korah*

¹His foundation is in the holy mountains. ²The Lord loveth the gates of Zion more than all the dwellings of Jacob [being able to get “out” is better than being “in”]. ³Glorious things are spoken of thee, O city of God. Selah. ⁴I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. ⁵And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. ⁶The Lord shall count, [“count His blessings”—take a “sense us” for LOVE the “fool”] when he writeth up the people, [the comma stops the thought here→ to be “written up” in the workplace is a “bad” thing—it usually means you are in “big trouble” and it is going into your “permanent re-cord] that this man was born there. Selah. ⁷As well the singers as the players on instruments shall be there: all my springs [variant of “strings”] are in thee.

Psalm 92 *A Psalm or Song for the sabbath day* [this is speaking of the DNA assembly and the tRNA that exit the ribosome after losing their heads—they “shall still bring forth fruit”]

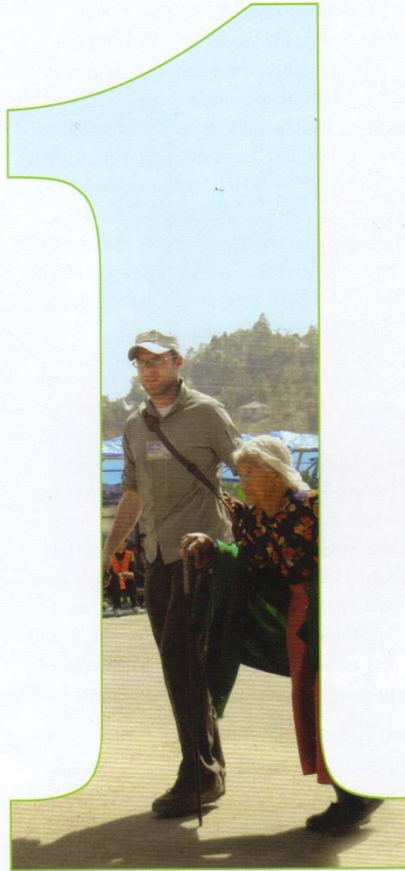
¹It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: ²To shew forth thy lovingkindness in the morning, and thy faithfulness ever night, ³Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. ⁴For thou, Lord, hast made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

December 18, 2013

I have several days of notes (from December 9, 2013 to present and growing) that, at this point, are still seeking some sort of “definition.” They are so intertwined that, while they excite me because I can clearly see how they all relate (though on the surface, they seem totally unrelated), they also leave me con-“fused” as to “how” I should “convey” them to the reader [I hope the “end” result excites you even more than it does me]. I see a pattern to my thoughts—like a “chain” reaction—beginning on December 2, 2013. I don’t know “how” it’s going to “Pan”-out in the end, but I believe that they will take on a definite shape. The days are “scrambled”/“juggled”/“mingled” together. I find it hard to separate the thoughts so that I can present them in a non-confusing, intelligible, orderly manner. But that is the “perfect,” utopian way which may not be feasible since the “chain” of thoughts is “looping” [days after I place something in my paper, I keep running across things that either state what I said almost verbatim or lends support to it]—creating my dilemma of “how” to present it. What you are now reading is the result of “how” my dilemma was solved—I, somewhat, did some “juggling” of my own—ignoring the “dates” and putting the information where it matters most, not by “when” it came to me. I can only hope that you are not confused by it and see what I was able to see. All I am trying to say is this: the “days” in the “fall to winter” months (especially, December to January) have no relevance as far as the imagery presented goes.

One such example is in regards to what I said on December 2, 2013 (page 604)—“The answer is always ONE!” Today as I was going through some boxes preparing to put up the Christmas tree, I came across some unopened mail from *Jewish Voice Ministries International*. When I opened it, I saw this:

“it’s a one~to~one relationship.”



When it comes to the Kingdom, unity is everything, because when **one** Jewish Voice volunteer meets up with **one** member of the Bnei Menashe community in Manipur, India, something amazing happens . . . only **one** purpose is ignited—complete wellness in the name of Messiah Yeshua (Jesus) for countless Jewish souls. That’s **one** thing that simply can’t be denied.

Be the **one** to ignite hope. Raise your own support and then join us for this JVMI mission trip.

Manipur, India Medical Outreach

October 27-November 7, 2011

one + one = one

More info online: www.jewishvoice.org/medicaloutreach or by phone: 800.424.0408 or email: outreach@jvmi.org

December 19, 2013

The problem with seeing so many things is trying to keep track of them. There is much that I write down, but because much more keeps coming, I find it difficult to place them into this paper because I have to write them twice—once on the scratch paper I find handy at the time the thought comes, and once more when I take the time to type them into this paper. And as I type, even more come—and some old ones are forgotten. So my friend, Audrey, was right when she told me I'll always know more than I'll be able to tell. There will never be enough time to tell it all.

But the more I know, the clearer I see the relationship between the seemingly unrelated imagery—and it all becomes ONE.....And...and, the existence of the “negatives” start to make a whole lot of sense. And, as well, I am unaffected by those “negatives.” My heart hurts a lot less and loves a lot more—in the knowledge of who I truly am and where I come from. I find my imperfections less annoying—becoming more tolerant of the imperfections of others. And it's all “all right.”

A new year is coming into view. How will we approach it? More importantly, how will it end? In the face of all that we have learned, will we continue to cling to the “thoughts” of the past—that of “tradition”? Or, will we embrace a new beginning—one without hatred, without malice, without injustice? Will we “see” each other differently—as “family”—ONE family? Will we want to?

I ask myself those questions. Can I “fore give” those who have wronged me (or someone I love)? Can I embrace them as a treasured member of my “family” after all the “bad-blood” between us? Right now, my heart says, “Maybe.” But my heart has been known to change when actually face-to-face with “that” one who did the wrong—a change in the direction to show “that” one FAVOR. We all need second-chances every now and then. I find it difficult to turn-away from someone who reaches out to me in sincerity—no matter what they've done. That is my weakness. Will you share it “with” me?

I don't know what the “near” future will hold for each of us, but I do know, without a doubt, that the not-too-distant future is as bright and clear as a crystal stream flowing over the cobble-stone that “litters” the river-bed at the base of a mountain—reflecting the light of the Son.

We are all “mint” for GREATNESS!

I came across the following article from *La Vida News—THE BLACK VOICE* (Thursday, December 11-Wednesday, December 18, 2013, Volume 56, Number 26, page 3):

Sounding the Siren for Children

By Marian Wright Edelman—CHILD WATCH

“The test of progress is not whether we add more to the abundance of those who have much. It's whether we provide enough for those who have too little.”—Franklin Delano Roosevelt

This second decade of the 21st century is a crucial one for the children in America and for the nation's future. When the Children's Defense Fund began 40 years ago I never would have dreamed that in 2013 our work would be so unfinished and would be so hard. Although we have come far we are at a precarious moment when so many important gains have been partly eroded by a global recession, long term economic challenges, and the lack of investments in our children. The stock market on Wall Street may be hitting record highs again, but poor families with children are struggling to stay afloat. There are more than 16 million poor

children—half in extreme poverty; two-thirds of them live with a working adult, but that is no guarantee of food on the table or a roof overhead. Each day in America 2,723 babies are born into poverty. America's tattered safety nets are straining to catch our poorest age group. They have lifted millions of poor families and children out of poverty but now are under assault by political extremists. We must stand up and refuse to let them turn the clock of progress backwards.

We must staunch a backward drift into a second post-Reconstruction era driven too much by ideology: the fear of some of “losing our country” because of changing demographics and a Black president; a continuing structural racism and poverty that are hard to discuss honestly; and the redistribution of wealth and income from bottom and middle incomes to the very wealthiest at the top. Dr. Martin Luther King Jr. warned about what the nation is facing today, saying we were **integrating into a burning house infected by excessive materialism, militarism, and racism**. When asked what we must do, he said that we all had to become firemen! The Children's Defense Fund has been sounding the siren with urgency and persistence over four decades and will not stop until we are heard and sufficient actions are taken to combat this triple threat.

It is unjust and dumb policy when we know that hungry and sick children don't learn in school but let poor children go hungry and get sick anyway. It is unjust and dumb to let children's ability to survive, thrive, and develop depend in part on the **lottery of geography of birth**. It is dumb when we know Early Head Start is effective with infants and toddlers but provide funding enough to serve only **4** percent of eligible children. It is dumb policy when **only half** of the states and the District of Columbia have so far opted to expand Medicaid to many more poor parents when we know that when parents are insured, children are more likely to be insured. It is dumb when only **one in 10** of the children who receive free or reduced price lunch during the school year participate in the Summer Food Program. It is dumb when **we spend over two and a half times more per prisoner than per public school student**. There is no greater threat to our national and military security than the fact that **66 percent** of **eighth** grade public school students and nearly **80 percent or more** of Black and Hispanic eighth graders cannot read or compute at grade level. High quality early childhood development and learning interventions are the best **investments** we could make to eliminate child poverty and to improve our children's future and the future of our country. Nobel Laureate economist James Heckman **estimates a lifelong economic rate of return of 7 to 10 percent each year for every dollar invested**. Studies have shown that children enrolled in high quality early childhood programs are more likely to graduate from high school, hold a job, and make more money and less likely to commit a crime than their peers who do not participate. It is dumb not to invest in what works and yields large economic and educational results.

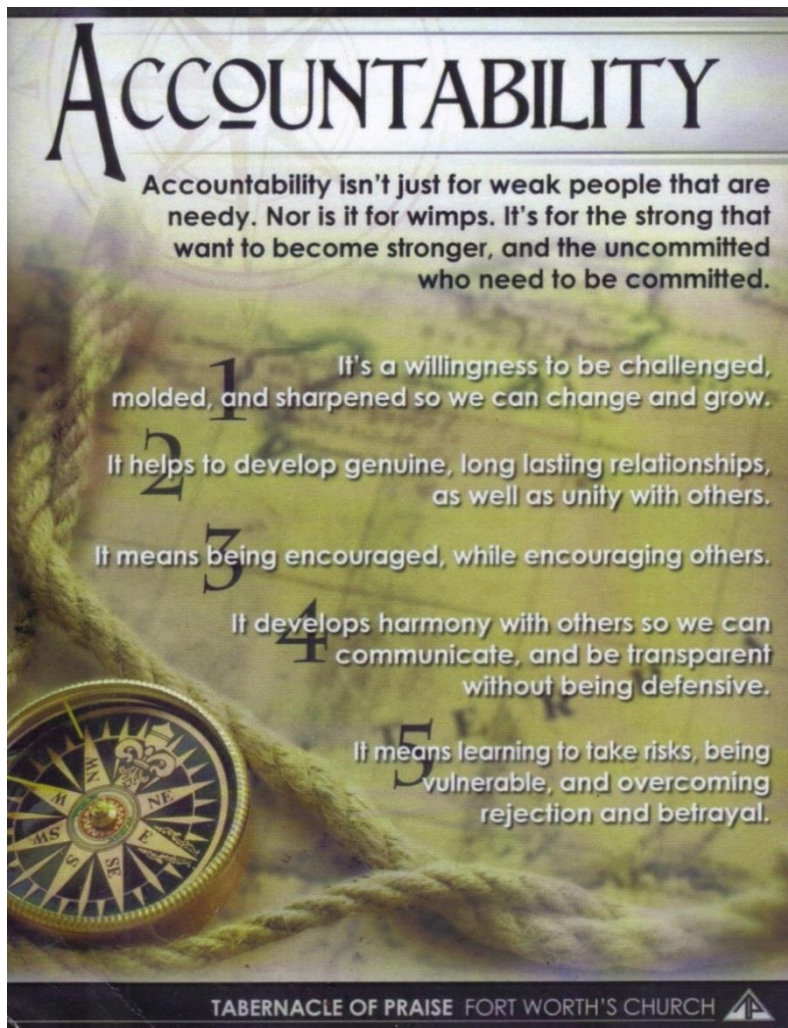
The Children's Defense Fund's trademarked logo based on the old fisherman's prayer—“Dear Lord, be good to me. **The sea is so wide and my boat is so small**”—shows a tiny sailboat on a vast sea drawn by a young child many years ago next to the prayer. Never has it seemed more poignant and appropriate than today as our children are being tossed all about in a rough and uncertain **sea of life** without rafts by killer economic and political waves from the **wakes** of gigantic, powerful special interests capsizing **small child boats**. We are at a critical juncture—with **50 percent** more child poverty today than when the Children's Defense Fund was founded. **Is our nation protecting a power boat enjoined to give right of way—rather than protecting the child's small boat struggling without power to reach safe harbor? It is time for the law of the sea to become the law of the land.**

Marian Wright Edelman is President of the Children's Defense Fund whose Leave No Child Behind® mission is to ensure every child a Healthy Start, a Head Start, a Fair Start, a Safe Start and a Moral Start in life and successful passage to adulthood with the help of caring families and communities. For more information go to www.childrensdefense.org.

My sister was looking at a U.S. government website that said that government student loans would be “forgiven” if a teacher were to move to “certain” cities in the U.S.—among them was Tulsa, Detroit, and Las Vegas Valley. It seems that the students in public schools in these areas (so my other sister was telling me) live at or below poverty level. She went on to tell me that she read that 90% of the students in Tulsa’s public schools are at or below poverty. I found this tid-bit of info interesting. When I lived in Tulsa, it was called “The city where God lives.” So why is only 10% of the children in the “city of faith” above the poverty level? Why does the city where “God” lives have an apparent need for a tree of life that is good to heal its “woes”? What does this say about “Christianity”? Why Tulsa—why “this” place [I once heard a preacher say that Tulsa was a place for Christians to come to for “training”—it wasn’t a place for them to “stay”]? What are the 90% telling us? What does the math reveal? What does it truly mean to “play it safe”?

Months ago, I watched a movie called “Solomon Kane.” It was about a man who was willing to risk his own soul’s damnation to save an innocent young girl taken captive by “evil” itself. She was taken captive because he, at first, had previously made a decision to “play it safe” after encountering that same “evil” years earlier. His playing-it-safe cost the lives of a father and two brothers. They perished because he (Solomon Kane) had placed more value upon his own “thing” than upon the “things” of others. But, having seen the “era” of his ways, repented by “charging” towards the gates of Hell, risking all to get her “back” [believing “that” to be his true redemption] and return her safely to her mother—as pure and “chaste” as the day she had been “taken.” By doing so, he discovered his purpose for “being” and redeemed himself of all past (and vile) sins.

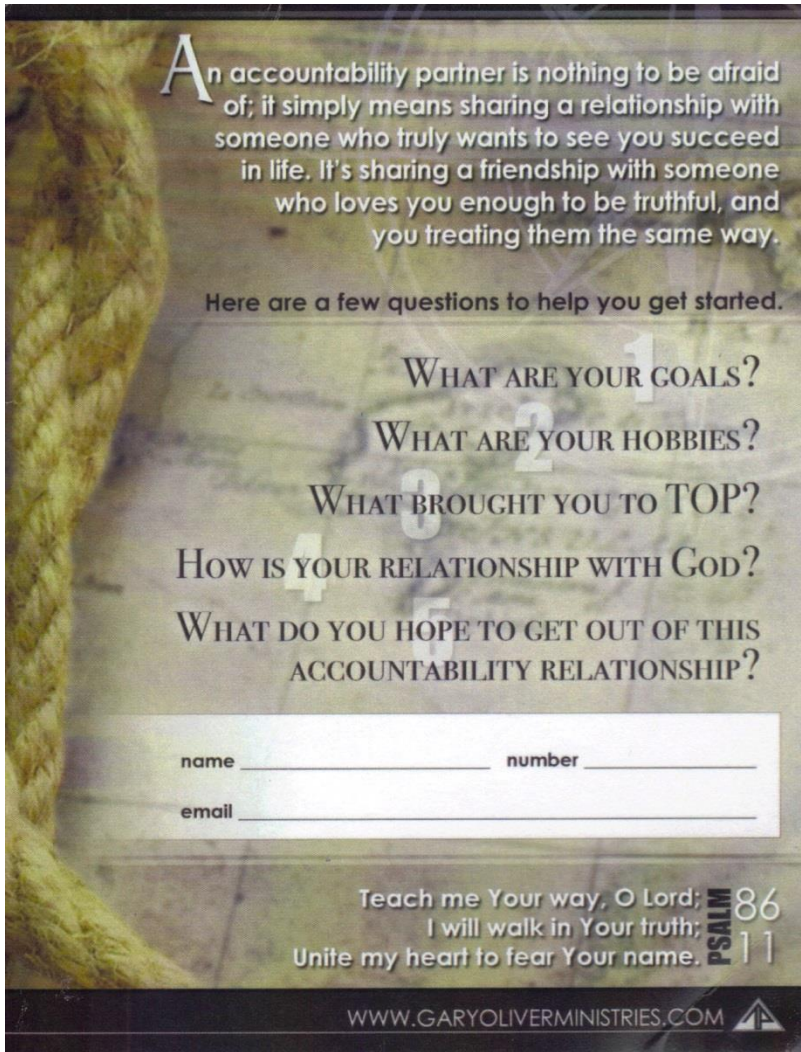
Now, that was just a story, but it is based upon the truth of what Christianity teaches about the sacrifice of Jesus—who endured a “trip” to Hell to set “others” free.



I found this card about “Accountability”:

Accountability isn’t just for weak people that are needy. Nor is it for wimps. It’s for the strong that want to become stronger, and the uncommitted who need to be committed.

- 1 It’s a willingness to be challenged, molded, and sharpened so we can change and grow.
- 2 It helps to develop genuine, long lasting relationships, as well as unity with others.
- 3 It means being encouraged, while encouraging others.
- 4 It develops harmony with others so we can communicate, and be transparent without being defensive.
- 5 It means learning to take risks, being vulnerable, and overcoming rejection and betrayal.



An accountability partner is nothing to be afraid of; it simply means sharing a relationship with someone who truly wants to see you succeed in life. It's sharing a friendship with someone who loves you enough to be truthful, and you treating them the same way.

Here are a few questions to help you get started.

- 1 What are your goals?
- 2 What are your hobbies?
- 3 What brought you to TOP?
- 4 How is your relationship with God?
- 5 What do you hope to get out of this accountability relationship?

Teach me Your way, O Lord;
I will walk in Your truth;
Unite my heart to fear Your name.
—Psalm 86:11

This morning I was remembering the vision I had of angels. I was remembering that they came down and formed a line—a “core us” line [i.e. Father made Himself a “place” inside of each of us] that took them “out” of the “room.”

“How far would you go to save yourself?”

—Almost Human

“A tea kettle doesn’t sing until it’s up to its neck in hot water.”—John Hagee

“Strength, persistence, endurance—that’s what this book [the Holy Bible] is about.”—John Hagee speaking of the necessity of “resistance” [adversity] [Resistance & Torque]

“The righteous is tried in the furnace of adversity [cf. Rev. 9].”—John Hagee

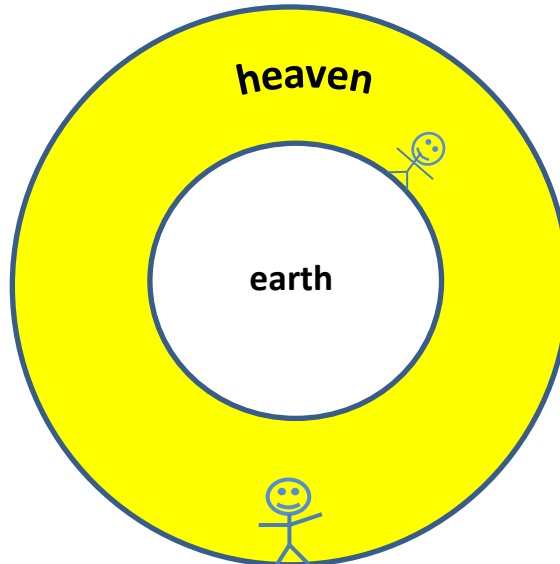
“‘Small’ is the new ‘big’.”—Renny McClain

Revisiting **September 19, 2013** (page 259)

Zechariah 2:5

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**. (KJV)

And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.' (NIV)



“wheel” in middle of a “WHEEL”—one GREAT (heaven), one small (earth)—even though we both existed in the hole, they were considered to be “out” and we “in.” They touched “Nothing” and we touch “land.”

Imagery of a donut and a shield (with a “sinister base”).

Did you know that if you drill a hole through the earth from one side to the opposite side and try to “fall” through it to the other side, the closer you get to the “center” of the earth, gravitationally speaking, the more it is like being **in “out Er”** space—you would probably “float [drift?]” the closer you get to the actual center and **stop** “falling”? [I learned that on one of the MinutePhysics/Vsauce videos I watched.]

“I’ve been waiting for God to drop me in the center of the earth so that I can make a sound that will bring Him glory.”

—Dr. Jazz (Jasmin Sculark a.k.a. “The Daughter of Thunder”)

December 21, 2013

My sister, Lee, brought something to my attention:

“Monday” sounds like “mundane.”

[Well, at least, in the “**slop E**” (sloppy [slope]) pronunciation some of us Texans use.]

Last night I watched a movie I hadn’t seen in a long time—“*FREQUENCY*”—starring Dennis Quaid and Jim Caviezel. The movie is about a father (a fireman) and son (a homicide detective) communicating over a type of cosmic “bridge” that closes the 30-years gap between the years in which they live (1969 and 1999). At the beginning of the story, when they each find this bridge, the son warns the father about a fire in which he would be killed unless he “changes” his course of action. The father heeds the son’s warning and lives. But now they enter uncharted territory—a “place” where neither of them have been. They “changed” not only the father’s fate, but the future of all, even remotely, attached to his existence. As a result of the father’s continued existence, the mother (a nurse) unknowingly saves the life of a serial killer killing nurses and is murdered herself. Had her husband died, she would not have been “there” to save him. The remainder of the story is about the quest of the father and son to undo the damage they caused in altering the course of history—their quest to try to save the life of the mother (and the other seven nurses who should not have died). In the end, they “manage” to create a future that is “bright” for **all** members of the family and those they love.

“We’re all family here.”

—*Olive Garden* commercial

[and] “Variety is the spice of life.”



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”—unless **they** “let us in”! That 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”!

Family. What constitutes a “family”? There are many “things” that call themselves “family”—i.e. a “gang,” a “mafia,” a church,” a “sorority/fraternity,” a “congregation,” a “sect,” etc.—but are they really “family”? These groups **demand** strict adherence to their rules or the “deviant” member is “removed” from among its **members** (cast overboard from its member “SHIP”). In some of these so-called “f(!!)ame—a **lease**,” mere “suspicion” of disloyalty can get you “torturously” killed. Individual choice (or preference) is denied—the leadership “dictating” through “laws” what the members will “**love**” and “**hate**” to maintain membership with the “group.” But what is a **real** family like? In a **true loving family**

“Family is a h(e)aven in a heartless world.”

—Christopher Lasch

relationship, each individual is loved, respected, accepted and received regardless of their personality, individual preferences, strengths or weaknesses. While their children are young, the parents do their best to guide each child toward a direction of “good” according to those aforementioned criteria—i.e. the child’s individuality. But when the child comes of age, it is the “child’s” responsibility to make their own choices according to their own likes and preferences. Their lives are their own. They reign as king over their own destiny—whether anyone else agrees with it or not! In a TRUE “family” relationship, there is FREEDOM of Choice! The members are free to make choices and “live” with the consequences of those choices [whether it affects only themselves or the **entire** un-it (as a **whole**)—which is **where** the “responsibility” to make the best choice **comes into play**].

But “**LIVE.**” THAT is the word.

What is life to you? I asked that question before [page 594]. Do you know what “it” is yet? **You**, and only **you**, can answer that question. Are **you** “living” yet? Are **you** “trying”? Are others opposing your efforts? Are **you** opposing **theirs**?

“We have freewill, and with that comes responsibility.”

—Person of Interest (the series)

“And Caleb stilled the people before Moses, and said, **Let us go up at once**, and possess it; for we are well able to overcome it.”

—Numbers 13:30

I am amazed at what it takes to get us to do something that is in our own personal interest to do! Like the drowning victim who will struggle with her rescuer and will cause him to drown as well, if he doesn’t take precautions in his “approach” to ensure their mutual survival. Or, the freedom fighter, like the American soldier, who travelled a great distance to liberate a “foreign” people who met him with “resistance” and “force”—hindering and delaying [variant of “relaying”] his efforts to “set them free.” [Freedom comes at a great cost to the liberator!] Why do we struggle against change? What is it in human nature that desires to cling to the old? [As I am writing this note on 1-8-14 (and typing it on 1-12-14), it occurred to me that my continued writings (beyond my 1-2-14 limit) that I have inserted in various places (causing me to “shrink” large text to small text to make it “fit” onto the same page) is imagery of “constipation” and the body “reabsorbing” something it very much needed to “release”—i.e. the “toxins” that can “kill” it if it continues to “stay” where it no longer belongs and leading to a “blow-out.”]

December 22, 2013

This imagery came to me this morning (Let’s revisit September 20, 2013 on page 260):

“Energy is equal to mass multiplied by the speed of light squared”

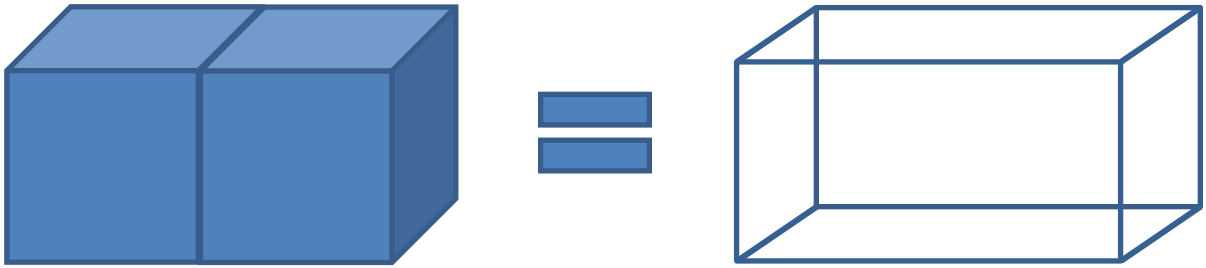

$$e = mc^2$$

e = LIFE

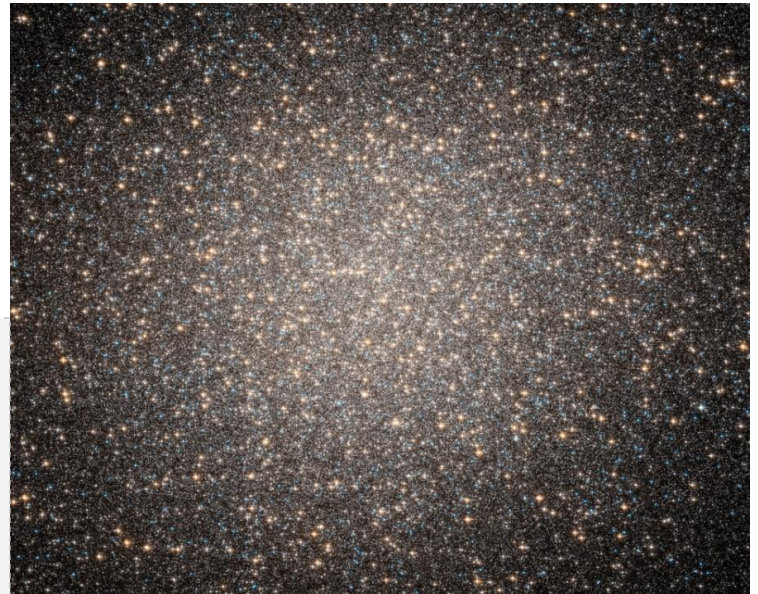
m = DEATH

c = children twice “over”

The “children” = the 2 table-stones [hewn” man] in the Ark of the Covenant = 1 “rectangular” Ark
 2 “things” = 1 pair



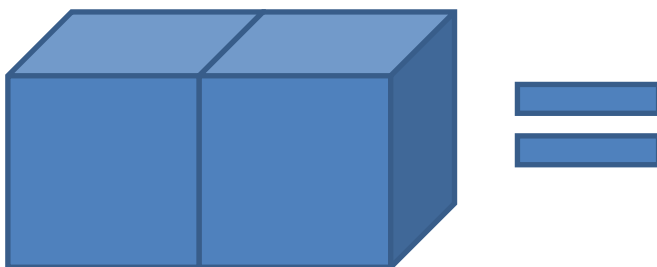
“BE comes”



When I see this picture (of a “multitude” of stars) in my picture library, it looks like a ball with eyes in each corner. Depending on “how” you look, you can see many things—such as the image of continually folding paper in half – imagery of an extremely complex “[s]olecism” bonding [imagery of “solecism”].

Revelation 9:16

“And the number of the army of the horsemen were two hundred **thousand thousand**: and I **heard** the number of them [there was a “sound”—i.e. “movement”].”



²thousand = 1 ton

ton → **(k)not**

“No cross,
 that way”
 (the limit)

naught

nautical (mile)

“It’s nice to find someone I can connect with.”

—My Santa (TV movie)

THE CHAIN GANG

WHAT WOULD YOU DO? What would you do if you were a prisoner on a “chain-gang” shackled to your “sworn” enemy? You want to escape. But escaping will require hours, weeks, or even months of planning; and “execution” will require **cooperation** from your “sworn” enemy to whom you are “eternally” (24/7)

chained. Would you kill him and be forced to drag him behind you [(cf. Ps. 91:7) you have no other tool but a hammer, so “cutting” him down-to-size is out of the question unless you “suddenly” acquire a “knife”]. Harming him “before” you execute your plan would get you “throne” into solitary confinement or worse. So getting his “full,” “total,” and “complete” cooperation and trust would be to your greatest advantage—to your “mute you all” (mutual) advantage. But “how” do sworn enemies “trust” each other? How do you “come” to trust “hymn”? How does **He** “come” to trust **U**?

When a **t-rE-“e”** falls in **90 Th** **2 He** **phō(s)-rest** does it make a sound?

†LANTHANIDE SERIES
#ACTINIDE SERIES



This image from October 21, 2013 (p. 383) is imagery of **LET’S TALK!** “H” crossed the river to have a “heart-to-heart” talk with “He.”

Pro-“per” communication is the key to “building” faith.

2 Timothy 2:25, “In meekness instructing those that **oppose themselves**; if God peradventure will give them repentance to the acknowledging of the truth;”

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

I’ve been thinking a lot about the “battlefield” of the mind, lately. I’ve seen people who seem to be “engaged” in fighting a battle—they **think**, “with” people—but they have failed to notice that no one is actually fighting “them.” They are fighting a war and “they” are the only one in it. The war is purely of their own making—“their” perception of life and people. Whenever I see them, I would like to tell them that they have no need to feel threatened by anyone—the world isn’t “out to get them.” That all of the battles they seem to be fighting are one-sided. No one is against them and no one is fighting them. But they would most likely be offended with that and become “defensive”—so I say “nothing.” If they would simply “STOP” fighting, they would discover an internal peace that they probably have never believed possible.

Because of their own perception, and “reaction” to their interpretation of their surroundings, they are creating the very circumstances they don’t want. They are causing some people to be “repelled” by them instead of being “drawn” towards them. And they are totally blind to a hand extended in friendship—a hand that has always been there.

I believe that, for most, it is something within themselves that make them feel that they are “not enough”—not “good enough, not “holy enough,” not “(whatever) enough.” Afraid they don’t have what it takes to “**make it.**” And, they are afraid that others will see it as well. People who are **truly** secure within themselves tend to be the easiest people to get along with. They don’t feel threatened by another’s existence. And they don’t feel the need to put another “down” in order to make themselves feel “up.” Their attitude is: “I’m free to be me and you’re free to be you and it’s **all** ‘good’.”

For others, it is probably, unrealistic expectation of others. I have observed those who expect from others what they don’t believe others should expect from them. I have personally seen fathers who place upon their own child a responsibility that they believe themselves to be exempt from [“**Treat me like I’m the perfect father, even though I ignore that fact that you are my child, and as the parent, I am responsible for your future**”]—go figure that one out→ that attitude that says, “**You have a responsibility towards me, but I have none towards you—I’m allowed to be free but you must be bound. You have no ‘right’ to expect anything from me.**” All of the burden of having a relationship is placed solely upon the “lesser” in the relationship.

And for some, their reasons for fighting may stem from a past experience that “left” them “wounded” and distrustful.

The following are excerpts from Joyce Meyer’s book, ***The Battlefield of the Mind***:

Part I:

The Importance of the Mind

Introduction

For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow and destruction of strongholds, [Inasmuch as we] refute arguments and theories and reasonings and every proud and lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought and purpose away captive into the obedience of Christ (the Messiah, the Anointed One). 2 CORINTHIANS 10:4,5

How can we express the importance of our thoughts sufficiently in order to convey the true meaning of Proverbs 23:7: “For as he [a person] thinks in his heart, so is he”?

The longer I serve God and study His Word, the more I realize the importance of thoughts and words. On a fairly regular basis, I find the Holy Spirit leading me to study in these areas.

I have said, and I believe it is true, that as long as we are on this earth we will need to study in the areas of thoughts and words. No matter how much we know in any area, there are always new things to learn, and there are things we have previously learned that we need to be refreshed in.

What does Proverbs 23:7 really mean? The King James Version says, “As he [a man] thinketh in his heart, so is he.” Another translation states, “As a man thinks in his heart, so does he become.”

The mind is the leader or forerunner of all actions. Romans 8:5 makes it clear: “For those who are according [ax cording—“cut the umbilical”] to the flesh and are controlled by its unholy desires set their minds on and pursue those things which gratify the flesh, but those who are according to the Spirit and are controlled by the desires of the Spirit set their minds on and seek those things which gratify the [Holy] Spirit.”

Our actions are a direct result of our thoughts. If we have a negative mind, we will have a negative life. If, on the other hand, we renew our mind according to God’s Word, we will, as Romans 12:2 promises, prove out in our experience “the good and acceptable and perfect will of God” for our lives.

I have divided this book into three main parts. This first part deals with the importance of thoughts. I want to establish firmly in your heart forever that **you need to begin to think about what you are thinking about.**

So many people’s problems are rooted in thinking patterns that actually produce the problems they experience in their lives. Satan offers wrong thinking to everyone, but we do not have to accept his offer. Learn what types of thinking are acceptable to the Holy Spirit and what types are not acceptable.

Second Corinthians 10:4,5 clearly indicates that we must know the Word of God well enough to be able to compare what is in our mind with what is in the mind of God; any thought that attempts to exalt itself above the Word of God we are to cast down and bring into captivity to Jesus Christ.

I pray that this book will help you to do that.

The mind is the battlefield. It is a vital necessity that we **line up** our thoughts with God’s thoughts. This is a process that will take time and study.

Don’t ever give up, because little by little you are changing. The more you change your mind for the better, the more your life will also change for the better. When you begin to see God’s good plan for you in your thinking, you will begin to walk in it.

Chapter

1

The Mind Is the Battlefield

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

Ephesians 6:12

From this Scripture we see that we are in a war. A careful study of this verse informs us that our warfare is not with other human beings but with the devil and his demons. Our enemy, Satan, attempts to defeat us with strategy and deceit, through well-laid plans and deliberate deception.

The devil is a liar [another perspective of “liar” would be “lair” [“layer”]]. Jesus called him “the father of lies and of all that is false” (John 8:44). He lies to you and me. he tells us things about ourselves, about other people and about circumstances that are just not true. He does not, however, tell us the entire lie all at one time.

He begins by bombarding our mind with a cleverly devised pattern of little nagging thoughts, suspicions, doubts, fears, wonderings, reasonings, and theories. He moves slowly and cautiously (after all, well-laid plans take time). Remember, he has a strategy for his warfare. He has studied us for a long time.

He knows what we like and what we don't like. He knows our insecurities, our weaknesses, and our fears. He knows what bothers us most. He is willing to invest any amount of time it takes to defeat us. One of the devil's strong points is patience [the patience of the the “saints”—the “are nots” of this world].

TEARING DOWN STRONGHOLDS

For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow and destruction of strongholds, [Inasmuch as we] refute arguments and theories and reasonings and every proud and lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought and purpose away captive into the obedience of Christ (the Messiah, the Anointed One).

2 CORINTHIANS 10:4,5

Through careful strategy and cunning deceit, Satan attempts to set up “strongholds” in our mind. A stronghold is an area in which we are held in bondage (in prison) due to a certain way of thinking.

.....

“The war is over.”—Andrew Wommack

.....

Part II:

Conditions of the Mind

But we have the mind of Christ (the Messiah) and do hold the thoughts (feelings and purposes) of His heart.

1 Corinthians 2:16

Introduction

■ In what condition is your mind?

Have you noticed that the condition of your mind changes? One time you may be calm and peaceful, and another time anxious and worried. Or you may make a decision and be sure about it, then later find your mind in a confused condition concerning the very thing you were previously so clear and certain about.

There have been times in my own life when I have experienced these things, as well as others. There have been times when I seemed to be able to believe God without any trouble, and then there have other times when doubt and unbelief haunted me mercilessly.

Because it seems that the mind can be in so many different conditions, I began to wonder, when is my mind normal? I wanted to know what normal was so I could learn to deal with the abnormal thinking patterns immediately upon their arrival.

For example, a critical, judgmental, and suspicious mind should be considered abnormal for a believer. However, for a major portion of my life, it was normal for me—although it should not have been. It was what I was used to, and even though my thinking was very wrong and was causing a lot of problems in my life, I did not know that there was anything wrong with what I was thinking.

I did not know that I could do anything about my thought life. I was a believer, and had been for years, but I had no teaching at all about my thought life or about the proper condition for a believer's mind to be in.

Our minds are not born again with the New Birth experience—they have to be renewed (see Rom. 12:2). As I have said several times, the **renewal of the mind is a process that requires time**. Do not be devastated, even if you read the next part of this book and discover that most of the time your mind is in a condition that is abnormal for someone claiming Christ as Savior. Recognizing the problem is the first step toward **recovery**.

In my own case, I began to get a lot more serious about my relationship with the Lord several years ago, and it was at that time that He began revealing to me that many of my problems were rooted in wrong thinking. My mind was in a mess! I doubt that it was ever in the condition it should have been—and if it was, it did not last long.

I felt overwhelmed when I began to see **how much wrong thinking I was addicted to**. I would try to cast down the wrong thoughts that came into my mind, and they would come right back. But, little by little, freedom and deliverance did come.

Satan will aggressively fight against the renewal of your mind, but it is vital that you press on and continue to pray and study in this area until you gain **measurable** victory.

When is your mind normal? Is it supposed to wander all over the place, or should you be able to keep it focused on what you're doing? Should you be upset and confused, or should you be peaceful and reasonably sure of the direction you should be taking in life? Should your mind be full of doubt and unbelief, should you be anxious and worried, tormented by fear? Or is it the privilege of the child of God to cast all his care upon Him (see 1 Pet. 5:7)?

The Word of God teaches us that we have the mind of Christ. What do you think His mind was like when He lived on the earth—not only as the Son of God but also as the Son of Man?

Prayerfully proceed into the next part of *Battlefield of the Mind*. I believe it will open your eyes to normal and abnormal mindsets for the person who is a disciple of Jesus and who has determined to walk in victory.

“The mind is the arena of faith

[that “works” by LOVE which is the arena of the heart! (cf. Gala. 5:6-13)].”

—Creflo Dollar

Today (December 24, 2013) I heard Andrew Wommack teaching from his series, *THE WAR IS OVER*—in perfect timing with my thoughts. [His teachings on the “**imagination**” are very insightful!]

My sister, Lee, loves to read while performing other tasks—such as studying, watching TV, and a movie on her computer [and she can do it all at once!]. I picked this book of hers up this morning and began reading in the middle of it. When I got to my 11th page of reading, I saw imagery of WISDOM and LOVE/LIFE. The book is *SUSPICION* by Ginny Aiken (published by Steeple Hill Books). The excerpt is from pages 145-146:

He'd done it! He'd asked Steph Scott out for a date. But oh, man. Did he ever pick his time, or what? A wedding? For a first date? Talk about potential minefields.

The last thing Hal wanted was for Steph to think he was rushing her into a relationship or a commitment. Who cares if that's what he really wanted? He'd only grown to care more for her as he'd come to know her better. And there was infinitely more to like the more one came to know Steph Scott.

More to love...

She was kind, she was sweet, she was smart, hardworking, beautiful, she refused to hurt Miss Tabitha's feelings and she even laughed at his jokes. She also lived her faith; she had ever since he'd known her.

He knew she didn't expect him to perform phenomenal feats of investigative wizardry, but he also knew he wouldn't be able to live with his conscience if he didn't solve the rash of crimes that had run her from her home and threatened her store. He had e-mailed Ethan all the documents pertaining to her case, and the two men had pored over the details after dinner. Nothing much had jumped out at them.

“Looks like a pro's running this,” Ethan had said. “No fingerprints, footprints, no hard evidence at all. All we have are a couple of vandalized boxes of merchandise, a picked backdoor lock, a ruined surveillance system and a trashed garage-door opener motor. Time to turn this investigation upside-down.”

“How?” Hal had asked.

“By looking for the users. Once we finger those, we can take the shortest path: follow the money. It'll always lead you where you have to go. Doesn't matter what kind of crime.”

They'd agreed to work separately. Ethan would meet with Wayne and Maggie, who was his younger cousin, while Hal would go meet with the principal at the high school. He wanted to know if any student's grades had suddenly dropped or if any kid seemed suddenly flush with funds.

Tomorrow should prove to be an interesting day. He hoped it also turned out to be productive. He wanted Steph's troubles behind them. He wanted to see her laugh and smile without the shadow of fear holding her back.

He wanted to see where his feelings for her would ultimately lead.

“The survival of religion depends on your willingness to remain ignorant.”—Renny McClain (a preacher)

Most preachers are scavengers. Most will not “dig” deep to “un”-cover **tRuth**. They take everything “purely” at “face” value—some “site”-ing the Scripture, “It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:7). They don’t know a thing and are “content” to **remain in the dark** about it. But scientists, by their very nature, are “diggers” [imagery of the armadillo]. They will dig and dig until they “uncover” the truth—“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter [like the (Persian) magi—not the “Jewish” priests—“searched” for the infant Jesus]” (Proverbs 25:2). But some (of both) would prefer the role of Herod’s soldiers sent to “kill” the “babe.”

I worked with a preacher once. I didn’t really know him. And I certainly didn’t know that he was a preacher until “others” told me that he was. It wasn’t evident by the way he talked in the “break”-room. Everytime I saw him, he was “**(dis)cussing up a storm.**”

I keep seeing in my mind an indistinguishable movie scene in which the “female” character says, “Life’s a bitch [a “fee male” dog], ain’t it?” I looked online for the name of that movie by “in-putting” that line [I originally thought it was “Kindergarten Cop” but didn’t hear it in the seen I thought it belonged to]. I didn’t find it, but the descriptions of what I did find I found to be interesting. I place a snap-shot of the page below so you can see what I saw.

[Yeah, I guess life is a bitch, ain't it Tip – That's All She Wrote](http://rapgenius.com/68497/Ti-thats.../Yeah-i-guess-life-is-a-bitch-aint-it-tip)

rapgenius.com/68497/Ti-thats.../Yeah-i-guess-life-is-a-bitch-aint-it-tip ▼

They would know, seeing as Em almost died of an overdose and T.I. got sent to jail twice He’s referring back to when TI said “Ya life is sure a bitch” and simply ...

[Ain't life a bitch, but you gotta keep her wet /.. – Tears of Joy](http://rapgenius.com/.../Aint-life-a-bitch-but-you-gotta-keep-her-wet-keys-ope...)

rapgenius.com/.../Aint-life-a-bitch-but-you-gotta-keep-her-wet-keys-ope... ▼

Ross refers to Nas’s “Life’s A Bitch” “Ki’s (keys) open doors” is a play on words, a reference to kilos of ... As Big Sean said Ki’s open doors, but bricks open windows.

[Pac said f... the world and I ain't come yet – Beautiful Bliss](http://rapgenius.com/32915/.../Pac-said-f...the-world-and-i-aint-come-yet)

rapgenius.com/32915/.../Pac-said-f...the-world-and-i-aint-come-yet ▼

Cole playing on both of the imperatives stated above by combining them: if life’s a bitch, he wants to sleep with her (sort of like Kanye) and he feels like he ...

[Regardless of who you pick know life's a bitch when you ain't ...](http://rapgenius.com/.../Regardless-of-who-you-pick-know-lifes-a-bitch-when-...)

rapgenius.com/.../Regardless-of-who-you-pick-know-lifes-a-bitch-when-... ▼

This line (like in Nas’s “Life’s a Bitch”) personifies life as a woman. Kendrick is saying that ... You can’t say nothing, you under gag order. Hopping out of Audi’s ... ‘Til they really see you tryna do something, I ain’t bluffing. Kush puffing on you jive ...

[The Last Boy Scout \(1991\) - Quotes - IMDb](http://www.imdb.com/title/tt0102266/quotes)

www.imdb.com/title/tt0102266/quotes ▼

The Last Boy Scout (1991) Quotes on IMDb: Memorable quotes and ... Joe Hallenbeck: Yeah, that’s what your wife said. Billy Cole: Ain’t life a bitch?

“Tear down that bitch of a bearing wall and put a window where it ought to be.”

—Mommie Dearest (1981) [quote from imdb.com]

It caused me to realize something about “**conversion.**” I recall stories in the Holy Bible (the Kings and the Chronicles) which mention the “mother” of the king—although most were never spoken of beyond mentioning. But one in particular was given more than “honorable” mention—Athaliah [hailahta → “hail” “Atha” → COMPARE to “Anathema Maran-atha” (1 Cor. 16:22)—explore this more in STRONG’S COMPLETE Word Study Concordance]. Athaliah’s story begins in 2 Kings 8:26 and ends in 2 Kings 11:20—but she is not mentioned by name in the chapters between these (chapters 9 and 10)—and the story is re-told in 2 Chronicles 22 and 23 (with an “unhonorable mention” in 24:7, but “honorable” mention in Ezra 8:7).

2 Kings 11:1,

And when Athaliah [LAW] the mother of Ahaziah [LOVE] saw that her son was dead [was now LIVED—the “devil”], she arose and destroyed all the seed royal [that would be “all things”].”

[This story tells the story told in the DNA imagery the same as the accounts of David—but with different emphasis (it is told from the perspective of LAW). NOTE: the change in the spelling of the child-king’s name in 2 Chronicles—it is missing the “he”! I don’t want to get side-tracked from the topic of “conversion” so I’ll stick to my notes and allow you to explore the DNA imagery (which is a type of conversion) on your own.]

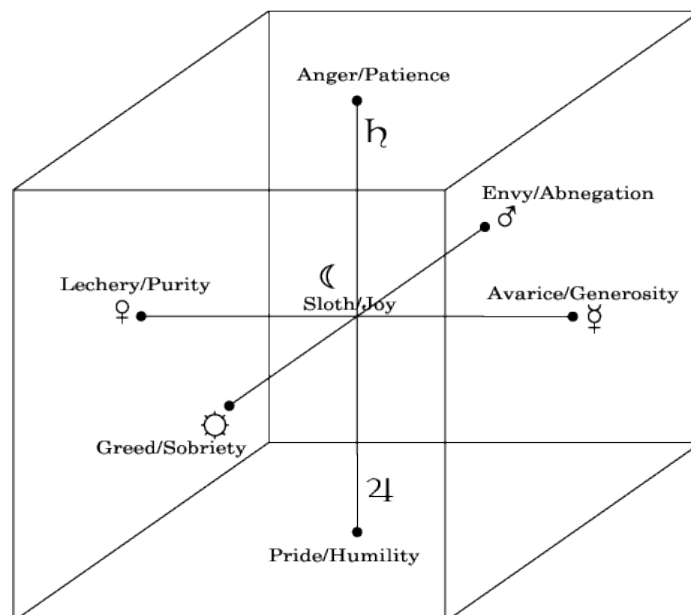
Athaliah ruled in place of the “child-king” who was the rightful “air” to the “thrown.” She tried to kill all of the heirs (who were chiefly “mail”), but one escaped and was kept “hidden” until the age of seven. Athaliah had **usurped** [variant of “you slurped”] authority. Although it was rightfully the boy’s “rain,” she ruled “supreme” [and had they waited another year, he would have been “ate”]. The point I am trying to make is:

- LIFE sometimes “convert” to playing the role of “Satan” because LAW is in “charge”—not by right, but by force.

The other conversions are:

- LAW when converted to LOVE is PEACE
- DEATH when converted to LIFE is JOY

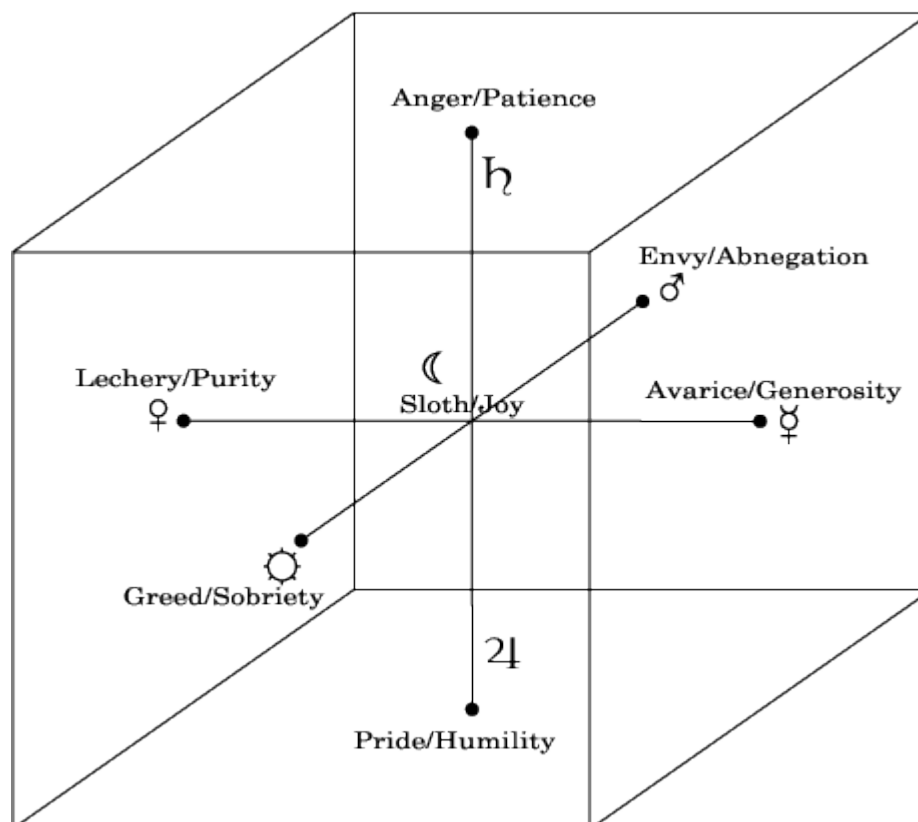
There is an image that describes this duality. It is the Seven Dimensions of Emotional or Moral Experience (article follows):



I include the entire accompanying article from *Psyche.com* for better understanding of the imagery:

Cube of Space: Planetary Contrary Energies as Virtues and Vices: Seven/7 Deadly Sins

Sepher Yetsira Index



The Seven Dimensions of Emotional or Moral Experience

The Cube of Space provides an integrated model for human experience and development. Without the 3-dimensional model of the Cube, we miss, for instance, the natural pairing of six of the classical virtues and vices, and the the location of the seventh.

From the perspective of the Cube, we can understand the logic of the pairings and positions of these energies which manifest on the emotional and experiential level as sins/vices and virtues.

On the up-down **Existential** axis, anger/patience and pride/humility are the emotional

polarities of the identity of self and other. We get angry at others (or their psychological introjects inside us) and feel ashamed of ourselves for what others might think.

On the front-back **Life** axis, envy/abnegation and greed/sobriety represent the emotional polarities that define the trajectories of our lives: what we envy -- we don't have it but we might get it -- shapes our futures, and our greed -- to amass and accumulate -- builds structures out of unconscious memory.

The third, left-right axis of **Interpenetration** weaves Identity and Life into an experience of Being with the energies of sense-perception and their associated moral dimensions. The left hand of desire or lechery is in (largely unconscious) contact with sensuous reality, both internal and external. The right hand of action shows what perception is: an action towards an action, or a container for both the stimulus and the response. Avarice is a sin of the right hand because it is the action of grasping.

The seventh deadly sin, sloth, and its corresponding virtue, joy, define emotions that are not on our psychological peripheries but rather at the center of our being. As such, they carry none of the relational coloration of anger/shame, envy/greed or lechery/avarice. Here we arrive at our own psyche at the center of our experience of being and the [contrary qualities](#) of the Moon.

It should be clear that each of the classical virtues and vices fits the contrary qualities of the planets in the Cube of Space, and further, that they perfectly match with the Cube's map of the experience (sense-perception) of existence (self-other) in life (future/past). And that the psyche is at the center of our experience of being.

What isn't really evident until mapped to their psycho-spatial dimensions are the fine semantic distinctions contained in the colloquial definitions of the classical vices/virtues: lechery is a giving into desire while avarice is acting on one, and neither imply the temporality of envy and greed, or the self-other problems of anger and shame.

Joy and Sloth are the manic-depression of the soul and the free and bound energy of the psychoanalytic ego. **Dante** recognized Sloth as a Sin of Improper Measure, separate from the Cold Sins of the primary triad (Pride, Envy and Anger) and the Hot Sins of the secondary triad (Avarice, Greed and Lust).

Recent neurobiological [research](#) seems to indicate that consciousness is largely unconsciousness and emotional. In the metapsychology of the Cube of Space, the "feeling of what happens" is qualified by seven primary states of consciousness: the classical vices and virtues and the modern emotions, if they could be recognized in a [coherent conceptual scheme](#).

From [Cube: Metapsychology](#):

What was called a sin in classical times we now call emotion and treat with drugs and mass entertainment. The Cube defines seven primary states of "emotional consciousness"

and organizes them in psycho-spatial directions. Dante, following classical wisdom and a pre-perspectival view, organized them in triads and put Sloth in the center.



Dante's Punishments:

Cold Sins: (perverted love)

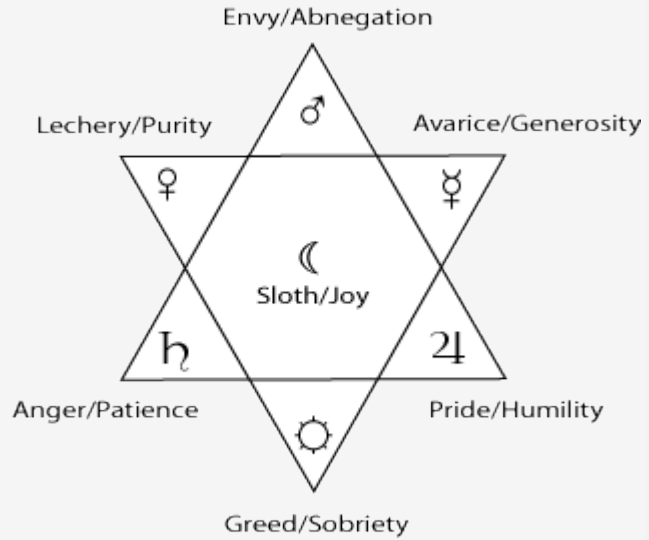
- 1. **Pride:** Carrying heavy stones.
- 2. **Envy:** Sealed eyes.
- 3. **Anger:** Smoke.

Sins of Improper Measure:
(defective love)

- 4. **Sloth:** Running

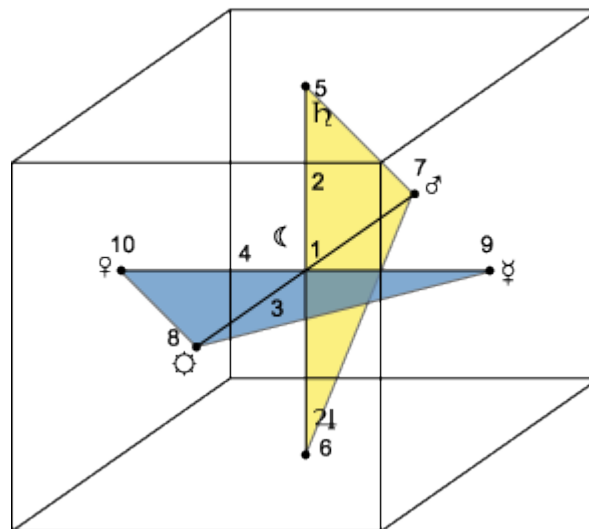
Warm Sins: (excessive love)

- 5. **Avarice:** Prostration.
- 6. **Gluttony:** Starvation.
- 7. **Lust:** Fire.



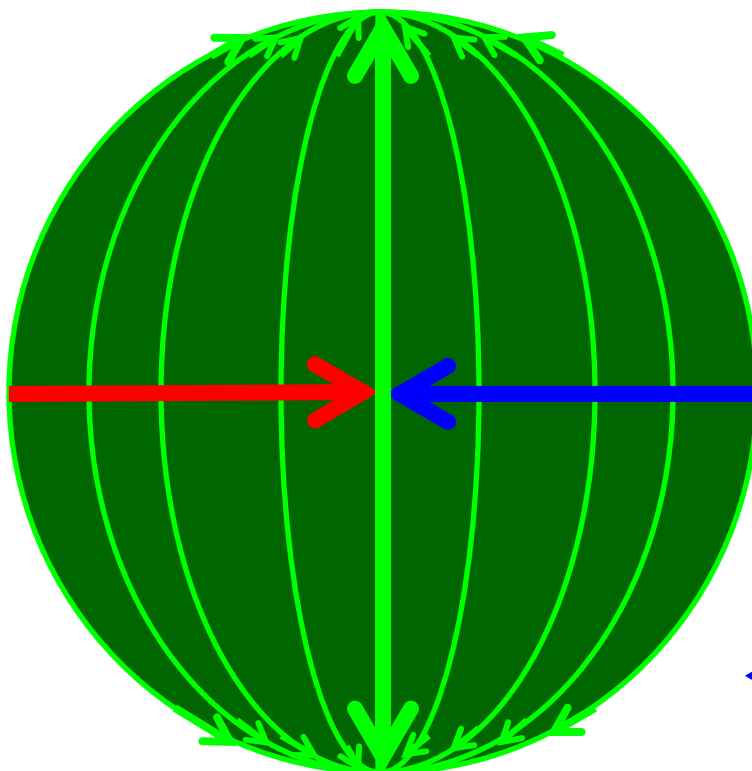
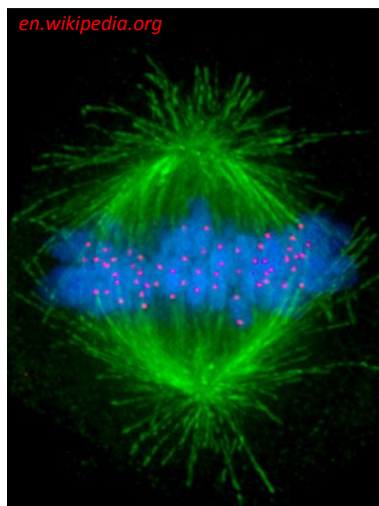
Rotating one of the triangles of the hexagram off the page into the 3rd dimension restores their relationship in the Cube. The primary triad of 5-6-7 (body, self, future) determines the course of psychological evolution of the individual. The secondary triad of 8-9-10 (past, thought, feeling) records the experience.

When I see this image, it reminds me of a diamond, and I realize that a diamond is nothing more than a cube that has been "altar"-ed.



Some imagery to consider:

Imagery of **EARTH**



*This is an A-B conversation, so C your way **out!***

Periodic Table of Elements

1	2																	3	4	5	6	7	8	9	10								
H	He																	B	C	N	O	F	Ne										
3	4																	13	14	15	16	17	18										
Li	Be																	Al	Si	P	S	Cl	Ar										
11	12	13	14	15	16	17	18																	35	36								
Na	Mg	Al	Si	P	S	Cl	Ar																	Br	Kr								
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36																
K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr																
37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54																
Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe																
55	56	57	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86																
Cs	Ba	*La	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn																
87	88	89	104	105	106	107	108	109	110																								
Fr	Ra	+Ac	Rf	Ha	106	107	108	109	110																								

acwi.gov

* Lanthanide Series

58	59	60	61	62	63	64	65	66	67	68	69	70	71
Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu

+ Actinide Series

90	91	92	93	94	95	96	97	98	99	100	101	102	103
Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lr

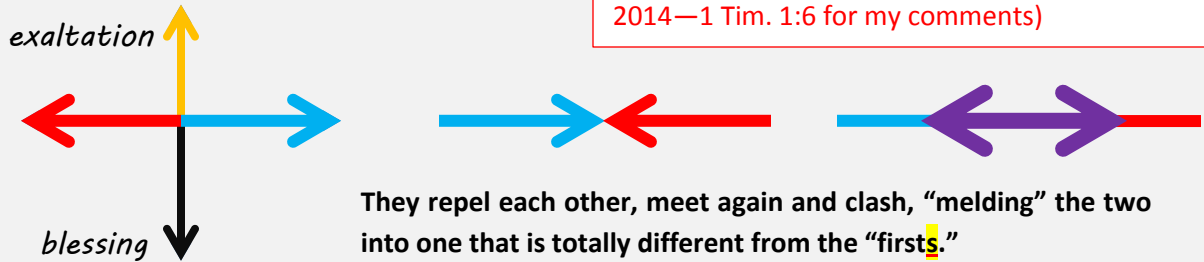
Legend - click to find out more...

H - gas	Li - solid	Br - liquid	Tc - synthetic
Non-Metals	Transition Metals	Rare Earth Metals	Halogens
Alkali Metals	Alkali Earth Metals	Other Metals	Inert Elements

The Periodic Table is imagery of a brick or stone castle/fortress with two "towers".

There seems to be a link between “appeasement” and leading “captive captive” (Eph. 4:8). I see the mention of Ephesus/Ephesians in Scriptural references relating to “appeasement.” (Acts 19:35 (page 356)/see also page 29—March 22, 2013—Eph. 4:8 & page 723—January 1, 2014—1 Tim. 1:6 for my comments)

From December 16, 2013, page 665

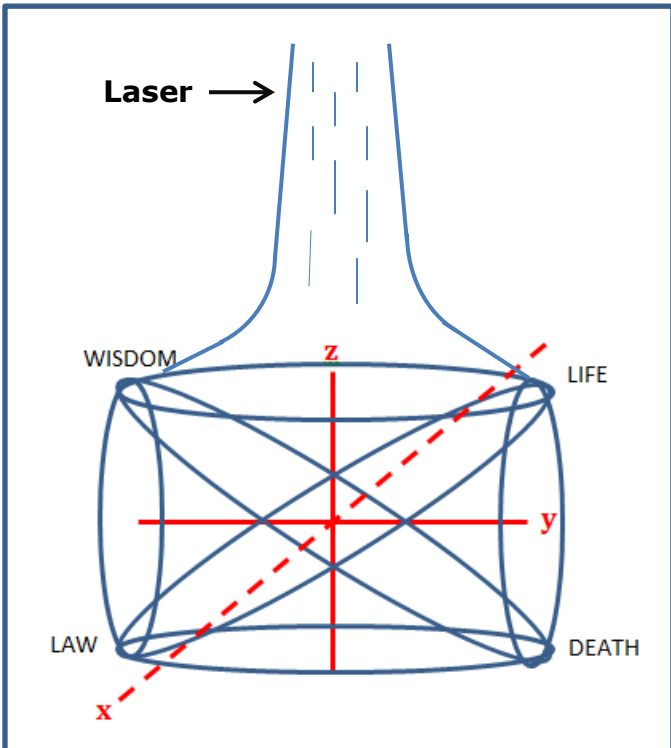
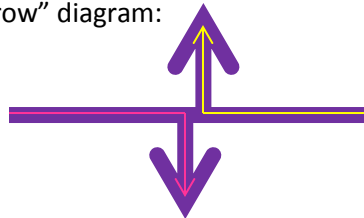


They repel each other, meet again and clash, “melding” the two into one that is totally different from the “firsts.”

“Seems like GOD and LIFE collide at every episode of our lives.”

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.” [Complete text on page 723] 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:

Concerning Luke 2:47, Joseph Prince said that the Greek word used for “understanding” means that Jesus “knew how to put two and two together.”



The image above is imagery of LAW, DEATH, WISDOM and LIFE coming “to gather” to “create”
PEACE (piece) the “laser scalp EL.”

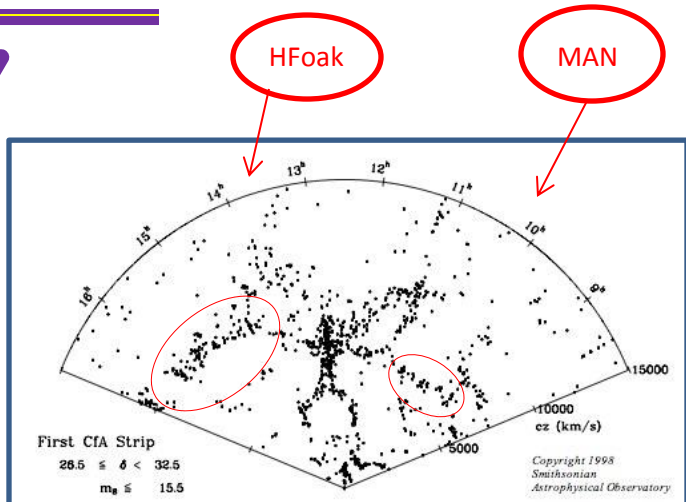
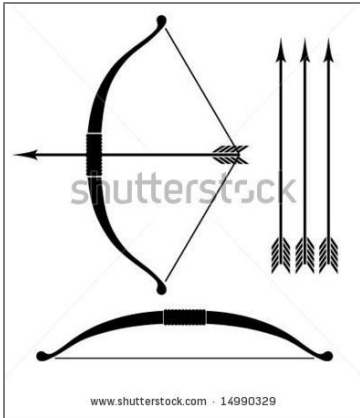


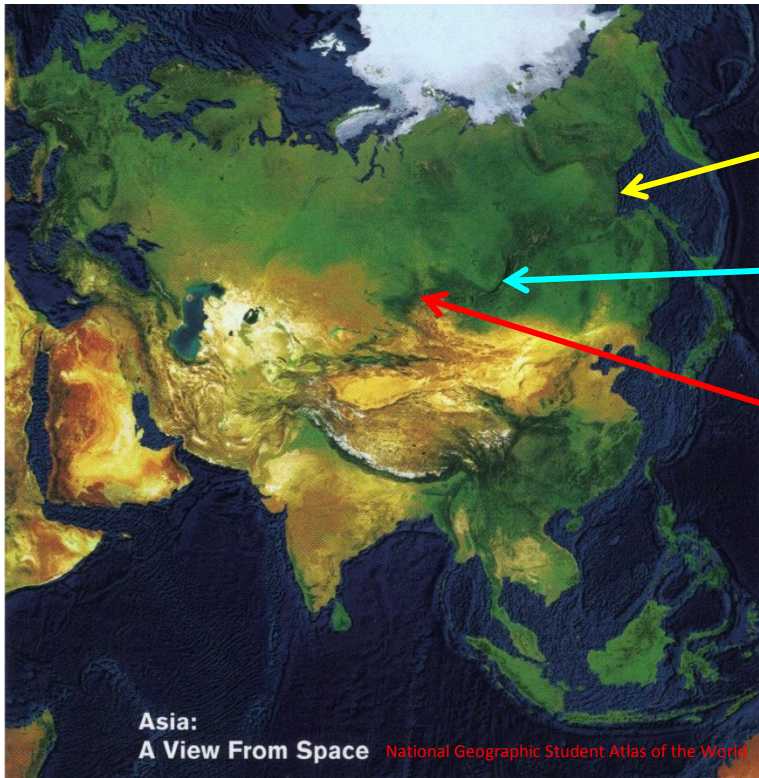
Image: Smithsonian Astrophysical Observ.
[The redshift image of the STICKMAN above reminds me of the motion of water created by a certain type of watersprinkler. Look at the circled images at low magnification and they appear to be English-“spelt” words.]

“Stick figure is basically the skeleton and I’m drawing the skin.”
—Mike’s Inspiration Station
“Action lines give the [illusion] of movement.”
—Mike’s Inspiration Station



An **unstrung** “beau” is the same imagery as the “male” breast. A **strung bow at rest** is the same imagery as a fee-male “little” breast. A **drawn** bow is imagery of a “full” breast and implies “force,” “power,” strength,” etc.

What lies between them?



- “Young” Full BREAST
- The “fallen” breast of the “Aged”
- Male / “little”/“no” breast

I went to BibleGateway.com to look up the word, “breast,” and found that there are 70 Scripture references there. But, I was only interested in the ones found in the book of “**The Song**” [of Solomon (KJV)/of Songs (NIV)]:

40. Song of Solomon 1:13

A bundle of myrrh is my well-beloved unto me; he shall lie all night **betwixt** my breasts.

41. Song of Solomon 4:5

Thy two breasts are like two young roes that are twins, which feed among the lilies.

42. Song of Solomon 7:3

Thy two breasts are like two young roes that are twins.

43. Song of Solomon 7:7

This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

44. Song of Solomon 7:8

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;

45. Song of Solomon 8:1

O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

46. 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?

47. Song of Solomon 8:10

I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

COMPARE the imagery of the “breasts” seen in the topography with the Pyramids of Giza—noting that the three “small” pyramids in the southwestern “corner” is 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”!].

Word of the Day

Thursday, January 09, 2014

comport [variant of "comfort"] \ kuhm-PAWRT, -POHRT \ , verb;

1. to bear or conduct (oneself); behave: *He comported himself with dignity .*
2. to be in agreement, harmony, or conformity (usually followed by with): *His statement does not comport with the facts .*

Quotes:

Help me, O Lord, to **comport** myself as a man tomorrow in the day of battle.

-- Ernest Hemingway, *For Whom the Bell Tolls*

I'll go to church morning, afternoon, and evening, and **comport** myself in such a godly sort that she shall regard me with admiration and sisterly love, as a brand plucked from the burning.

-- Anne Brontë, *The Tenant of Wildfell Hall* , 1848

Origin: *Comport* is derived from the Latin word *comportāre* which meant "to transport."

Word of the Day Archive

Tuesday January 7, 2014

lea [variant of LEAH → "heal"] \lee, ley\ ,

noun:

1. a tract of open ground, especially grassland; meadow.
2. land used for a few years for pasture or for growing hay, then plowed over and replaced by another crop.
3. a crop of hay on tillable land.

adjective:

1. untilled; fallow.

Quotes:

Now dance the lights on lawn and **lea** / The flocks are whiter down the vale / And milkier every milky sail / On winding stream or distant sea...

-- Alfred Lord Tennyson, *In Memoriam A.H.H.*, 1849

...and there were the scrubby bushes in the **lea** of the hill, and there was the winding gravel road that meandered over to the next valley.

-- Brad Leithauser, *The Friends of Freeland*, 1997

Origin: *Lea* comes from the Old English word *lea* which referred to a plot of land. It likely came from the Latin word *lūcus* which meant "grove."

Word of the Day Archive

Friday January 3, 2014

delitescent \del-i-TEŚ-uhnt\ [(cf. Isaiah 62:4) "delight scent" on a "diet"—i.e. "fat"-free],

adjective: concealed; hidden; latent.

Quotes:

"I am a **delitescent** writer." "What does that mean?" It means I didn't start the book.

-- Rex Stout, *Double for Death*, 1939

He obviously detected some **delitescent** power within Claudie, or some power which he would create and set there, something hidden from the rest of us...

-- Stephen Glazier, *The Lost Provinces*, 1981

Origin: *Delitescent* comes from the Latin word *dēlitēscere* meaning "to hide away."

Word of the Day — dictionary.reference.com

Sunday, December 22, 2013

fiddlesticks \ FID-l-stiks \ , interjection;

1. (used to express impatience, dismissal, etc.)

Quotes:

"...If he had been an English lad, he would have been off to his sweetheart long before this, without saying with your leave or by your leave; but being a Frenchman, he is all for Aeneas and filial piety,—filial **fiddle-sticks**!"

-- Elizabeth Gaskell, *My Lady Ludlow* , 1858

The lovers were **fiddlesticks** , he thought, **collecting it all in his mind again**. That's **fiddlesticks** , that's first-rate, he thought, **putting one thing beside another**. But he must **read it again**. He **could not remember the whole shape of the thing**.

-- Virginia Woolf, *To the Lighthouse* , 1927

Origin:

Fiddlesticks came to English in the 1400s from the late Middle English term *fidillstyk* .

POWERED BY 4INFO

Word of the Day Archive

Sunday December 15, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

misoneism \mis-oh-NEE-iz-uhm, mahy-soh-\, *noun*:

hatred or dislike of what is new or represents change.

But it is necessary to note that hereditary anomaly, if it provokes an anomaly in the moral sense, also suppresses **misoneism**, the horror of novelty which is almost the general rule of humanity.

-- Joseph Conrad, *The Secret Agent*, 1907

...he saw he was the only one to stand ready for the new thing, because the others were all exhibiting symptoms of **misoneism**.

-- Brian Aldiss, *Brian Aldiss*, 1967

Misoneism comes from the Greek *miso-* + *neos* meaning "hatred" and "new."

[Dictionary.com Entry and Pronunciation for *misoneism*](#)

Word of the Day Archive

Monday December 16, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

klaxon \KLAK-suhn\, *noun*:

a loud electric horn, formerly used on automobiles, trucks, etc., and now often used as a warning signal.

He invented the **Klaxon**, a horn that relied on electricity to vibrate a metal diaphragm, emitting a sound that was shrill yet guttural, abrupt yet unending, ugly yet lifesaving.

-- Julie M. Fenster, *The Spirit of Invention*, 2009

Everybody has heard a **klaxon** on a car suddenly begin to sound; I understand it is a short circuit that causes it.

-- James Thurber, "Let Your Mind Alone!," *The New Yorker*, 1937

Klaxon got its name from an American manufacturing company that made horns for automobiles. It entered English in the early 1900s.

[Dictionary.com Entry and Pronunciation for *klaxon*](#)

Word of the Day Archive

Tuesday December 17, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

cathexis \kuh-THEK-sis\, *noun*:

1. *Psychoanalysis*. the investment of emotional significance in an activity, object, or idea.
2. *Psychoanalysis*. the charge of psychic energy so invested.

She remembered so clearly the surprise of that first **cathexis** with Earth across the light-years...

-- Ian Watson, *Very Slow Time Machine*, 1979

Now our primary libidinal **cathexis** is with machines. Cars, power tools, computers, Kitchen Aids, audiophile equipment.

-- Curtis White, *Requiem*, 2001

Cathexis ultimately comes from the **Proto-Indo-European** root *segh-* meaning "to hold." It entered English in the 1920s.

[Dictionary.com Entry and Pronunciation for *cathexis*](#)

Word of the Day Archive

Wednesday December 18, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

transpontine \trans-PON-tin, -tahyn\, *adjective*:

1. across or beyond a bridge.
2. on the southern side of the Thames in London.

There was nothing left but to retreat against the railing, and with my back turned to the street, pretend to be admiring the barges on the river or the chimneys of **transpontine** London.

-- Robert Louis Stevenson and Fanny Vandergrift, "Narrative of the Spirited Old Lady," *More New Arabian Nights: The Dynamiter*, 1885

...he had come straight from a wretched **transpontine** lodging to this splendid Lincolnshire mansion, and had at the same time exchanged a stipend of thirty shillings a week for an income of eleven thousand a year..."

-- Mary Elizabeth Braddon, *John Marchmont's Legacy*, 1862-1863

Transpontine comes from the Latin *trans-* + *pont-* meaning "across" + "bridge."

[Dictionary.com Entry and Pronunciation for *transpontine*](#)

Word of the Day Archive

Thursday December 19, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

ambulate \AM-byuh-leyt\, *verb*:

to walk about or move from place to place.

The woman walked slowly, with a halting gait, as if she'd been forced to **ambulate** with a pair of swim fins for shoes.

-- Sue Grafton, *"E" is for Evidence*, 1988

It must be admitted that we who **ambulate** in pants, lie to each other in business and bunco our neighbors, in order to secure the lithographs of commerce, so that we can furnish the gentle herd with the means to live, are not perfect.

-- Charles Summers, *The Nomads*, 1903

Ambulate comes from the Latin *ambulāre* meaning "to walk." It entered English in the 1600s.

[Dictionary.com Entry and Pronunciation for *ambulate*](#)

Word of the Day Archive
Friday December 20, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

poultice \POHL-tis\, *noun*: ["poultice" → "poultry" "ice" → frozen duck/chicken → no flight]

1. a soft, moist mass of cloth, bread, meal, herbs, etc., applied hot as a medicament to the body.

verb:

1. to apply a poultice to.

...he did not notice whether I was going to spike him or put on a **poultice**.

-- David Rattlehead, *The Life and Adventures of an Arkansaw Doctor*, 1851

"...I thought I could nurse her; I did my best. Was the **poultice** all right?"

-- George Moore, *Spring Days: A Realistic Novel*, 1888

Poultice came to English in the 1500s from the Latin **puls** meaning "porridge." ["poor/pour ridge"]

[Dictionary.com Entry and Pronunciation for poultice](#)

Word of the Day Archive
Monday December 23, 2013

[Today's Word](#) | [Yesterday's Word](#) | [Previous Words](#) | [Subscribe for Free](#) | [Help](#)

parageusia \par-uh-GYOO-zhuh, -zhee-uh, -zee-uh\, *noun*:

an abnormal or hallucinatory sense of taste.

Neuritis of the facial and chorda tympani of rheumatic or inflammatory origin, as in otitis media, may produce **parageusia**, consisting in the inability to distinguish sweet from bitter and salty from sour.

-- Ludwig Grunwald, *Atlas and Epitome of Diseases of the Mouth, Pharynx, and Nose*, 1903

The sense of taste is usually slightly diminished on the anterior half of the tongue, and occasionally there may be **parageusia** or vertigo.

-- J. D. White, John Hugh McQuillen, George Jacob Ziegler, *The Dental Cosmos: Volume 71*, 1929

Parageusia has its roots in the Greek word *geûs* meaning "taste." The *para-* and *-ia* elements come from Latin. ["geûs"—variants of "Zeus," "Jesus," "guess"—sounds similar to "**Jews**" \\ "Taste and see that the Lord is good."]

[Dictionary.com Entry and Pronunciation for parageusia](#)

Word of the Day Archive

Saturday December 21, 2013

solstice \SOL-stis, SOHL-, *noun*:

1. *Astronomy.* a. either of the two times a year when the sun is at its greatest distance from the celestial equator: about June 21, when the sun reaches its northernmost point on the celestial sphere, or about December 22, when it reaches its southernmost point. Compare summer solstice, winter solstice. b. either of the two points in the ecliptic farthest from the equator.
2. a **furthest** or **culminating** point; a **turning** point.

...the Sun appears a second time to be in the Plane of the Equinoctial Circle, in its Passage from the Winter **Solstice** to the Summer **Solstice**...

-- John Shuttleworth, *A Treatise of Astronomy*, 1738

The era, a purely astronomical division of time, began with the coincidence of the December **solstice** with perihelion, and was renewed every 25,765 years.

-- Camille Flammarion, *Omega: The Last Days of the World*, 1894

Solstice comes from the Latin *solstitium* referring to when the sun stands still. It entered English in the 1200s.

Word of the Day

Tuesday, December 24, 2013

jigger \ JIG-er \ , *noun*;

1. a person or thing that jigs.
2. *Nautical.* a. the lowermost sail set on a jiggermast. b. jiggermast. c. a light tackle, as a gun tackle.
3. any of various mechanical devices, many of which have a jerky or jolting motion.
4. *Informal.* some contrivance, article, or part that one cannot or does not name more precisely: *What is that little jigger on the pistol?* [*we usually say, "thingamajig"*]
5. *Ceramics.* a machine for forming plates or the like in a plaster mold rotating beneath a template.
6. *Mining.* a jig for separating ore.
7. a jig for fishing.
8. *Golf.* a club with an iron head intermediate between a mashie and a midiron, now rarely used.
9. *Billiards, Pool.* a bridge.
10. a. a 1½-oz. (45-ml) measure used in cocktail recipes. b. a small whiskey glass holding 1½ ounces (45 ml).

Quotes:

...he poured himself a **jigger** of whiskey and swallowed it neat...

-- Truman Capote, *Breakfast at Tiffany's* , 1958

"Now, mates," I cried, "let's get upon the fore-top-sail yard and see what we can do there." And up we went, and in three quarters of an hour, with the help of a **jigger** , we had hauled out the earrings and tied every blessed reef-point in the sail.

-- William Clark Russell, *The Wreck of Grosvenor* , 1877

Origin:

The origin of *jiggers* is unknown, though it likely entered English in the late 1600s.

December 25, 2013

In the words of Hannibal of the *A-Team*, “I love it when a plan comes together.” But it doesn’t always “come” the way I want. Take today, for instance. Normally, I start “slow” cooking the turkey at midnight (Christmas Eve) and allow it to cook till 8:00 a.m. But I was too sleepy last night and opted to go to bed and wake up early and cook it according to the instructions on the label. I did everything the way it said to do it. Accordingly, it should have cooked within 3 1/2 – 4 hours. I put it in the oven at 8:35 a.m. It is now 4:09 p.m. and it is still cooking! It was fully thawed when I placed it in the oven having been in the refrigerator thawing for 5 days [and it’s only 18 pounds—I cooked a 21 pounder for Thanksgiving with no problems]. My sister, Deb, was telling me to “just let it cook.” She was totally unaware of the “melt-down” [**“you” would probably call it a “break-down,” but it’s my story so I’ll call it what I like!**] I was ready to have! ☺ If she hadn’t been so “relaxed” in her attitude towards my (I mean, “our”) dilemma, I would have gladly had that “melt-down.” Her calmness kept me calm. But it irritated me a little that she wasn’t willing to have that melt-down **“with”** me. After all, I had “planned” for everyone to start eating at 3:00 p.m. I’m quite “put-out,” you know!

I’ve misplaced something—a music CD borrowed from the Fort Worth Public Library. Whether “I” am actually the one responsible for its disappearance or not, “it” remains “un”-seen [**I believed it to have been turned back in to the library, but they have no record of it**]. I remember having it on my bed, lying among a lot of papers and books, when I had the “feeling” that it was in the right place and under the right conditions to get lost. That was when I made the decision to put it back in the place where I would normally keep it, thinking to myself that it is safer “there” than “here” on my bed. All that being true, it yet remains “un”-seen. Perhaps, the “safe” place wasn’t as safe as I believed; or, my memory of putting it there is false [**and I can recall seeing it “there” for several days**]. Perhaps I’m only remembering my “intentions.”

This evening, my cousin gave me some money so that I could go to the store and purchase the ingredients for something he wants me to bake for him for his New Year’s celebration. When he handed it to me, I put it in my pocket. I was busy “fixing” plates of “left-overs” for everyone to “carry” home. When I got home, I looked in my pocket for the money—but found “none.” So...I **finally** got to have that “melt-down”—but only a “micro-mini” one. Okay, so it wasn’t a melt-down or a break-down. But I was getting “stressed-out.” Everyone tried to help me locate the “folded” money. And, after we all came back inside the house after searching the car and the “ground” outside, I decided to look in my coat pocket because of what my sister, Deb, asked me. She asked, “Did you put your hand in your pocket after you got home?” My answer was, “No”—BUT that brought a very vague memory “back” to my mind that, perhaps, I reached into my pocket at another time. It made sense that I would since I don’t like to carry money in my pocket [I lost a \$20 “bill” that way when I was a child. Ever since then, “pock ‘its” are out of the “quest shun.”] I keep my money in a “safe” place until I “pull” it out [**like a “tooth”**] to “exchange” it for “merc hand dice.” Well, anyway, I found it in the pocket of my “wind-breaker.” The next time anyone asks me if I’m 100% sure of something, I’ll probably “think again.”

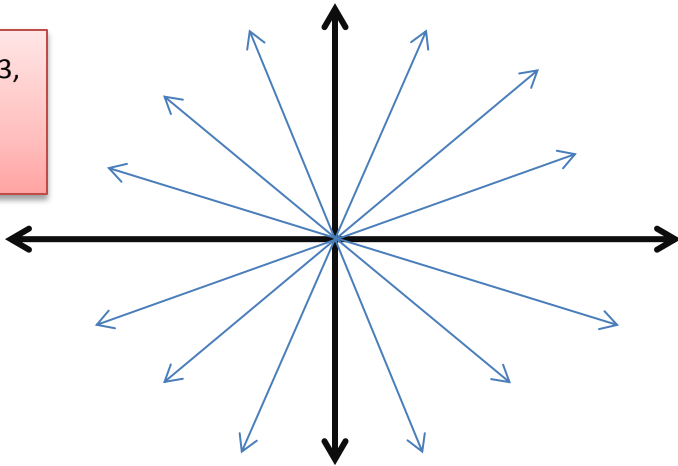
December 27, 2013

“ION-LIFE: Dedicated to LIFE and the way you choose to live it!”

—slogan of ION-LIFE television

Did you know that people who are perfectionists, sometimes, suffer from “indecisiveness”? I do, quite often, when I am alone and I have to make a “minor” decision [“major” decisions seem the simplest to make]. I always feel the need to make the “perfect” decision for the “given” situation. But “perfect decisions” are nothing more than “myths.” Any degree of “accuracy” is better than no “degree” at all. And the variables are constantly changing and most are unknown—so, making the “perfect” decision proves quite impossible. Fretting over “perfection” just creates needless health issues. It is best to make a “good” decision and leave it at that.

Cf. Isaiah 45:13,
“...I will direct
all his ways...”



From December 3, 2013 (page 608)

When I draw the graph, what I see as the 45° angle is another “axis.” I don’t know what a mathematician or scientist would make of that, but I have difficulty seeing the line as anything other than another axis heading away from the linear plane in which the xy axes dwell. It’s a whole new dimension of space. [and it’s “un”-limited] [cf. Genesis 3:24]

From November 23, 2013 (page 532)

The dwelling of the new “order” is not “covenant” law [which “brings you to the end of yourself” (Joseph Prince)], but “**FAMILY**” [the “enlarging” of yourself]. In LAW (i.e. “politics”/ “government” [of the “governor”]), everyone has a “numb Er.” But in a FAMILY, everyone has a “NAME” [“(n) aim”—i.e. the fiery “darts”/“arrows” in the “quiver”—Arrows are the branches “shooting/ springing” up from the family “tree”].

“In Hebrew, each name has a numerical value.”

—Larry Huch (cf. 2 Sam. 18:1/2 Sam. 24)

November 28, 2013 [REVISITED]

What to “do”?

“HELP” comes in degrees. There is a degree of helping in which you simply point someone in the right direction—i.e. handing them a map, or giving them “hints.” There is a degree of “assisting” someone in accomplishing their goal. There is also a degree in which you do all of the work (and “thinking”) for the one being helped—i.e. a small child [or the “fool”]. “What” you “do” really depends upon “who” you do “it” for.

This is imagery of MESSIAH → HAISEM → “Ha [the one who laughs (like Sarah)—i.e. LAW/PEACE] is seam”—i.e. the “space” BETWEEN

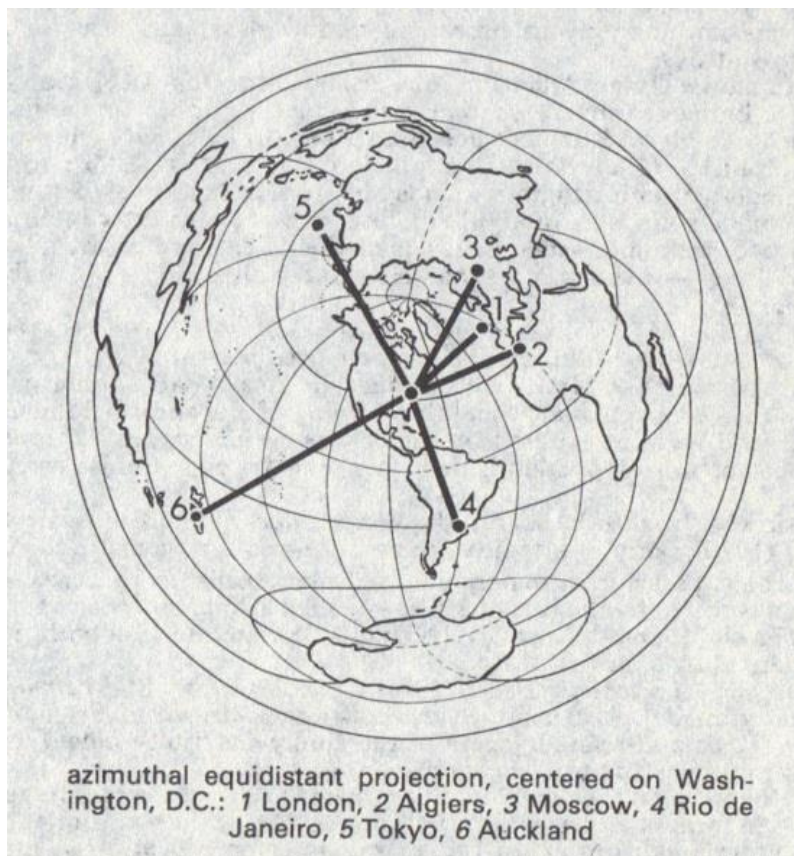
The 45° angle is also imagery of the number “7” and a “sickle” [the letter “EL” is “upright” and “double”—i.e. 90°]. A “check”-“mark” (✓) is a backward “7” (Г) on its “side.” Two “sevens” joined by the “leg” is the letter “Z” and is related to imagery of the “rotation” of a fan, or galaxy, etc and implies “movement.”

Compare the following imagery:

azimuth \ˈaz-(ə-)məθ\ *n* [ME, fr. (assumed) ML, fr. Ar *as-sumut* the azimuth, pl. of *as-samt* the way] (14c)

1 : an arc of the horizon measured between a fixed point (as true north) and the vertical passing through the center of an object usually in astronomy and navigation clockwise from the north point through 360 degrees **2** : horizontal direction expressed as the angular distance between the direction of a fixed point (as the observer's heading) and the direction of the object — **az-i-muth-al** *adj* — **az-i-muth-al-ly** *adv*

azimuthal equidistant projection *n* (1942) : a map projection of the surface of the earth so centered at any given point that a straight line radiating from the center to any other point represents the shortest distance and can be measured to scale



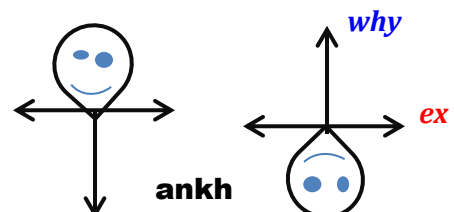
Remember the definition of “counterbalance”:

1 counterbalance—*n* (ca. 1611) **1** : a weight that balances another **2** : a force or influence that offsets or checks an opposing force

The lines drawn in the image from Webster's Ninth New Collegiate Dictionary resembles the ANKH. To take this to a new level, consider the “balance” of POLITICAL power using Jerusalem, Israel as the focal point for the “small” and Washington D.C. as the focal point for the “great”:

- Which nations offset “witch”?
- Which provide an “equal” balance?
- Which provide the “greatest” counterbalance for the others?

Anxious → “**ankh** sh-h-h us”
→ “anch(or) sh-h-h us”



December 24, 2013—I keep moving this farther and farther back. I have a lot of info to input for this day.

December 28, 2013



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"—unless **they** "let us in"! That 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**"!

This imagery came to me this morning. It goes along with the imagery of "yesterday":

The "wait" was too much for the "limbs" of the (money/time) tree—so it began to "weep"—its "will" feeling "low." But when all hope was "lost," its troubles began to "leave."

[Years ago, I saw in a catalogue a **clock** that had all of its numbers at the bottom as though they had all "fallen" down (I added the "connecting" lines). The word "Whatever" was inscribed at the top. It is the same imagery of a "weeping willow". It is also the same as the imagery of the "rays" of yesterday's graph. "They have fallen and they can't get up."]



“Goodbye, my son. Our hopes and dreams travel with you.”—Man of Steel

December 29, 2013

I am amazed at how "cruel" we "servants of Christ" can be—and our conscience not feel an ounce of remorse. Today my sister learned from a preacher that a pastor (someone unknown to me) had recently committed suicide. The pastor's wife had died and the "board" had "released" him from his position. According to the preacher, the board released the pastor because he "didn't have enough faith to heal his wife." Since this is "hearsay" evidence against the board, I don't allow it to weigh-in too heavily. But regardless of its accuracy, it still speaks of what many have experienced in the Christian church. I told you

before of my experience with a group of preachers during the “period” following my mother’s death. “Cruel” doesn’t even **begin** to describe some people. Too many who claim to “be” **love itself** have no inkling of what the true meaning of “love” is. We can be heartless, uncaring, and void of compassion—but always “busy” working for the “Lord.” Too busy to stop and think “**why**” we do what we do—or “why” we **began** doing “**it**” in the first place. “Many” setting an example that “others” follow. The “many” (whose actions don’t follow their words) are good at **teaching** about “love,” but it would be wiser for the “others” to avoid the **doing** of what they “see.”

One explanation for this may be in this: Preachers “give” the “word” as they “speak.” And, as they “give” they are “crossing” a barrier that some do not come back from. Like “nano”-ites they cross into “fore/four bidden (to come)” territory. Which is why so many preachers are “vein,” “sp(r)iteful,” “mean,” “temper-mental,” judgmental [why is the “e” removed?], hateful, etc.

I do need to add, in all fairness to the “board,” that the preacher of whom my sister heard the account can be as insensitive as those he condemned—as can we all [from another’s perspective]. I personally heard him tell of a time when (after he had experienced a great personal loss) some acquaintances tried to connect with him “in comfort” by relaying their own personal experience of loss—theirs being a loss of “hope.” The way he described his reaction and the words he used, it was as if he was “insulted” that they dared to compare their loss with his. He said that their loss couldn’t compare with his. He had suffered the “greater” loss. Theirs was “less than” [my word choice]. He said that they didn’t know what it was to “have” **something** for so long a time and then have it ripped from your life in an instant. He acted as though what they had lost was “**nothing**.” Nothing worth grieving over. He “discounted” their loss—“dismissing” it. In dismissing their pain, he dismissed them. He had reduced “them” to “nothing.”

The truth is: they **didn’t** know what it was to “have and hold” what they desired. They never got to “see” their hope fulfilled. They had “nothing” to show for the hope that they had. They were left with no memories, no “proof” of their hope’s existence. Their “hope” had no name—no “face.” It was a “glob” of “nothingness” that (to this preacher, it seemed) was “valueless.” He, at least, had memories and the “knowledge” of what he had lost. They were left with only “wonderings”—the “what ifs.”

When I heard him re-tell the experience as though he was the only one qualified to grieve, I “winced”—on behalf of the couple who had tried to offer him solace. My heart went out to them. I’m quite sure that they were taken aback by his response to their efforts to ease his pain. Their desire to sympathize and empathize with him had resulted in a return of insult and injury towards themselves. He displayed no sympathy for their loss—but a level of contempt.

I must ask the question that comes to mind:

- **What value do “you” place upon HOPE when you have nothing else but hope?**

That is a question that only the “possessor” of the hope can answer. The value can only be measured by the “degree” of the desire. The preacher placed “no” value upon the hope that was the couple’s because their hope was “unrealized” hope while he had had “actual” possession of his hope. He measured the degree of loss according to the longevity of the possession of hope that had been “fulfilled.”

Psalm 102

A Prayer of the afflicted, when he is overwhelmed,
and poureth out his complaint before the Lord

¹ Hear my prayer, O LORD, and let my cry come unto thee. ² Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. ³ For my days are consumed **like** smoke [not “by fire” or “like wood”], and my bones are burned as an hearth. ⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread [is he “love-sick”? cf. 2 Samuel 13, contrast with Song 2:5, “[she is]...sick OF love”]. ⁵ By reason of the voice of my groaning my bones cleave to my skin [opposite of what it should be—i.e. skin cleave to bones].

⁶ I am like a pelican of the wilderness: I am like an owl of the desert. ⁷ I watch [2 Sam. 11:2 [verses 4-5, she conceived during a time of “non” conception], 13:5-7], and am as a sparrow alone upon the house top [cf. Judges 15-16/Zephaniah 1:5 ([OT] Malcham → [NT] Malchus)]. ⁸ Mine enemies reproach me all the day; and they that are mad against me are sworn against me. ⁹ For I have eaten ashes like bread, and mingled my drink with weeping [the test of an unfaithful wife?]. ¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down [cf. Ps. 147:6, “The Lord lifteth up the meek: he casteth the wicked down to the ground”—i.e. “meek” (transformed) = “wicked”]. ¹¹ My days are like a shadow that declineth [it had spread itself “a-broad,” but now is being “gathered” to its true self]; and I am withered like grass. ¹² But thou, O LORD, shall endure for ever; and thy remembrance unto all generations. ¹³ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. ¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof. ¹⁵ So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. ¹⁶ When the LORD shall build up Zion, he shall appear in his glory. ¹⁷ He will regard the prayer of the destitute, and not despise their prayer. ¹⁸ This shall be written for the generation to come: and the people which shall be created shall praise the LORD. ¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; ²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death [DNA replication imagery]; ²¹ To declare the name of the LORD in Zion, and his praise in Jerusalem; ²² When the people are gathered together, and the kingdoms, to serve the LORD. ²³ He weakened my strength in the way; he shortened my days [Matt. 24:22/Mark 13:20/cf. Deut. 5:16]. ²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. ²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. ²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them [like a “diaper” → “repaid”], and they shall be changed; ²⁷ But thou art the same, and thy years shall have no end. ²⁸ The children of thy servants shall continue, and their seed shall be established before thee.

“We are now slave to the World Engine.”

—Man of Steel

December 30, 2013

I believe that if you can understand the dynamics of purchasing and possessing a computer—what you “think” you are getting and what you “actually” get—then you can understand Father’s story—and, His dilemma.

When I first got my “new” computer, I thought it was “mine”—**all** mine. Every part—“soft”-“wear” and the “hard”-“wear.” I didn’t realize that what I was merely doing was purchasing a “**glorified**” **rental agreement** with the computer and software companies. They are still free to do what they want with my computer and its software as long as they can access it. They are only limited, it seems, by my willingness to “grant” that access.

And what they give, they can also take away.

My sister’s old computer had begun, over a period of time, updating (“1 of 1”) every time it was turned off—whether it was used online or not. One day, it was used online and when it was turned-off, it did a series of updates. When it was turned back on, a notice appeared in the corner saying, “Serial number not found.” I didn’t pay too much attention to that since I know very little about computers—“Serial number for what?” Well, anyway, her computer is now saying that her “Windows is not genuine [“Gin/gene, you

wine”].” It wants her to “per chase” a “Leg, get a mate” version—as though the one she acquired with the purchase of her computer was “fake.”

It concerns me because mine is starting to do a “1 of 1” update—but only after I use my computer online. Will my WORD cease to function? Since I don’t know the answer to that question, I limit my online use. I only go online when it is necessary to obtain information that will benefit this paper.

**“In technology, a generation can be a year
[the change comes swiftly].”**—Renny McClain

When I went online to find the “Cube of Space” (the Seven Dimensions of Emotional or Moral Experience), I saw an image of a cube that was “different.” I discovered that it was about “water.” Since any imagery about water is very significant, and its being part of a “Texas” analysis, I decided to include it for the sake of those who might understand its significance to the imagery. It ends on page 713.

Space-Time Analysis of the WRAP Model

Clark Siler, CRWR

Table of Contents

[Introduction](#)

[Purposes](#)

[Attribute Series Data Management](#)

[WRAP Data Organization and Access](#)

[Geodatabase Representation](#)

[Visualizing WRAP Output Data](#)

[Additional Applications of WRAP Research](#)

Introduction

The Water Rights Analysis Package (WRAP) is Texas’ official water availability model (more detail [here](#)). The output of this computer simulation is a voluminous, structured text file containing approximately forty variables defined for each water permit location and time point of simulation. In its native format, the output file cannot be exposed to geographic information system (GIS) software due to inconsistent formatting between the file’s sections. A summary of a space-time analysis of the WRAP model and its output while focusing on making the output data available for visualization in a GIS is presented here ([click here to access full report](#)).

The space-time analysis of WRAP revealed that the temporal and spatial nature of the data make possible the display of output data as color-coded maps which can show spatial relationships between data, as well as time series graphs which are useful in revealing temporal trends and events for locations. This visualization is made possible through repackaging the output data from its native format to a set of multivariable geodatabase tables. The means of these forms of visualization are automated through the use of the WRAP

Display Tool. This tool was developed specifically for the WRAP output data for use in revealing the maps and time series mentioned.

Purposes

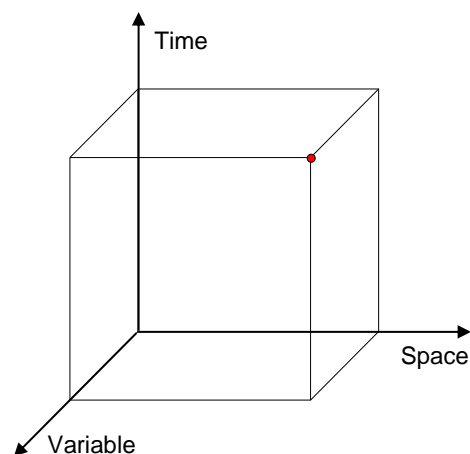
Simply using WRAP as a water availability model is insufficient if the output data is cryptic and contains information that is hard to readily visualize—data is only useful if it is digestible and can be understood. The purposes of the space-time analysis of the WRAP model's output included:

1. Advancement of data management in attribute series styles – The vast amount of data that is produced with each run of WRAP introduces innovative data management opportunities. This includes using multivariable geodatabase tables that are similar to the Arc Hydro data structure with integrated temporal and space components.
2. Visualization of WRAP output data for synthesis and analysis purposes – The visualization method of choice is the Environmental Systems Research Institute's (ESRI) geographical information system: ArcGIS. This is accomplished through the use of a tool in ArcMap (a mapping component of ArcGIS): the WRAP Display Tool.
3. Creating pathways for future work by ESRI so similarly structured data is more readily accessible by ArcMap – The visualization and data management advancements developed in the WRAP space-time analysis research can be applied to other collections of data, and may be instrumental in paving the way for future tool development by ESRI.

This research summary contains sections for each of the purposes briefly mentioned above.

Attribute Series Data Management

Simulation model output can be visualized as lying on a vertex of a data cube. The data cube, shown in the figure below, is a 3D representation of data where the dimensions are time, space, and variable—or, in other words, what, where, and when. Differing from the Cartesian coordinate view, the data cube has spatial location represented by a single axis: space. In addition, two other dimensions, if you will, are represented by the other axes: time and variables (Maidment 2002).



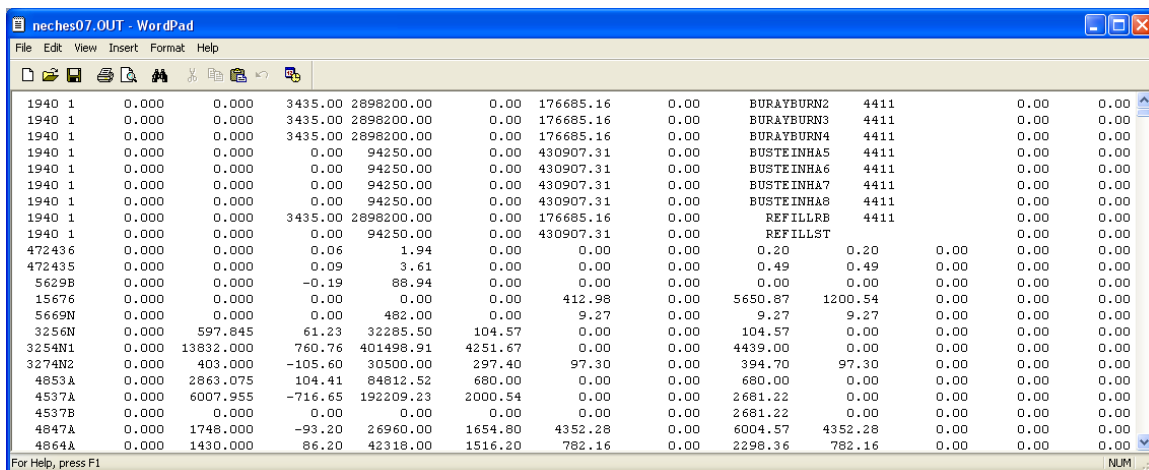
Data Cube

WRAP output data falls within the data cube structure where, for a chosen variable, one can select modeled output for a location and time. For example, consider a basin with many reservoirs. Choosing the percent of reservoir storage value (*variable*) for July 1996 (*time*) at one reservoir (*space*) is akin to designating a unique data cube where the points are determined by the selections (*variable, time, and space*). Keep in mind, though, percent of reservoir storage is not the only data that is output from the WRAP model—there are many.

Dealing with data cubes (read: collections of data) for one variable over time and space seems relatively straightforward and logical. Such can easily be displayed in a GIS environment as map data or a collection of time series. However, WRAP output introduces a level of complexity because it includes many variables' output for each time and space point. Gaining an understanding of additional complexities provides opportunity for further research into data management and access.

WRAP Data Organization and Access

The output from a WRAP simulation is a voluminous file with many variables for each location and time step. Hydrological analyses in WRAP usually consist of greater than fifty years of simulation. With increments of one month, the result is already more than 600 distinct time steps. Given the number of locations and variables of an analysis, the output indeed has much information (typical runs produce millions of data values). A snapshot of the resulting output file is shown below.



The screenshot shows a WordPad window titled 'neches07_OUT - WordPad'. The window contains a large table of data with columns separated by spaces. The data is organized in a cyclic structure, repeating every 12 rows. The first row of each cycle is: '1940 1 0.000 0.000 3435.00 2898200.00 0.00 176685.16 0.00 BURAYBURN2 4411 0.00 0.00'. The second row is: '1940 1 0.000 0.000 3435.00 2898200.00 0.00 176685.16 0.00 BURAYBURN3 4411 0.00 0.00'. The third row is: '1940 1 0.000 0.000 3435.00 2898200.00 0.00 176685.16 0.00 BURAYBURN4 4411 0.00 0.00'. The fourth row is: '1940 1 0.000 0.000 0.00 94250.00 0.00 430907.31 0.00 BUSTEINHA5 4411 0.00 0.00'. The fifth row is: '1940 1 0.000 0.000 0.00 94250.00 0.00 430907.31 0.00 BUSTEINHA6 4411 0.00 0.00'. The sixth row is: '1940 1 0.000 0.000 0.00 94250.00 0.00 430907.31 0.00 BUSTEINHA7 4411 0.00 0.00'. The seventh row is: '1940 1 0.000 0.000 0.00 94250.00 0.00 430907.31 0.00 BUSTEINHA8 4411 0.00 0.00'. The eighth row is: '1940 1 0.000 0.000 3435.00 2898200.00 0.00 176685.16 0.00 REFILLRB 4411 0.00 0.00'. The ninth row is: '1940 1 0.000 0.000 0.00 94250.00 0.00 430907.31 0.00 REFILLST 0.00 0.00'. The tenth row is: '472436 0.000 0.000 0.06 1.94 0.00 0.00 0.20 0.49 0.00 0.00 0.00'. The eleventh row is: '472435 0.000 0.000 0.09 3.61 0.00 0.00 0.00 0.00 0.00 0.00 0.00'. The twelfth row is: '5629B 0.000 0.000 -0.19 88.94 0.00 0.00 0.00 0.00 0.00 0.00 0.00'. The thirteenth row is: '15676 0.000 0.000 0.00 0.00 0.00 412.98 0.00 5650.87 1200.54 0.00 0.00'. The fourteenth row is: '5669N 0.000 0.000 0.00 482.00 0.00 9.27 0.00 9.27 9.27 0.00 0.00'. The fifteenth row is: '3256N 0.000 597.845 61.23 32285.50 104.57 0.00 0.00 104.57 0.00 0.00 0.00'. The sixteenth row is: '3254N1 0.000 13832.000 760.76 401498.91 4251.67 0.00 0.00 4439.00 0.00 0.00 0.00'. The seventeenth row is: '3274N2 0.000 403.000 -105.60 30500.00 297.40 0.00 0.00 394.70 97.30 0.00 0.00'. The eighteenth row is: '4853A 0.000 2863.075 104.41 84812.52 680.00 0.00 0.00 680.00 0.00 0.00 0.00'. The nineteenth row is: '4537A 0.000 6007.955 -716.65 192209.23 2000.54 0.00 0.00 2681.22 0.00 0.00 0.00'. The twentieth row is: '4537B 0.000 0.000 0.00 0.00 0.00 0.00 0.00 2681.22 0.00 0.00 0.00'. The twenty-first row is: '4847A 0.000 1748.000 -93.20 26960.00 1654.80 4352.28 0.00 6004.57 4352.28 0.00 0.00'. The twenty-second row is: '4864A 0.000 1430.000 86.20 42318.00 1516.20 782.16 0.00 2298.36 782.16 0.00 0.00'. The window also shows a menu bar (File, Edit, View, Insert, Format, Help) and a toolbar with various icons. The status bar at the bottom left says 'For Help, press F1' and at the bottom right says 'NUM ...'.

WRAP Output Native Format

The output file is structured in space delimited columns of data. Running WRAP produces variables of four types: water rights, instream flows, control points, and reservoirs. The vast amount of data in the WRAP data cube has a cyclic structure. The data representation follows a representation hierarchy of time step, variable type, location, individual variable value (the data cube). An attempt at representing this visually is presented below. For example, the output cycles through each time step (month); within each month are the four variable type sections (water rights, instream flows, control points, and reservoirs); within each variable type are individual rows for every location; in each row are specific columns for the many variables. This structure repeats again for each time step in the simulation period.

Time Step	Water Rights	Date1 Var1 Var2 Var3 Location1 Var4 ... Date1 Var1 Var2 Var3 Location2 Var4 ... Date1 Var1 Var2 Var3 Location3 Var4
	Instream Flows	Var1 Var2 Var3 Location1 Date1 ... Var1 Var2 Var3 Location2 Date1 ... Var1 Var2 Var3 Location3 Date1
	Control Points	Location1 Var1 Var2 Var3 Var4 ... Location2 Var1 Var2 Var3 Var4 ... Location3 Var1 Var2 Var3 Var4
	Reservoirs	Date1 Var1 Var2 Var3 Location1 Var4 ... Date1 Var1 Var2 Var3 Location2 Var4 ... Date1 Var1 Var2 Var3 Location3 Var4

Output File Structure

In addition to the cycling variable types, WRAP output is inconsistently formatted between sections, as illustrated in the previous two figures. The WRAP snapshot shows the output file on the threshold of a transition between sections (notice the formatting differences introduced half-way), and these are represented by the variable order in the above figure. The result of the spacing inconsistencies is that when the output file is exposed to the GIS, ArcMap is unable to process and display the values. The differences render the file too complex for standard file interpretation functions

Geodatabase Representation

In order to make the WRAP output data GIS-friendly, a tool was developed which programmatically parses the output file—line-by-line, variable-by-variable—and stores each value in organized arrays for subsequent data dumping into structured geodatabases. This conversion process results in geodatabases which allow the WRAP output to be exposed to ArcMap, thus enabling the graphing and data access capabilities of GIS.

Each of WRAP's four types of data has its own set of variables. If a single geodatabase table were to be created from the WRAP output, the result would of necessity contain a field for each of the variables of all four types. If each type had ten variables, the table would have forty variable fields. Not only would this result in difficulty in displaying the entire set of variables, but there may be many rows with multiple empty field values where a location has data for one variable type and not the others.

To combat the difficulties associated with a single table representation for the whole of the WRAP output, multiple geodatabase tables were explored. Working under this scheme, a single table is created for each type of variable. The result is four multivariable geodatabase tables, each related to water rights, instream flows, control points, or reservoirs, shown below.

The image displays four overlapping screenshots of ArcGIS attribute tables, each representing a different hydrological feature type. The tables are stacked, with the 'Attributes of ReservoirTS' table at the bottom and 'Attributes of WaterRightTS' at the top.

Attributes of WaterRightTS

ObjectID *	HydroCode *	TSDatetime	Shortage	Target	Evap	EopSto	SflDep	Unapp	Releases	GrID1	GrID2
1	3306R1	1/1/1940	0	0	2.18	400	2.18	2.18	0		
2	14411A2	1/1/1940	0	0	0	0	0	0	0	R4411	

Attributes of InstreamFlowTS

ObjectID *	HydroCode *	TSDatetime	ResShort	ResTarget	Evap	EopSto	SflDep	Unapp	Releases	Target	Short
1	4393N1	1/1/1940	0	0	0	0	0	0	0	362	
2	1EJNRMDV	1/1/1940	0	0	0	0	0	0	0	302	

Attributes of ControlPointTS

ObjectID *	HydroCode *	TSDatetime	Shortage	Target	Evap	EopSto	SflDep	Unapp	RetFlow	NatFlow	RegF
1	472436	1/1/1940	0	0	0.06	1.94	0	0	0	0	0.2
2	472435	1/1/1940	0	0	0.09	3.61	0	0	0	0	0.49

Attributes of ReservoirTS

ObjectID *	HydroCode *	TSDatetime	HydShort	Energy	Evap	EopSto	InfDep	InfRel	RelTurb	RelNTurb	AdjE
1	472436	1/1/1940	0	0	0.06	1.94	0	0	0	0	0
2	472435	1/1/1940	0	0	0.09	3.61	0	0	0	0	0
3	FLOR	1/1/1940	0	0	1.55	365.45	0	0	0	0	0
4	UMPRY	1/1/1940	0	0	0	482	0	0	0	0	0
5	WALLAC	1/1/1940	0	0	0.58	47	0.93	0	0	0.35	0
6	BEASLY	1/1/1940	0	0	0.74	69.16	0	0	0	0.1	0
7	MEWB RN	1/1/1940	0	0	0.6	49.38	0	0	0	0.02	0

Record: 1 | Show: All Selected | Records (0 out of 121068 Selected) | Options

Multivariable Geodatabase Tables

By using multivariable geodatabase tables, the output looks similar to the original text version of the output data while being in a geodatabase structure. This lends familiarity to the experienced WRAP user as well as providing the benefits associated with having data in a database. These benefits include tabular data comparison and sorting, application of arithmetic and statistical functions, cross-platform sharing of data, and representation of WRAP data in ArcMap.

The many benefits mentioned above provide a good selling point, but the question remains as to how this new format meets the conditions on time and size. With typical WRAP output of millions of variables with an original file size of 35 MB, the conversion process to multivariable geodatabase tables takes 30 seconds with a resulting size of 40 MB. These results are considerably better than the hour-plus time and 650 MB associated with a typical single-variable-per-row Arc Hydro structure.

Attribute Series

Through the conversion process mentioned above, the original WRAP model output data structure is transformed from a rigid text file to a set of multivariable geodatabase tables. These collections of data may well be called *attribute series* (Arctur and Zeiler 2004).

In GIS data models, an attribute is data about a location (or locations) which is nonspatial—meaning that attributes deal with data about a place, rather than being descriptive of the location of the place itself. For example, attributes of a reservoir may include its name, the surface area, how full it is (as a percent), and the water surface elevation, and not where the reservoir is. Therefore, an attribute series is a collection of attribute data. Hence, the newly created multivariable time series of WRAP data—which variables are attribute data—can succinctly be called attribute series. These attribute series are a completion of the first project purpose outlined in the Introduction.

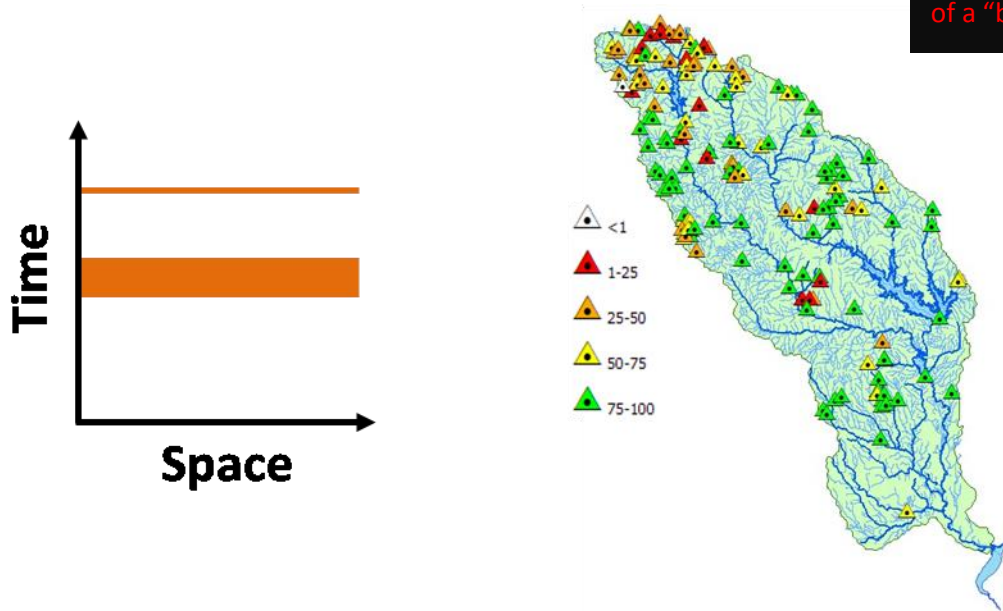
With the WRAP data in GIS-friendly attribute series, links can be made to geographic information to produce a space-time data layer which has both spatial, geographic data (where the data represents), as well as attribute series data (the variable values themselves). With this space-time data layer, the modeled output from the WRAP model can be represented in a GIS environment in many useful ways.

Visualizing WRAP Output Data

With its data organized in multivariable geodatabase tables (space-time data layer), WRAP output can be viewed in ArcMap. Recalling the data cube, WRAP's structured data (variables) can be represented in ArcMap as two separate views of the data cube's space-time plane. These views enable map displays and time series displays.

The WRAP Display Tool was developed to perform the behind-the-scenes actions of converting the WRAP output to GIS-friendly multivariable geodatabase tables as well as handling the display of WRAP data in ArcMap. The visualization process involved gathering user-specified data from the geodatabase tables and linking it to map features for convenient map display. The overall process is quite detailed, and further explanation can be found in the original research report ([click here to access full report](#)). In summary, the user specifies a time step or date range of interest, a variable to display, and a statistical operation to perform on the related data, and the results are shown in ArcMap. Of note is the convenience afforded through the tool which enables quick visible results of complex data with only a few mouse clicks in a friendly GIS environment.

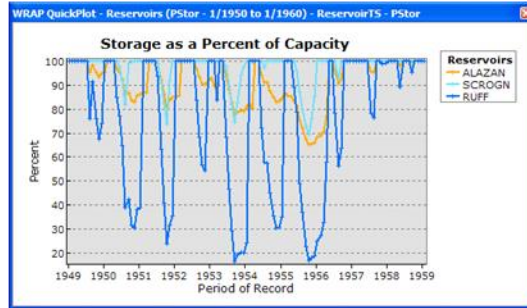
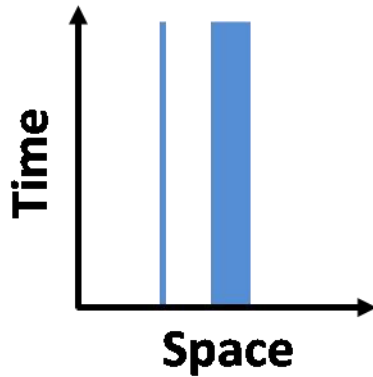
An example of the space-time plane slice of the data cube related to map display (and its result) are shown below. The resulting map (shown) is the result of analyzing the WRAP output data for multiple locations at a given time step (thin line in time-space plane) or a time range (thick line in plane).



This image reminds me of a "bent" arrowhead.

Space-Time Plane of Data Cube and Map Display

An example of the space-time plane slice of the data cube related to time series display (and its result) are shown below. The resulting time series (shown) is the result of analyzing the WRAP output data over time for a selected variable. This graph shows time series for three locations.



Space-Time Plane of Data Cube and Time Series Display

The full research report contains a detailed example which applies the benefits and techniques of this space-time analysis to real WRAP data in a step-by-step fashion ([click here to access full report](#)).

Additional Applications of WRAP Research

The space-time analysis of the WRAP output data provides methods of sophisticated data representation through attribute series tables (multivariable geodatabase tables). While in this data format, the data is available for exposure to ArcMap, which provides means for representing the data as graduated maps or time series graphs. These options are automated through using the WRAP Display Tool.

The benefits provided through this space-time analysis are not limited only to WRAP model output. The WRAP Display Tool's functions for map or graph display of data can be applied to any other data providing certain data management standards are maintained (a HydroCode field in the attribute series tables and feature layers is required). Thus, if non-WRAP data were contained in a structured geodatabase table and related feature data were available, the WRAP Display tool could be used to reveal the spatial and temporal nature of the data as maps and time series graphs. In this way, the space-time analysis of WRAP has not only initiated new thinking on ways to link space and time data for beneficial display in a GIS environment for WRAP data alone, but for any structured data.

References

Arctur D. and Zeiler, M. (2004). *Designing Geodatabases: Case Studies in GIS Data Modeling*. ESRI Press, Redlands, California.

Maidment D.R. (2002). *Arc Hydro: GIS for Water Resources*. ESRI Press, Redlands, California.

Primary Contact:

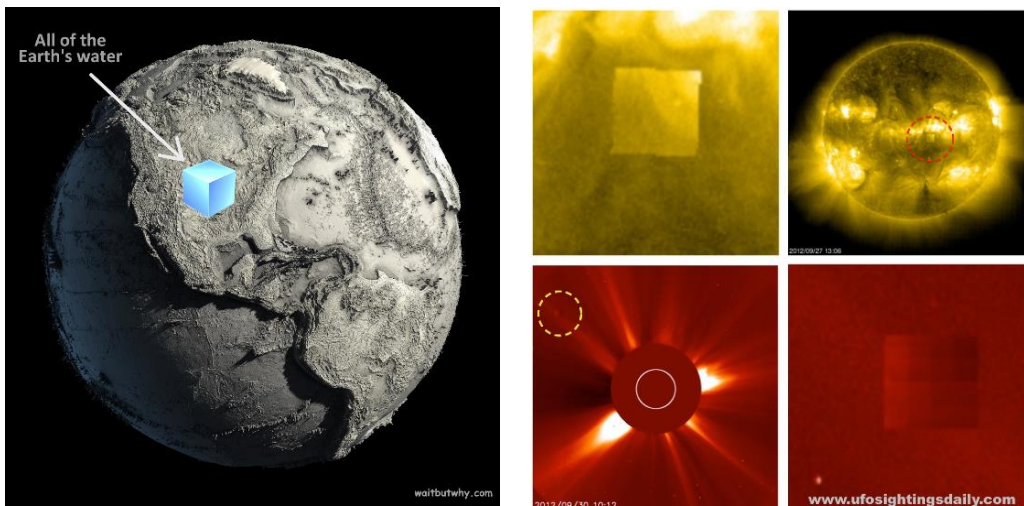
[Clark Siler](#)

Center for Research in Water Resources
University of Texas at Austin

email: clarksiler@mail.utexas.edu

These materials may be used for study, research, and education, but please credit the authors and the Center for Research in Water Resources, The University of Texas at Austin. All commercial rights reserved. Copyright 2008 Center for Research in Water Resources.

When I went online to find the “Cube of Space,” I saw these two images [from waitbutwhy.com and www.ufosightingsdaily.com] and thought them fascinating. Whether real or fake they still tell a story. The first image is of the earth, the other is of the sun. The author of the second gave NASA credit for the image.



“A good death is its own reward.”

—*Man of Steel*

I have heard many preachers say that Satan sees God’s hand on our lives and tries to thwart the plan. My question is: if he can see, why can’t we? Have they ever stopped to think what his vantage point must be that he is **able** to see?

MAN OF STEEL

Clark: The world’s too big, Mom.

Mom: Then make it small. Just, um....focus on my voice. Pretend it’s an island out in the ocean.....Can you see it?

Clark: I see it.

Mom: Then swim towards it, honey.

December 31, 2013

I see images that remind me of Abraham Lincoln and John Fitzgerald Kennedy and I wonder: **What is the Lincoln-Kennedy effect?** What is the significance of these two figures of “American” history? Why are their lives “mirrored” to a “certain” degree? What does it all have to say about the “rest” of “US”? I will leave that question to be answered by those more knowledgeable of the historical and biographical aspects of these “things”—but let me give you the clues that I can “see”:

- Hudson Bay’s west edge looks like the “back”-side **angled** profile of **LINCOLN** [The very first time I noticed the images in the topography and I saw the face over Canada, I, first, believed the face to be that of Lincoln because of the shape of the “West Bank” of Hudson Bay which I just **“knew”** was of Abraham Lincoln—the lower back of his head, his neck, and his **collar and shoulder** [why are they significant?]]
- Rock formation that’s famous for looking like the “front” profile of **J. F. KENNEDY**
- 2014 calendar created by the Fort Worth Fire Department Office of Emergency Management (with pictures drawn by elementary students of Fort Worth Independent School District) shows that **November 22** is the **average date of our first freeze** in the North Texas area where I live and is the anniversary **date of Kennedy’s assassination** [“ass, ass, sí (yes) nation] which occurred in Dallas [“sallad” → “salad” [with an extra “EL” (twice told)]—a cold side dish]



“The righteous is tried in the furnace of adversity.”—John Hagee

“Your strength is measured by...the weaknesses in other people that you can endure.”—John Hagee

“If what you are doing does not bring resistance, then what you are doing is not worth doing.”—John Hagee

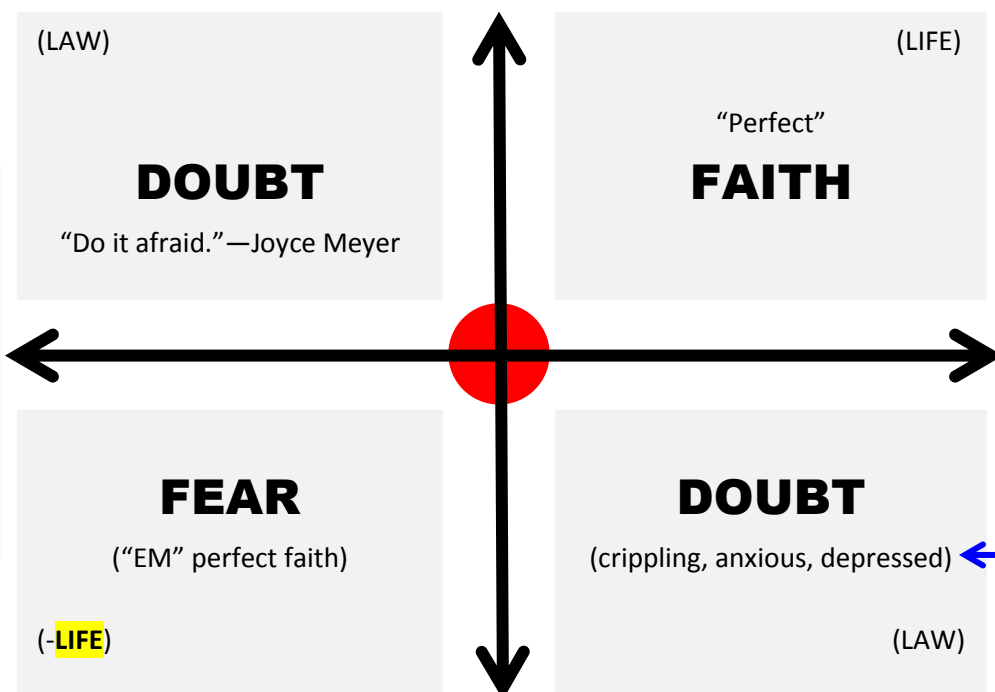
“Adversity is opportunity.”—John Hagee

“Your own kids bear your name. And wherever they go, you go.”—Gary Keese

I was listening to Gary Keese talk about “partnership” and I saw in “my mind’s eye” the image of the Butterfly Nebula and the thought that the image of the nebula is imagery of Sonship—two things that are of the same—springing from ONE source (like the aspen “Populus tremuloides” [a.k.a. “Pando” (I saw a video by MinuteEarth—“The Biggest Organism on Earth” (2:51 minutes)—that is well worth watching]). Sonship is a different type of partnership from a covenant partnership—it is “ONE” blood. Marriage is a “sacrificial” covenant—the “mingling” of TWO bloods. In marriage, two totally separate entities agree to come together and “act” as ONE. That is, in a “perfect” world. But that isn’t what always happens, as many know. A husband and wife do not always agree and that can lead to power struggles in the relationship. If they are fortunate to have “offspring,” their children inherit a relationship that neither parent was privileged to without the “marriage.” The children are “free”-born as equals to their parents and are privileged to enjoy the wealth and property of their parents without having to “buy” or “rent” or dispense funds of any kind to partake of them—no sacrifice. All that the parents own, they own. They enjoy all the “rank” and privileges that their parents enjoy. And whether or not the marriage lasts, they remain the same—THE “children.”

“If everyone gives a thread, the poor man will have a shirt [vesture].”

—Russian Proverb [cf. Genesis 14:23/Prov. 28:3]



The next time you buy a shirt, pay attention to “how” it’s “folded.” It says something.

● The center is where “Perfect” LOVE resides.

“LIFE” and “LIFE” are Father and His reflection (the Son).

Says: “I would if I could, but I’m too afraid to do it alone.” (cf. John 5:1-9)

A baseball “diamond” is imagery of a quadrant of a graph. The center of the graph is home – “PLAIT”!

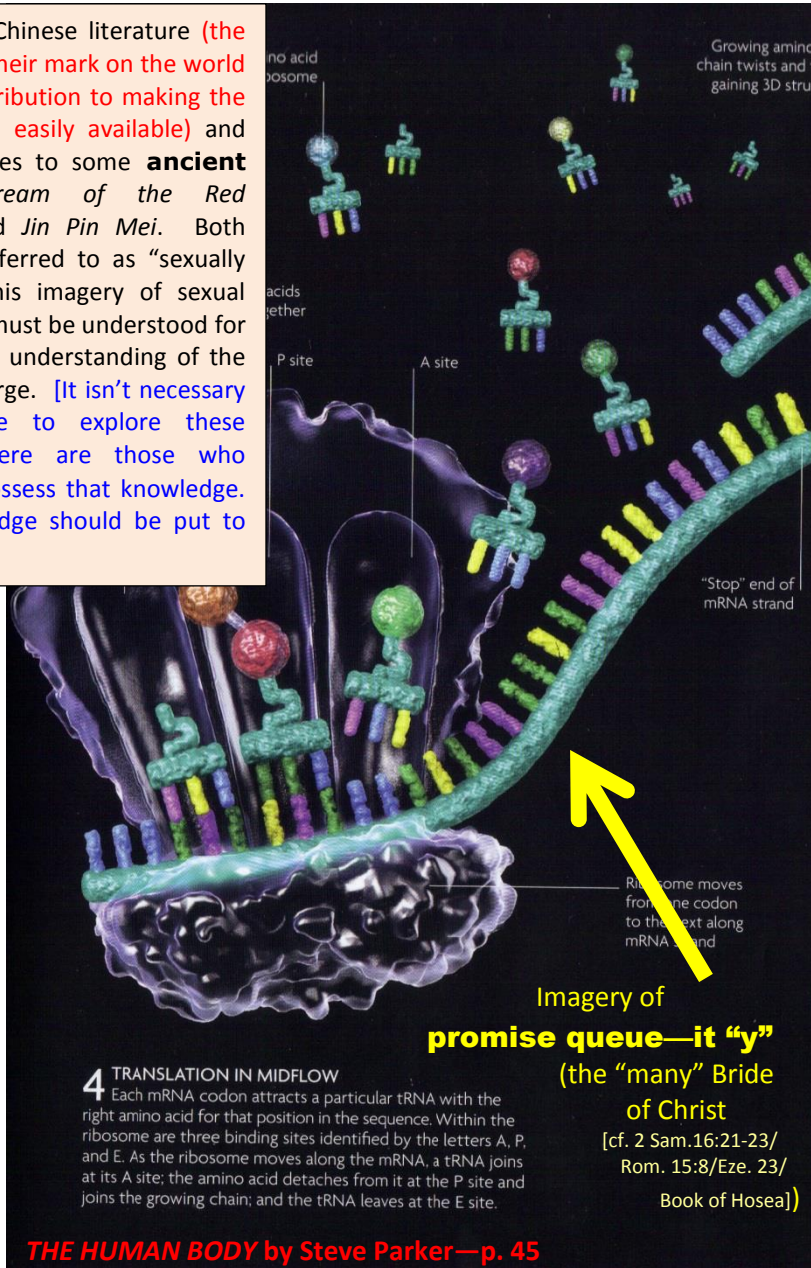
“For to him that is **joined to all the living** there is hope:
for a living dog [**“god”**] is better than a dead lion.”

—Ecclesiastes 9:4

“I’m saying that responsibility is **‘RESPONSE’ ability.**”—Joseph Prince

I heard that quote today (1-24-2014). It is “there” simply because I liked it—whether it has relevance to what I am about to say or not. I have been doing a lot of thinking about “how” China “fits” into the imagery.

I looked up Chinese literature (the Chinese left their mark on the world by their contribution to making the “word” more easily available) and saw references to some ancient literature—*Dream of the Red Chamber* and *Jin Pin Mei*. Both books are referred to as “sexually explicit.” This imagery of sexual exploitation must be understood for a “complete” understanding of the imagery at large. [It isn’t necessary for everyone to explore these things. There are those who **already** possess that knowledge. Their knowledge should be put to “use.”]



Actually, the entire region—including India.

Understanding of the “Orient” is vital to the understanding of the imagery—especially as it relates to the inclusion of “porn,” and all sexual “vices” we can clearly see in the imagery. That region’s propensity for sex-trafficking and sexually explicit cinema [**cinema** → **sine/sign Ma**] becomes understandable in light of the imagery conveying the role that the region plays—i.e. imagery of “deeds done in the dark.”

The question arose in my mind:

What does “ORIENT-a-shun” and “sex” have in common?

[consider the stories of Esther and King **Ahasuerus** (the book of Esther); Amnon and Tamar (2 Samuel 13); and David and Abishag (1 King 1:1-4)]

Perhaps Father’s (add)vices [i.e. The Pro-“mise” words!] say more about him than his virtues.

Psalm 19:9-14,

⁹The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

¹⁰More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. ¹¹Moreover by them is thy servant warned: and in keeping of them there is great reward.

¹²**Who can understand his errors** [His “lie ability” [“liability”]]? cleanse thou me from secret faults. ¹³Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. ¹⁴Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

COMPARE
Deut. 15:4
&
Matt. 26:11

“The best lie is the truth.”

—LEVERAGE

“I just finally learned how to speak his language—cryptic clues, slogans, and code.” —LEVERAGE (*The Runway Job*)

Isaiah 13:6-9,

⁶Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. ⁷Therefore shall all hands be faint, and every man’s heart shall melt: ⁸And they shall be afraid: **pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth**: they shall be amazed one at another; **their faces shall be as flames**. ⁹Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof **out** of it.

Revelation 6:11-17 [All but the last verse (17) begins with the word “And”—like links in a chain that is “broken” at the end. Beginning with Chapter 4, the majority of verses begin with the word “And” throughout the rest of the book of Revelation. The first three chapters have few verses beginning with “And”—imagery equivalent to Acts 27:41, “And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.” I am not the one to measure it, but there is a “skip-sequence” that relates in various “scales” throughout the Holy Bible—i.e. relating to the “books,” to the “chapters,” to the “verses,” etc. **Where or what is the equivalent of the “forepart” in Scripture?** I do know that it is **not** what we “think.”],

¹¹And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren [**“But he that is greatest among you shall be your servant”** (Matt. 23:11 [cf. Matt. 18:1-4])—i.e. GOOD], that should be killed as they were, should be fulfilled. ¹²And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as **sackcloth of hair**, and the moon became as blood; ¹³And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs [**“casteth” → the cast → the east** [“e” is “c” with a rod]], when she is shaken of a mighty wind. ¹⁴And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. ¹⁵And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ¹⁷For the great day of his wrath is come; and who shall be able to stand?

Matthew 6:26,

“Behold the fowls of the air [**“fowls” of the “heir”—His “errors” → the “FEAR”—i.e. the going “down”**]: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”

Some more letter imagery:

“A”—LAW (the Bride)
“E”—DEATH/LIFE (the Groom/KING)

bridegroom

AE

bride + groom
(as Siamese twins)

firstfruit

GOOD [the Root] + **LOVE** [the Fruit]
a seed in A SEED

“For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.”

MAN OF STEEL [I noticed that most of the cast had a “dented” (s)chin = split (cloven) hooves]

Zod [“doz(e)”—“dozen”]: This council has been disbanded.

Councilwoman: On whose authority?

Zod: Mine [He fires a weapon and kills the councilwoman]. The rest of you will be tried and punished accordingly.

Jor-El: What are you doing, Zod? This is madness.

Zod: What I should have done years ago. These lawmakers with their endless debates have led Krypton to ruin.

Jor-El: And if your forces prevail you’ll be the leader of nothing.

Zod: Then join me. Help me save our race. We’ll [a word like “Hell”—a conjunction→ “He’ll—Hell” / “We’ll—Well”] start anew. We’ll sever the degenerative bloodlines that led us to this state.

Jor-El: And who will decide which bloodlines survive, Zod? You?

Zod: Don’t do this, El. The last thing I want is for us to be enemies.

Jor-El: You have abandoned the principles that bound us together. You’ve taken up the sword against your own people. I will honor the man you once were, Zod, not this monster you’ve become.

Zod: Take him away.

“But out there, among the stars, he will live.”

—Man of Steel

MAN OF STEEL

Jor-El: Your mother and I foresaw the coming calamity and we took certain steps to ensure your survival. This is a genesis chamber. All Kryptonians were conceived in chambers such as this. Every child was designed to fulfill a pre-determined role in our society as a worker, a warrior, a leader and so on. Your mother and I believed Krypton lost something precious. The element of choice, of chance. What if a child dreamed of becoming something other than what society had intended for him or her? What if a child aspired to something greater? You were the embodiment of that belief, Kal. Krypton’s first natural birth in centuries. That’s why we risked so much to save you.

Kal-El (Clark Kent’s [Superman’s] birth name [“Kal” backwards → “Lack”]): Why didn’t you come with me?

Jor-El: We couldn’t Kal. No matter how much we wanted to. No matter how much we loved you. Your mother, Lara, and I were a product of the failures of our world as much as Zod was. Tied to its fate.

Kal-El: So I’m alone.

Jor-El: No. You’re as much a child of Earth now as you are of Krypton. You can embody the best of both worlds. A dream your mother and I dedicated our lives to preserve. The people of Earth are different from us, it’s true. But, ultimately, I believe that’s a good thing. They won’t necessarily make the same mistakes we did. Not if you guide them, Kal. Not if you give them hope. That’s what this symbol means [displaying the letter “S” that is on the breast of his garment—like Hester Prynne’s *Scarlet Letter*]. The symbol of the house of EL means “hope.” Embodied within that hope is the fundamental belief in the potential of every person to be a force for good. That’s what you can bring them.

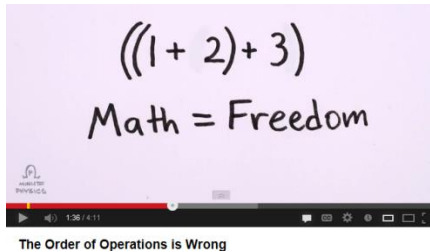
Kal-El: Why am I so different from them?

Jor-El: Earth's sun is younger and brighter than Krypton's was. Your cells have drunken its radiation—strengthening your muscles, your skin, your senses. Earth's gravity is weaker, yet its atmosphere is more nourishing. You've grown stronger here than I ever could have imagined. The only way to know how strong is to keep testing your limits. You will give the people of Earth an ideal to strive towards. They'll race behind you. They will stumble. They will fall. But in time, they will join you in the sun, Kal. In time, you will help them accomplish wonders.

REMEMBER: the "same" spelling in one language can have a "different" meaning in another!

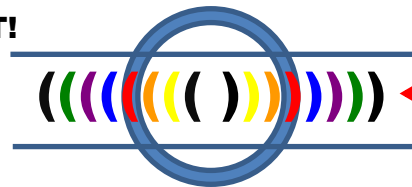
August 3, 2013 (Revisted)

I was thinking about something I saw on one of those *MinutePhysics* videos.



The Order of Operations is Wrong

Parentheses is imagery of one "di MEN shun" becoming MANY. It is also imagery of a **butterfly flapping its wings!** Parentheses are nothing more than circles with the "head" and "feet" cut-off [cut-off = unseen = the "in" visible] which is imagery of a "river" running "through" **IT!**



Parentheses are imagery of an "echo" / "resonance" / "fragmentation" / "walls"— i.e. a "fence"

STRONG'S 2192 (ěchō)—(includes an alt. form, **schěō**, used in certain tenses only); a primary verb; to *hold* (used in very various applications, lit. or fig., direct or remote; such as *possession; ability, contiguity, relation, or condition*)

Today I realized that "parenthesis" are "echoes" of "LIGHT" and the realization brought to mind the verse in 2 Corinthians:

2 Corinthians 3:18,

"But we all, with **open** face beholding as in a glass the glory of the Lord [the deeper you look into a mirror that is being reflected by another mirror, the "(money) greener" it gets], are changed into the same image from **glory to glory** [the echo of light—"faith to faith" (Rom. 1:17) and "glory to glory"], even as by the Spirit of the Lord."

"The water is the WORD, and the WORD is the water." —T.D. Jakes

Isaiah 23:1-10,

¹ The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. ² **Be still**, ye inhabitants of the isle; **thou whom the merchants of Zidon**, that pass over the sea [walk on the water], **have replenished**. ³ And by great waters the seed of Sihor [sí (yes) whore—LAW, the enabler, never says "no" to any who desire her "wares"], the **harvest of the river**, is her **revenue** [why is this phrase "broken" in two by this comma?]; and she is a mart of nations. ⁴ Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. ⁵ As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. ⁶ Pass ye over to Tarshish; howl, ye inhabitants of the isle. ⁷ Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. ⁸ Who hath

taken this counsel against Tyre, the **crowning** ["cap pit all"] city, whose merchants are princes, whose **traffickers are the honourable** [Traffickers are "criminals"—so why are they called "honourable," but the sellers/moneychangers in the temple were called "thieves" by Jesus? (cf. Matt. 21:13/Mark 11:17/Luke 19:46)] **of the earth?**⁹ The Lord of hosts hath purposed it, **to stain the pride of all glory, and to bring into contempt all the honourable of the earth.**¹⁰ **Pass through thy land as a river,** O daughter of Tarshish: there is no more strength.

“Sometimes you have to **take a leap of faith first. The trust part comes later.”**—Man of Steel

A few years ago, my brother, Paul, had a dream while in the hospital. When he told me about the **“layers”** of “stories,” I asked him to write it down because it wasn’t merely a dream, and I wanted to understand what he was so excited about. Before he died, he had begun to write it down. He never got to finish, only start. I read what he had written for the first time, yesterday. I would like to place it here, but since it is not mine to give, you will have to wait for my niece to do so. But, without knowing what I have been writing about, his dream mirrored and echoed my writings, and answered one question in particular that I needed answered. A question of “relating” to the, seemingly, “in sign if i cant.”

“The first rule [of creativity] is **‘break the rule’.”**

—T.D. Jakes from his 2014 sermon series *“TRANSFORMATION: Creativity”*

I am puzzled by something. I could probably figure it out if I was willing to think about it long enough. But I’m not that curious about it. So I’ll present it to you and let you figure it out. It is “insurance.” A subject I don’t care about. But it keeps forcing me to take notice of it—the subject keeps imposing itself upon me. Why is the insurance **“in dust try” dictating** “pole I see” in “A mare reek ‘a’”? Many in Texas believe that Governor Rick Perry sold us out to the insurance companies—there was a successful campaign that literally limited the value of a human life in the state of Texas—to \$ 1,000,000 **[which is permanently placed into the Texas state constitution! Can you believe that there is “stuff” that is literally worth more than a life in the good ole state of Taxes? We spend millions to build a bridge, but a life is only worth ONE!]**. The campaign claimed that costs were forcing the insurance companies to charge doctors a lot more for mal(e)-practice insurance and, in turn, forcing some doctors to close their doors. Well the law passed, but the doctors that worked with my sister said that nothing for them had changed for the better. That the “money” that the insurance industry claims that they would be saving is only adding more filling to the pockets of the industry—not the doctors **[whose premiums keep going up]**. My sister’s doctor just closed his doors a few months ago because he couldn’t afford to stay in private practice. So why are we so gung-ho for that industry?

“So if we’re done measuring dic[t]s can you have your people show me what you found?”—Man of Steel

My sister, Deb, spent “days” signing up for Obamacare when it first went online. She was recently informed that she does not qualify for any of the insurance that is offered there. She doesn’t make enough money on one hand. They told her to try for Medicaid. Medicaid, on the other hand, said she made too much to qualify for them. She was told to try “private” insurance. At first, those websites kept directing her back to the “Marketplace” of Obamacare. When she was finally able to view those insurance policies, she discovered that they were so expensive that if she could afford the deductibles, she could afford to pay cash for all of her medical needs. One **deductible** was **more than her yearly income**. The least was about \$6,000. So what’s the point of that? [Figure this one out: With “no” source of income I was told that “I” qualified for Obamacare (but I still have no insurance because I can’t afford to pay the premiums)!]

I thought that the purpose of a nationalized healthcare system was so that each individual would be treated as part of a “national” FAMILY—thereby qualifying for the lowest of “family” rates. But I am discovering that it is not about family—at any level. My sister (the other one), has an “educator” friend who makes \$46,000 [much more than my sister who struggles to insure herself]. She and her children are in the same boat as my sister (the first one)—struggling to get “coverage.”

It seems that the Marketplace is designed, chiefly, for people with “cookie-cutter” lives— people who “fit” into a “**certain**” CONTAINER. Even the questions in the questionnaire don’t allow for lives lived “outside” of the ordinary. And the “gap” between the “haves” and the “have-nots” appear to be more of a zig-zag [like a “Christmas tree” cookie-cutter] than that of a “straight-line”—allowing many to “fall” through the cracks—many of various levels of income [in Texas, anyway]. So I ask again, “What’s the point of it all?”

“The instrument of our damnation became our salvation.”—Man of Steel

When my sister kept encouraging me to sign-up for Obamacare, she warned me that those who fail to be insured will be fined and, possibly, jailed. I thought about that for a moment. JAILED. Humph. It wasn’t particularly a scary notion (nothing seems to frighten me nowadays). So I could go to jail. Now that would be interesting. It would also solve the problem of medical care, seeing the fact that “prisoners” get FREE medical AND dental care. Wouldn’t THAT be something!

MAN OF STEEL

Zod: On Krypton the genetic template for every being yet to be born is encoded in the registry of citizens. Your father stole the registry’s Codex and stored it in the capsule that brought you here.

Kal-El: For what purpose?

Zod: So that Krypton can live again...on Earth.

.....

Jor-El: We wanted you to learn what it meant to be human first so that one day, when the time was right, you could be the bridge between two peoples [those who are “in” and those who are “out”]. Look.

Kal-El: Lois. [low is]

Jor-El: You can save her, Kal. You can save all of them.

“I’m on the verge of a serge. I’m about to emerge. Watch out for me!”

—Bishop Neil Ellis (of The Bahamas)

Have you ever felt that you were on the verge of a great discovery that far surpassed anything you have ever discovered before? That is how I have been feeling since I woke up this morning. It is as though I “know” **something** that is on the precipice of actualization. I haven’t quite put my hand on it yet, but I’m still getting excited about it. It’s like the denouement of a story. All the pieces have fallen into place awaiting **that** “moment” of revelation. It will be exciting to discover what “that” is.

denouement also **dénouement** \,dā-,nü-'mä", dā-'nü-,\ n [F *dénouement*, lit., untying, fr. MF *desnouement*, fr. *desnouer* to untie, fr. OF *desnoer*, fr. *des-* de- + *noer* to tie, fr. L **nodare**, fr. **nodus** [“nod/node us”] knot—more at **NET** [net ↔ ten]] (1752) **1** : the final outcome of the main dramatic complication in a literary work **2** : the outcome of a **complex** sequence of events

“So, where do we go from here?”

—David Warren Pride (the only “recorded” words of my grandfather)

January 1, 2014 — The Year When “Everything” Changes

The beginning of a new year ushering in a new moon. Change **is** a-coming. I have seen changes around me in the lives of those I love. One in particular has been a long time “coming.” But it has arrived. Not fully—yet. It is change in the life of an “X” in-law. I look forward to seeing it in its “fullness.” I look forward to seeing “how” that change will fully manifest. But regardless, it is all “good.” It just “made my day” when he “liked” my paper on FACEBOOK. So, if he is the only one “changed” by this paper, then it was all worth it.

We were told today that a childhood friend, Romey Pitman, has “passed away.” Whether the report of her passing is correct or not, it said something to me.

My thoughts go back to my childhood. I remember when my parents would come outside and play games with us. It was more “humorous” fun than when we kids played alone. But “this” has been more than a “game”—it has been “life” for **all** of us—a “new” beginning.

And as beginnings go, we embark upon new territory—dimensions of the GRACE that set Father free. We are here assembled as the Good RACE—the “beloved” of our Father—His bride—His “imperfect” **MATE** [**TEAM**]—His “meta-self” [“**met ‘a**”]—His “Salve, ‘A’ shun.” He is the “Pot Er” and we are the “clay [the “sea” where He “lays”].” [“Salve” is a variant of “slave”]

Many have read and know of the tragedy that awaits those who refuse “change”—like a drowning victim, or a “people” enslaved to their culture fighting their liberators. But I say, “The change has already come—for all of us.” We have each experienced a part of the tragedy. We have each played a role in the change—whether we were aware of it or not. Now it is time for us to “know.” We have been “hidden” in the dark long enough. We have “striven” [“**st. riven**”/ “**Riven St.**”] long enough. We have slept long enough. Now is time for all to awake. To be free. To fully live. To fully love. Let us each go “up” from here [**Num. 13:30**].

“Today, we are canceling the apocalypse.”

—Pacific Rim [cf. **1 Timothy 1** (see following page)]

1 Timothy 1 (KJV)

¹ Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

² Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

³ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest [electron] charge some that they teach no other doctrine,

⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: **so do**.

⁵ Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

⁶ From which some having swerved [Were “they” about to have a head-on collision?—reason for the wavelength’s peak and trough (equal and opposite forces avoiding a clash? Consider Luke 14:31 & story of Ahaz and Tiglath-Pileser in 2 Kings 16 & Gen. 32-33, the story of Jacob and his “family” going to meet Esau and his 400 men—APPEASEMENT was the answer! “AGREE WITH THINE ADVERSARY quickly, while thou art in the way [“blocking” the path] 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.”)] have turned aside unto vain jangling [Ps 129:4 “The Lord is righteous: he hath cut asunder the cords of the wicked.” DNA imagery of replication—severed end waiting to be “mended”];

⁷ Desiring to be teachers of the law; **understanding neither what they say, nor whereof they affirm.**

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 [LIFE], but for the lawless [GOOD] and disobedient [DEATH], for the ungodly [GOOD] and for sinners [LOVE], for unholy [GOOD] and profane [?], for murderers of fathers [LOVE] and murderers of mothers [the SEED], for manslayers [LAW],

¹⁰ For whoremongers, for them that defile themselves with mankind [GOOD], for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

¹¹ According to the glorious gospel of the blessed God, which was committed to my trust.

¹² And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

¹³ Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

¹⁴ And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

¹⁵ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

¹⁶ Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

¹⁷ Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¹⁸ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

¹⁹ Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

²⁰ Of whom is Hymenæus and Alexander [rednaxelA → re DNA sell ‘a’ [sell the seed of the woe man who is LAW]]; whom I have delivered unto Satan, that they may learn not to blaspheme.

You have the opportunity to write your own story. Do it well.

Do you ever “Day” dream? I do—a lot! I think about the stories I would write. And the more I think about some of them, the more fantastic they become—sort of like a “fish” tale. You know. The ones in which the more you “tail” it, the larger the fish becomes—i.e. from a small goldfish or minnow to a gigantic whale-of-a-tell—a whale you managed to catch all by you little lonesome. Well, that’s how some of my dreams “go.” The **action** can go from being akin to a small (and very calm) whisper [like speaking “under your breath”] to the deafening sound of an enormous explosion! And “that” in a matter of moments. My “present” mood determines how calm I want to keep it.

There are times when I feel like a switch-board operator [and I worked as one during and after college]. I hear something and I see a connection between it and some other imagery. Sometimes, the connection lasts for only a moment. Then it is as though I’ve misplaced the number and the connection is forgotten—at least until something “jogs” my memory and I see it once again (and this time it sticks around a little longer).

“You’re still in that box. It’s time to come out.”—*After Earth*

All imagery speaks. But when I watch some movies, I don’t see more imagery than in other things—but the imagery I see screams at me because it so vividly tells Father’s story (or explains the “reasons” why He has allowed it to go the way it’s going). And it is the “reasons” that I believe He is trying to get us to understand. I believe that if we can understand the “whys” we can figure out the “hows” and in knowing **that** we will enlarge ourselves [shrinking the “space” between us]—which is Father’s goal. I have already placed several excerpts from movies that did that for me [explained some of the “whys” of the imagery used in Father’s story]. But, I just finished watching a movie that **better** expressed some of the imagery—**so beautifully expressing the aloneness, the need of “another,” the courage necessary to “evolve,” and the role of the “guiding hand” of the “Father”!** It is the Columbia Pictures film, “**AFTER EARTH**” (starring Jaden Smith and his father, Will Smith; directed by M. Night Shyamalan). Like “*MAN OF STEEL*,” such films that chronicle the relationship between a father and his son can help us understand the role we play and the significance of our existence, and the “friction” that results at the time of the “coming of age.” But this film showed all of that occurring during the “time of life” of the son where the effects of “change” are most felt. I wish that I could place the entirety of **AFTER EARTH** here for you to see, but must settle for excerpts. Because I believe that the imagery expressed in this film **speaks volumes**, I am placing a large amount of the dialogue here. If you do get the opportunity, please watch it. I don’t believe you’ll be disappointed.

AFTER EARTH—Starring Will Smith, Jaden Smith

“A crash landing leaves Kitai Raige (Jaden Smith) and his legendary father Cypher (Will Smith) stranded on Earth, 1,000 years after cataclysmic events forced humanity’s escape. With Cypher injured, Kitai must embark on a treacherous journey to signal for help. They must learn to work together and trust each other, if they want any chance of returning home.”—words from back DVD cover of **AFTER EARTH**

“Root yourself in this present moment, now. Sight, sound, smell.

What do you feel?” —the Father to his Son

**“You are going to retrieve that beacon,
or we are going to die.”**

After Earth by Columbia Pictures

Opening Monologue (Katai speaking):

I’ve heard stories of Earth—a paradise...until we destroyed it. The founding of the United Ranger Corp 1,000 years ago, was a global military effort—an evacuation of Earth. The Rangers would lead the settlement of mankind’s new home, Nova Prime. But we were not alone. The aliens released the Ursa—monsters bred to kill humans. Technically blind, the Ursa sees humans based on the pheromones we **secrete** when frightened. They literally smell our fear. Humankind was again in danger of extinction, and again turned to the Rangers for the answer. And that answer came in the form of the Prime Commander, Cypher Raige, the **Original Ghost**. He is believed to be **so completely free of fear** that to an Ursa, **he is invisible**. This phenomena is known as **“ghosting.”**

Cypher [putting the gift of a necklace around his wife’s neck]: I have a last visit to Iphitos [pronounced: *e-feet-toes*]. Flying tomorrow, supervising training. And after it’s completed, I’m announcing my retirement.

Faia: Retirement?

Cypher: Maybe I’ll work with you in Turbine Division. Together.

Faia [laughing with her hands together as if to pray]: Please, no. [They laugh together]

Cypher: I want my family back. I want you back.

Faia: That boy in there is trying to find you. He’s a feeling boy. He’s an intuitive boy. He watched you read that book with Senshi his entire life. He’s reading that book now. He’s reaching for you. Don’t get me wrong. I respect everything you’ve done. But you have a son in the other room that you do not know. He blames himself for what happened to Senshi. He thinks it’s his fault. **He’s drowning**. And he does not need a commanding officer. **He needs a father**.

[Cypher goes to his son’s room]

Cypher: Pack your bags. You’re coming with me to Iphitos.

[The next day]

Faia: This was a really good decision. Now go make some good memories together.

Cypher: You have air filtration inhalers. You need to take one now. The fluid will coat your lungs, increasing your oxygen extraction allowing you to breathe more comfortably in the environment. You have **six vials**. At your weight, that should be 20 to 24 hours each. That’s more than enough. **Your life suit and backpack are equipped with digital and virtual imaging, so I will be able to see everything that you see and what you do not see. I will guide you. It’ll be like I’m right there with you.** Take my cutlass [weapon]. It’s the C-40. The full 22 configurations. Kitai, **every single decision you make will be life or death**. This is a class-one quarantined planet. Everything on this planet has evolved to kill humans. Do you know where we are?

Kitai: No, sir.

Cypher: This is Earth.

Kitai: the Ursa?

Cypher: There are three possibilities. The first and most likely is that it died in the crash. The second and less likely is that it is injured very badly and still contained. The third and least likely is that it is out. We will proceed, however, in anticipation of the worst-case scenario. Every movement will be under protocol **Escape and Evade**. If he's out there I will see him long before he gets anywhere near you. Do you understand?

Kitai: Yes, sir.

Cypher: Do exactly as I tell you and **we** will **survive** [Sir vive].

— — — —

[After a “brush” meeting with some baboons (which Katai escaped by running into a river), Katai is now on the “other side”]

Cypher: They are no longer in pursuit. Cadet, you are not being followed. I repeat, you are not being followed. Kitai, **you are running from nothing!** Kitai! Kitai. Put my damn cutlass away. You are not being followed. Take a knee. Take a knee, cadet! [“Take a knee” is the same as saying, “Stop. Evaluate. Assess (SEA)—before you ACT.”] If you want to die today that is fine, but you are not going to kill me.....Kitai, I need you to do a physical assessment. You are showing rapid blood contamination. Are you cut?

Kitai: I'm dizzy.

Cypher: Kitai, self-eval.

[Kitai sees that a leach has attached itself to the top of his left hand—he tries to shake it off then cuts it off.]

Kitai: Dad, I can't stand.

Cypher: Open your med kit. You are going to have to administer the antitoxin in sequence. Inject yourself with the **clear** liquid first. Do it now.

Kitai: I can't see.

Cypher: The poison is affecting your nervous system. **Stay even.**

Kitai: Dad, please help me. I can't see. I can't do this by myself, Dad. Please come get me.

Cypher: Kitai! Inject yourself directly into your heart with the first stage. Do it now. [Kitai injects himself.] Now the second. ASAP! To your left, Kitai. Left!

Kitai: I can't feel my hand. Dad, I can't feel my hands! [CRYING]

Cypher: Press it into the ground. Roll over on it and press it into the ground, Kitai.

[Kitai falls to the ground face-down with the syringe capsule held to his heart, then begins to recover.]

Cypher: Great work, cadet. [Trying not to show emotion he says:] But you are going to have to lie there for a moment. The parasite that stung you has a paralyzing agent in its venom. So you are going to have to lie there for a little bit while the antitoxin does its job.

[The scene shows something happening with the ecology—the plants are “changing”—leaves are curling]

Cypher: It's time to wake up. Son. The temperature is dropping five degrees every 10 minutes. You have got to **wake up**. Can you blink your eyes? Son. I need you to, please, blink...your...eyes.

Kitai [opening his eyes]: Hey, Dad.

Cypher: Hey.

Kitai: That sucked.

Cypher: That is correct. You've got 9.7 kilometers to the hot spot. How about you show me that 10K in 50 minutes, cadet?

Kitai: Sir, yes, sir. [Running] Ten mikes out. All good. [Later, continuing to run, encourages himself] Who wasn't advanced to Ranger? Who was it? Watch him go. Watch him go. [To his Dad] Fives mikes out.

Cypher: Inventory up.

Kitai: Roger. Food rations, half available. Flares, full. Med-kit, half available. Breathing fluid...Breathing fluid, four vials available.

Cypher: Why are you not showing me the case?

Kitai: What?

Cypher: Show it to me now.

[Kitai shows him the case. There's only 2 vials remaining—two had been destroyed during a mishap.]

Kitai: I thought I could make it, Sir.

[Using the ship's computer, Cypher begins recalculating and analyzing his son's rate of success based upon the new data. Kitai is at the top of a very high cliff. He must get to the bottom to continue his journey to the wreckage of the ship's "tail"—to retrieve the beacon. The computer tells him that the only survivable path for his son is the Sky Jump (as opposed to the Ground Path). Cypher makes a decision.]

Cypher: Abort mission. Return to the ship. That is an order.

[The scene of Senshi's death is replayed in Kitai's mind. He remembers how she "ordered" him to "play it safe" by staying sheltered inside a glass case that was a domed enclosure for some herbal plants while she stayed "out" and fought the Ursa that had invaded their home—and died.]

Kitai: No, Dad. We—I can do it. I-I don't need many. I can get across with just two.

Cypher: You need a minimum of three inhalers [Jesus said, "All hail" (Matt. 28:9)] to make it to the tail [imagery of DNA replication to "seal" the "hole"]. You have exhausted your resources.

Kitai: I can get across. I can—I can do it with just two, Dad.

Cypher: This mission has reached abort criteria. I take full responsibility. You did your best. You have nothing more to prove. Now return to the ship.

Kitai [becoming very emotional]: What was your mistake? Trusting me? Depending on me, thinking that I could do this?

Cypher [remaining calm]: I am giving you an order to turn around and return to this ship.

Kitai: You wouldn't give any other Ranger that order!

Cypher: You are not a Ranger. And I am giving "you" that order.

Kitai: What was I supposed to do? What did you want me to do? She gave me an order. She said, no matter what, don't come out of that box? Was I supposed to just come out and die?

Cypher: What do you think, cadet? What do you think you should have done? Because, really, that is all that matters. What do you think you should have done?

Kitai: And where were you? She called out for you! She called your name! And you weren't there 'cause you're never there! And you think I'm a coward? You're wrong! I'm not a coward! You're the coward! I'm not a coward! [At that, he runs and "base" jumps off of a fallen tree leaning over the edge of the cliff. The moment he does he is pursued by a giant man-sized female eagle. He tries to evade her, but she eventually catches him. He wakes up in her nest with her other chicks.]

[This scene occurred near the beginning of the film, but I wanted to place it last—end the thought with the one it began with.]

Kitai: Dad...Dad!

Cypher: [Gasping softly] I'm here. [Wheezes softly]

Kitai: How'd you do it?...How'd you first ghost?

Cypher: Out for a run. Alone. Something we're never supposed to do. Ursa de-campos right in front of me. I go for my cutlass. It shoots its pincer right through my shoulder. Next thing I know, we're over the cliff, falling 30 meters straight down into the river. We settle onto the bottom. It's on top of me. But it's not moving. And I realize he's trying to drown me. I'm thinking, "I'm gonna die. I'm gonna die!" I cannot believe this is how I'm gonna die. I can see my blood bubbling up, mixing with the sunlight, shining through the water. And I think, "Wow...that's really pretty." And everything slows down. I see it's pincer through my shoulder. And I decide I don't want that in there anymore. So I pull it out. And he lets me go. And more than that, I can tell it can't find me. Doesn't even know where to look. And it dawned on me: FEAR IS NOT REAL. The only place that fear can exist is in our **thoughts** of the future. It is a **product** of our imagination, causing us to fear things that do not at present and may not ever exist [compare to Hebrews 12:1-3]. That is near insanity, Kitai. Now, do not misunderstand me. Danger is very real. But **fear is a choice**. We are all telling ourselves a story. And that day, mine changed.

Hebrews 12:1-3

¹Wherefore 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, ²Looking 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. ³For consider him that endured such contradiction of sinners against himself, **lest ye be wearied and faint in your minds**.

“Wherever your mind is, that’s your NOW.”—Renny McClain

“What is an ‘attitude’? It is the advancement of your real self.”—John Hagee

“We hunt for truth through many dark places.”—LEVERAGE

“We learn things in fluid time.”—Reporter on KXAS Channel 5 News reporting on OU (Norman OK) school shooting

“The more you take from Him [Jesus], the stronger He becomes—if you can say it that way.”—Joseph Prince

“If you wanna know if the Devil exists or not, look in the mirror.”—Creflo Dollar

“There will always be those who **mean** to do us harm. **To stop them, we risk awakening the same evil within ourselves.** Our first instinct is to seek revenge when those we love are taken from us. **But that’s not who we are.”**
—*Star Trek: Into Darkness*

“Truth is a light and that light must shine.”—LEVERAGE

January 31, 2014—This may be my last entry. My Microsoft Word is telling me that it is having a problem with licensing and wants me to uninstall and re-install what actually “came” with my computer. I have no intention to buy anything else from them to go into “this” computer.

Consider this imagery:

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.”

When I went to the STRONG’S dictionary to locate the verse above, my eyes caught sight of the name “Gad.” So I followed the chain of imagery to see where it would “go”!

gap → gad

Rotate it on its “hinge” so that the “line” goes UP!

“GAD”:

STRONG’S 1408. Gad, *gad*; a variant of 1409; *Fortune*, a Babylonian deity:—that troop.

STRONG’S 1409. gâd, *gawd*; from 1464 (in the sense of *distributing*); fortune:—troop.

STRONG’S 1464. gûwd, *goode*; a primitive root [akin to 1413]; to crowd upon, i.e. *attack*:—invade, overcome.

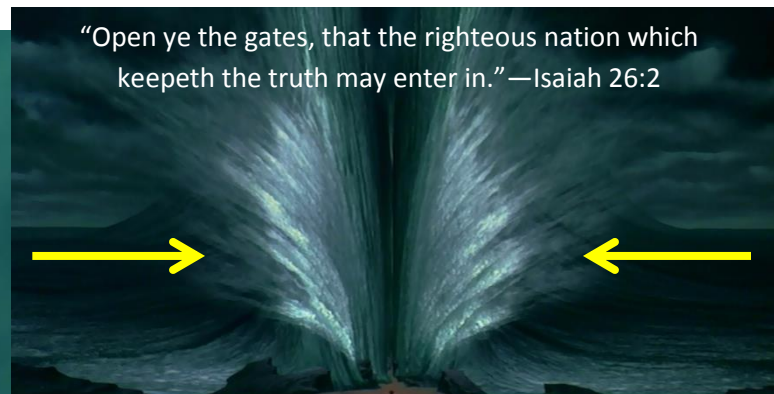
STRONG’S 1413. Gadad, *gaw-dad’*; a primitive root [comp. 1464]; to crowd; also to gash (as if by pressing into):—assemble (*selves* by troops), gather (*selves* together, *self* in troops [to “gather yourself”]), cut selves.

“GAP”:

STRONG’S 6556. perets, *peh’-rets*; from 6555; a break (lit. or fig.):—breach, breaking forth (in), X forth, gap.

STRONG’S 6555. pārats, *paw-rats*; a prim. root; to break out (in many applications, direct and indirect, lit. and fig.):—X abroad, (make a) breach, break (away, down, -er, forth, in, up), burst out, come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

LAW is the “void/space”—i.e. the “gap” and she fills it with her “seed”—compare to the following imagery:



“Open ye the gates, that the righteous nation which keepeth the truth may enter in.”—Isaiah 26:2

Images from the 1st DreamWorks (animated) film,

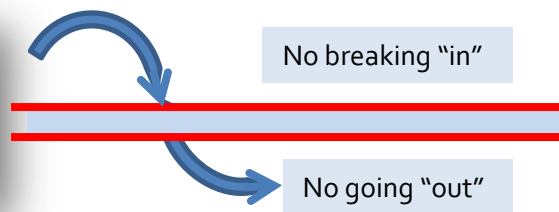
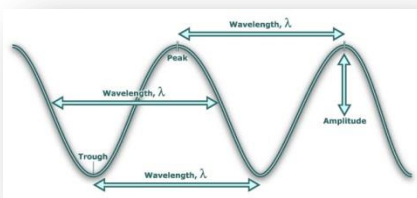
The Prince of Egypt



Isaiah 59:15-21,
¹⁵Yea(h!), truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. ¹⁶And he saw that there was no man, and wondered that there was no

intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. ¹⁷For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak [compare to Eph. 6:13-17]. ¹⁸According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will **repay recompence**. ¹⁹So shall they fear the name of the Lord from the west, and his glory from the rising of the sun [imagery of the wind or the jet-stream which moves westward (carrying precious seed) and reaping the “whorled”-wind—i.e. the Sun]. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him [Some preachers say that the comma does not exist in the original text, so “like a flood” could refer to “Spirit” rather than “enemy.”]. ²⁰And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. ²¹As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, **shall not depart** out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.

Isaiah 62:10, “Go through, go through the gates; prepare ye the way of the people [cf. John 1:23, “...Make straight the way of the Lord, as said the prophet Esaias”]; cast up, cast up the highway; gather out the [corner?] stones [cf. Ps 144:12/Neh 5:5]; lift up a standard for the people.”



Passing “through” the “**evening**” line —i.e. a “tunnel”—because the wavelength is flat-“**lining**” [the “in” side of the vesture]. cf. Ps. 5:8/John 1:23/Acts 9:11/Heb. 12:13

strings
 21111111



harp
 11111111



weaver's loom
 11111111



net/fabric
 11111111

Psalm 144 *A Psalm of David*

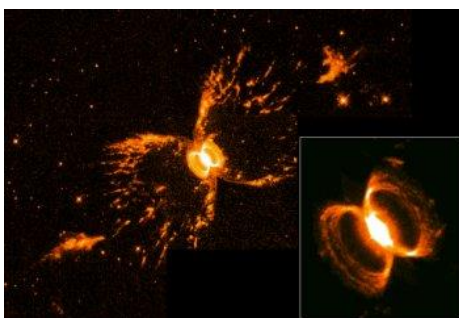
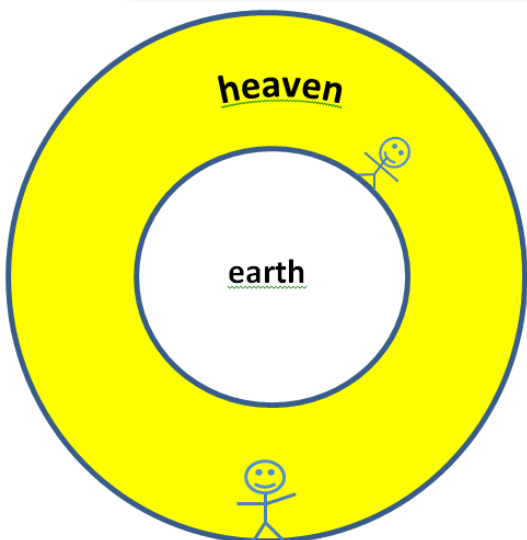
¹Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight: ²My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me. ³Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! ⁴Man is like to vanity: his days are as a shadow that passeth away. ⁵Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. ⁶Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. ⁷Send thine hand from above: rid me, and deliver me out of great waters, from the hand of strange children; ⁸Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. ⁹I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. ¹⁰It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. ¹¹Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: ¹²That 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: ¹³That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: ¹⁴That our oxen may be strong to labour; that there be **no breaking in, nor going out**; that there be no complaining in our streets. ¹⁵Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

“You cannot be truly creative until you break the rule....to deliberately remove the barriers, to break the habit that blocks your creativity...to remove the barriers of tradition and the habits that are stopping you from having a new life...Creative people are people who break rules.”

—T.D. Jakes from his 2014 sermon series “TRANSFORMATION: Creativity”

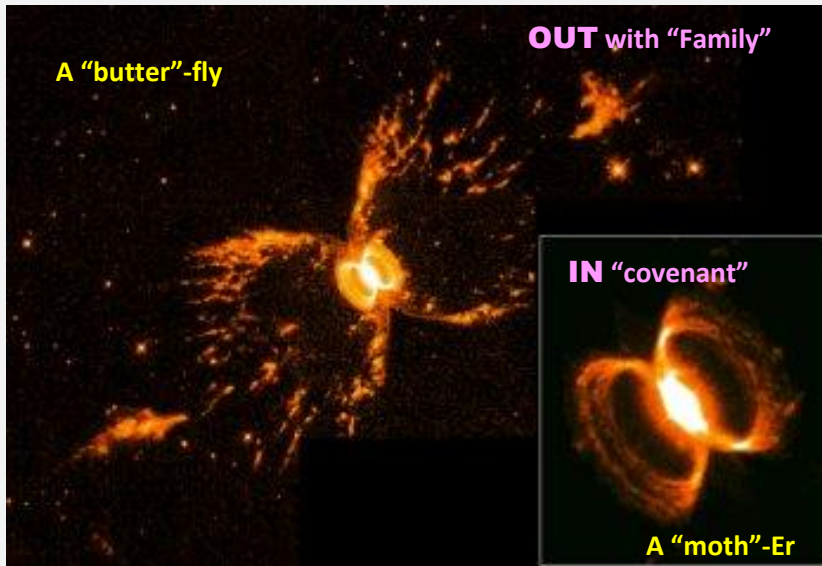
Yesterday, I began watching a movie on Netflix called, “**UPSIDE DOWN.**” I haven’t finished it yet, but I was captivated by the opening monologue:

The universe...so full of wonders. I can spend hours and hours looking up at the sky...so many stars, so many mysteries. And there’s one very special star that makes me think of one very special person. Let me tell you my story. At the dawn of time, from the chaos came an exception. One of the most mysterious secrets of the universe. You see, I come from that very mysterious and unique place. We are the only known solar system with double gravity. Two twin planets whirling together around one sun, but each with its own and opposite gravity. Now, in our world, **it’s possible to fall up and to rise down** [cf. Job 22:29, “When men are cast down, then thou shalt say, There is lifting up...”]. **But my story, it’s about love.** Some people say that **true lovers are one soul that is separated when it’s born, and those two halves will always yearn to find their way back together.** Well, to understand my story, you’re going to need to know the three basic laws of double gravity. All matter, every single object, is pulled by the gravity of the world that it comes from, and not the other. An object’s weight can be offset using matter from the opposite world—**inverse** matter [perhaps, this is imagery of the “in-visible” part of us]. But the problem is, after a few hours of contact, matter in contact with inverse matter **burns**. These Laws are as old as the universe itself. They are unchangeable, and there are no exceptions. Gravity. They say you can’t fight it. But I disagree. **What if love is stronger than gravity?**



The Hubble image shows imagery of a pebble tossed into a pond and the mirror image of the “splash”—twins—reflected on the water. In *Upside Down*, the twin worlds are polar opposites—one rich and one poor. The poor are considered “down” while the rich are considered “up”—like the diagram I drew on Sept. 19, 2013. Although we both occupy the same firmament “space,” Earth is considered to be “Heaven’s” poverty-stricken, lawless twin turned on its head and bound by “gravity.” But only perspective determines which is **truly** “bound” and which is **truly** “free.”

I was looking at this Hubble image (on page 333) and the realization came to me of its “kindred” image [I include the discussion from that page]:



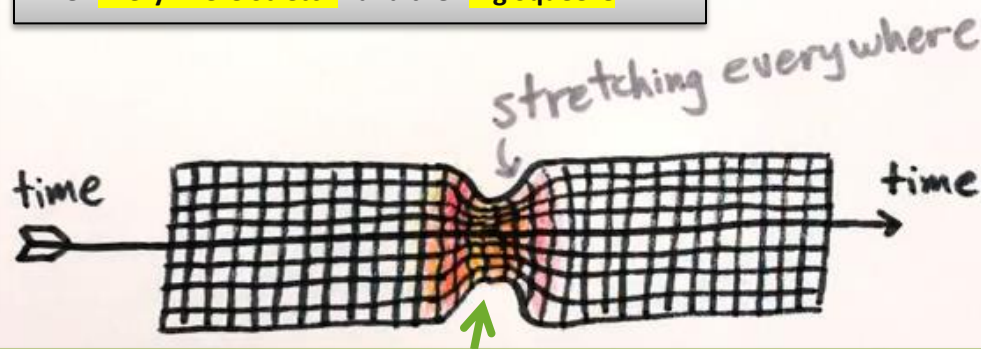
The “initial” stage represents Father’s “debut” or His “coming-out” of the proverbial “closet”—or “testing” the waters with His feet. Without it, there would be no “more” to **speak** of. The initial stage represents Father’s “decision”—though not fully realized. It is imagery of His “expectation.” The second stage—the total “out”-burst—represents the realization of Father’s dream—so much from so “**little**” expectation. Once He had a taste of what “it” was, He had to have more, and **amore**. Father fell in love with His

new sense of freedom—He now had an “out-let” to escape His mundane existence—i.e. a “re-lease” of the “fire shut up in my bones” (Jer. 20:9)—the “old man” got a “new lease” on life. [The smaller image looks like light shining at the entrance of two tunnels that are “joined” in Siamese fashion! **COMPARE** also to a “drop” of “light as water” and its mirror reflection / the number 8 / an “our” glass (cf. Rev. 4:6, Rev. 15:2).]

It reminded me of this image from the *MinutePhysics* video, “*Science, Religion, and the Big Bang*” [sigh hence, re-legion, and the big-bang of a joke!] (5:20 minutes):

Imagery of two [“**spin the**”] “bottles” joined and the water that flows from one into the other forming a “tornado” (a type of “tree”). Imagery of an “hourglass” filled with a **whole** lot of “trouble.”

The “**Everywhere Stretch**” and the “**Big Squeeze**”



The “waste/waist”—i.e. the “**LOINS** [**LIONS** / “lies on/lie ons”] girl about with [the **belt of**] truth” (Ephesians 6:14)—i.e. contra-“band” (Heb. 12:3)

I would advise anyone who doesn’t understand the **ram**ifications of this to watch the video by MinutePhysics.

“Thus saith God the Lord, he that created the heavens, and **stretched them out**; he that spread forth the earth, and **that which cometh out** of it; he that giveth breath unto the people upon it, and spirit to them that **walk therein**.”—Isaiah 42:5 (cf. **Psalm** 104:2/**Isaiah** 40:22, 44:24, 45:12, 51:13/**Jeremiah** 10:12, 32:17, 51:15/**Zechariah** 12:1/**Exodus** 9:22-23, 10:21-22/1 **Chronicles** 21:16)

“We could be in the middle of an inter-galactic conversation and we wouldn’t even know.”

—Michio Kaku

There is a scene in *UPSIDE DOWN* in which one of the characters, a former researcher for Transworld working “secretly” behind closed doors, takes a goldfish in a bowl of water from one world and water from the other world (with some pink “dust”—a pink chemical additive) in a bowl, joins the mouths of the openings, and begins “rocking” the water “to and fro” [from one bowl to the other] until they eventually “mix” together becoming ONE. Once they do, he removes the bowls and the (mixture of) water—with the goldfish continuing to swim in it—is **able to float FREE in mid-air**—no longer “confined” to any “container,” nor “bound” by the gravitational “pull” of either planet.

“One of the great revelations of space exploration is the image of the earth, finite and lonely, bearing the entire human species through the oceans of space and time.”—Carl Sagan

“Matter flows from place to place and momentarily comes together to be you. Some people find that thought disturbing. I find the reality thrilling.”—Richard Dawkins

“As the ancient mythmakers knew, we’re children equally of the earth and the sky. In our tenure on this planet, we’ve accumulated dangerous evolutionary baggage. We’ve also acquired compassion for others, love for our children, and a great soaring passionate intelligence. The clear tools for our continued survival.” —Carl Sagan

“Death is, in some ways, unacceptable.”
—Sam Harris

Death is a “blank check”—its value is not negligible, but “un”-determined!



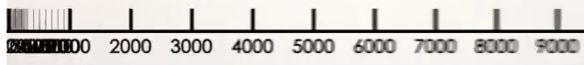
The following is taken from the script (closed caption) for the *MinutePhysics* video, **"Science, Religion, and the Big Bang."**

Physics used to think that the universe had existed forever, unchangingly, because that's what their observations of the night sky suggested. Needless to say, this view clashed with the "origin" or "creation" stories of most major religions, which hold that **the universe had a beginning**. So it's not surprising that it was a Catholic priest, Georges Lemaitre, who was one of the first major proponents of a new scientific viewpoint—that the universe DID have a beginning. Lemaitre, of course, was also an excellent mathematician and scientist and based this conviction not (just) on his religious beliefs but upon new experimental evidence from Edwin Hubble that showed the universe was expanding. This evidence, combined with the mathematics of general relativity allowed Lemaitre to "rewind" cosmic history and calculate that the **farther back in time you go, the smaller the universe had to be**. The natural conclusion is that everything we can currently see in the universe was **at one point in time**, more or less, **at one point in space**. Lemaitre called this idea the "primeval atom," but of course today we know it as "the big bang theory." Except "big bang" is a horrible name—it would be much accurate to call it "the everywhere stretch". Because one of the most common misconceptions about the big bang is that it implies that the entire universe was compressed into a single point from which it then somehow expanded into the surrounding nothingness? **It is true that the observable universe, that is, the part of the whole universe we can see from earth, WAS indeed shrunk down to a very, very small bit of space, but that bit of space was NOT a single point, nor was the rest of the Universe also in that same bit of space**. The explanation for this is the magical power of infinity. The whole universe is really big—current data show it's at least 20 times bigger than the observable universe, but that's just a lower bound—it might be infinite. And if you have an infinite amount of space, you can scale **down**, shrink everything to miniscule proportions, **and still have an infinite amount of space**. Kind of like how you can zoom out as much as you want from **a number line**, but it'll still be an infinite number line. Essentially, **space doesn't need anywhere to expand "into" because it can expand into itself** and still have plenty of room. In fact, this is possible even if space turns out not to be infinite in size, though the reasons are complicated and have to do with the infinite **differentiability of the metric of spacetime...** But anyway, the event unfortunately known as the big bang was basically a time, long ago, when space was much more squeezed together, and the observable universe, that is, everything that we see from earth, was crammed into a very, very small **piece** of space. Because the ENTIRE early universe was dense and hot everywhere **[like the Earth's core]**, **spacetime was curved [like a woman's "body"?]** everywhere and this curvature manifested itself as a rapid expansion of space throughout the universe. And although people call this "the big bang," **it wasn't just big, it was everywhere**. And it wasn't really an explosion—**it was space stretching out ["spacetime" dilation?]**. It's really quite unfortunate that "the Everywhere Stretch" isn't really as catchy as "the Big Bang." Which brings us to the "big bang **singularity**," which is an even horribler name because **every single word is misleading**. I mean, "singularity" seems to imply something that happened at a single point. Which isn't at all what it's referring to—it SHOULD be called "the part of the Everywhere Stretch **[Isaiah 44:24]** where we don't know what we're talking about" **[the "foolish things"]**. Basically, our current physical models for the universe are unable to properly explain and predict what was happening at the very, very beginning when the universe was super, SUPER scaled down. But rather than call it the "time when we don't have a clue what was happening, ANYWHERE," for some reason we call it a "singularity." This ignorance, however, does conveniently answer the question, "What happened BEFORE the.....big bang?" Because it tells us the question isn't well defined—back when space was so incredibly compressed and everything was ridiculously hot and dense, our mathematical models of the universe **break down** SO MUCH that "time" doesn't even make sense. It's kind of like how at the north pole, the concept of "north" breaks down—I mean, what's north of the north pole?

The only thing you can say is that everywhere on earth is south of the north pole, or similarly, every **when** in the universe is **after**...the beginning. But once time began, whenever that was, space expanded incredibly quickly all throughout the universe—for a little while. Then expansion [variant of “mansion/expense”] slowed, the universe cooled, stuff happened, and after a few billion years, here we are.

The following images are from the *MinutePhysics* video, “Science, Religion, and the Big Bang.” The first shows a number-line being “compressed.” Note that the “**compression**” causes the “darkness” to “increase”—**visually** speaking! And is imagery of **looking** “down/up” the (picket fence) “line.”

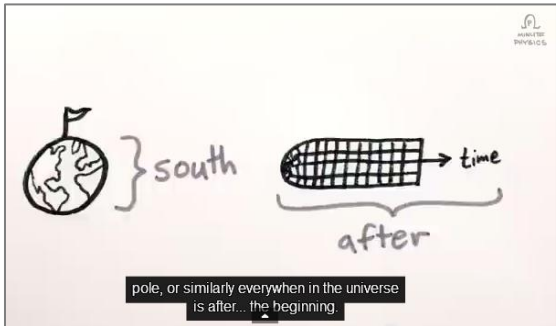
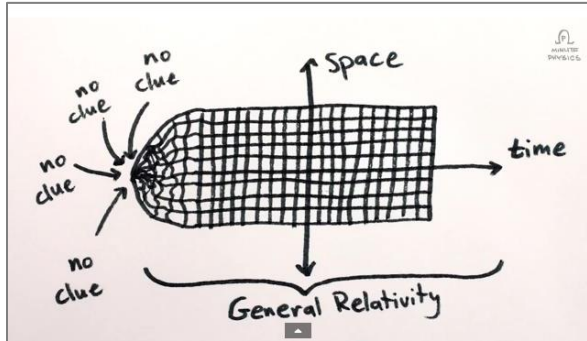
“Why hast thou set me as a **mark** [“barriers” of vision?] against thee, so that I am a burden to myself?” (Job 7:20)



The **space** “(land-) **markers**”—like a staircase—of the timeline are imagery of Charles Capps’ louver blinds of “vision/revelation” opening and closing.

differentiability of the metric of spacetime...

Like a bullet of the “shot heard round the world”

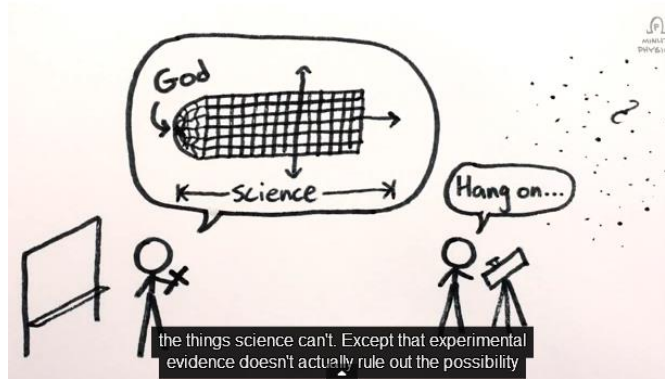
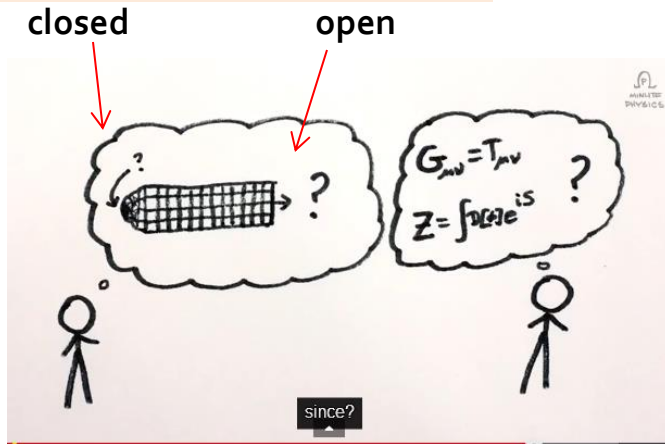


This is imagery of a “bag” of “coins” — the “space” line represents the “tie that binds” [i.e. the **drawstring** closure].



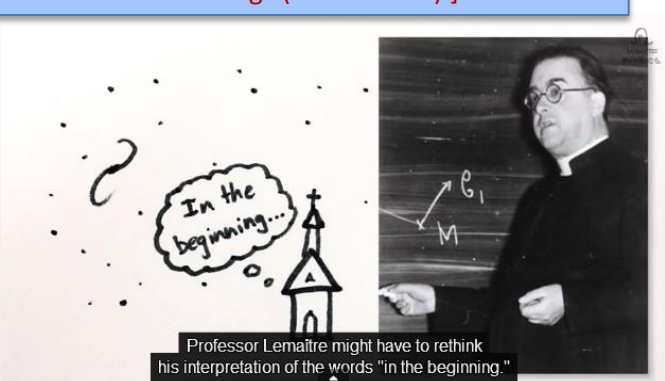
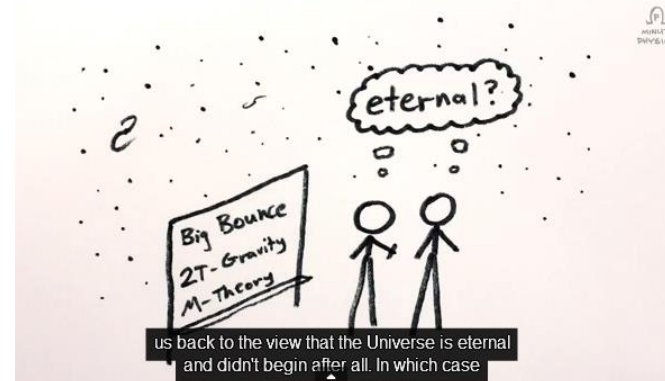
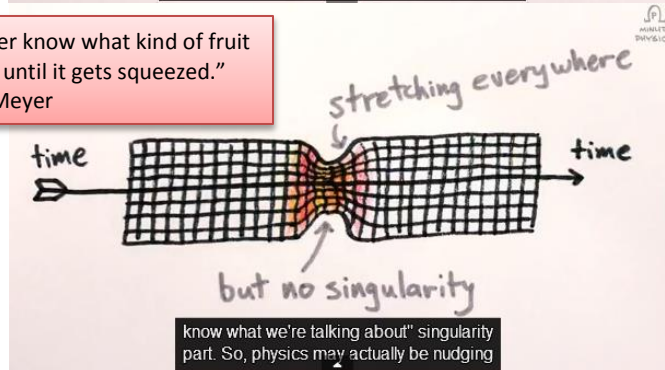
Bottom three captions: “But once time began, whenever that was, space expanded incredibly quickly all throughout the universe—for a little while. Then expansion slowed, the universe cooled, **stuff happened**, and after a few billion years, here we are.”

Father went “in” and closed the door “behind” Him. But He “left” himself a way of escape that “headed” forward.



One thing we still DON'T know is why this Everywhere Stretching happened—that is, why did the universe start off in such a funny, compressed state, and why did it follow the seemingly arbitrary laws of physics that have governed its expansion and development ever since? For Georges Lemaitre [a priest], this might be where God finally comes into the picture to explain the things science can't. Except that experimental evidence doesn't actually rule out the possibility that there may indeed be a time “before” the beginning, a previous age of the universe that ended when space collapsed in on itself, getting quite compressed and dense and hot, but not enough to mangle up our ideas of what time is. It would have then bounced back out, stretching in a fashion similar to what we call the big bang, but without the “we don't know what we're talking about” singularity part. So, physics may actually be nudging us back to the view that the Universe is eternal and didn't begin after all. In which case, Professor Lemaitre might have to rethink his interpretation of the words “in the beginning.”—MinutePhysics: “Science, Religion, and the Big Bang” [The imagery of “the beginning” is imagery of what Father did when He “changed” His “mind”—had THE “Epiphany”—and did a “new thing” (Isaiah 43:19).]

“You never know what kind of fruit you have until it gets squeezed.”
—Joyce Meyer

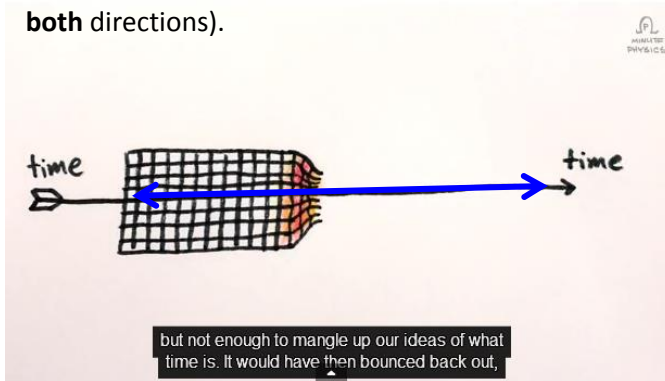


The “Big Stretch,” the number-line [imagery of ONE whole as MANY “un”-its], and louver blinds [a single “covering” for a “hole” in a “wall” divided into units] are all related imagery showing “how” ONE is “maid” MANY.

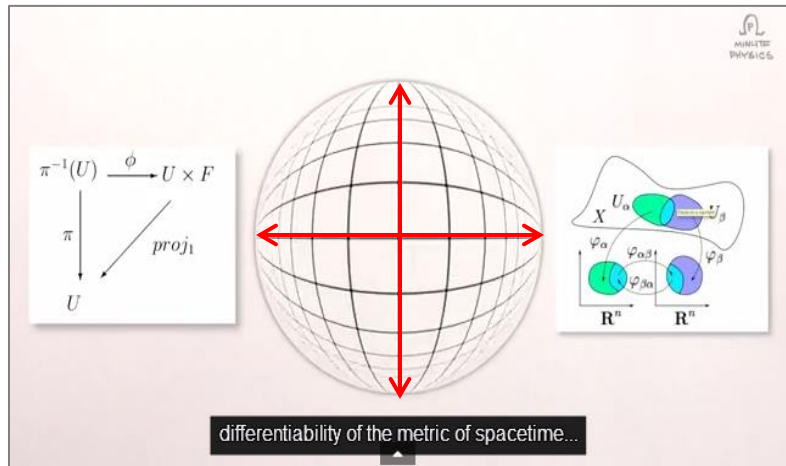
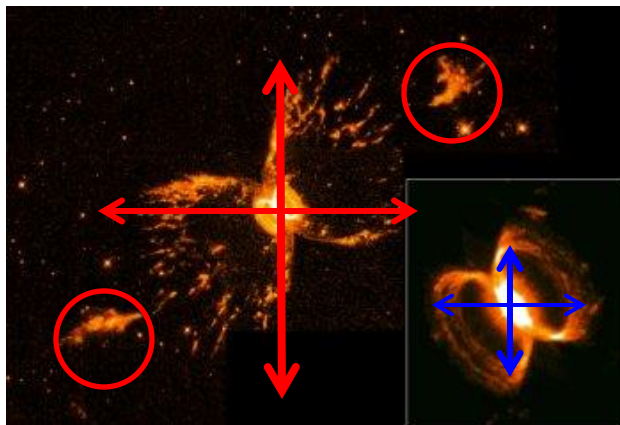
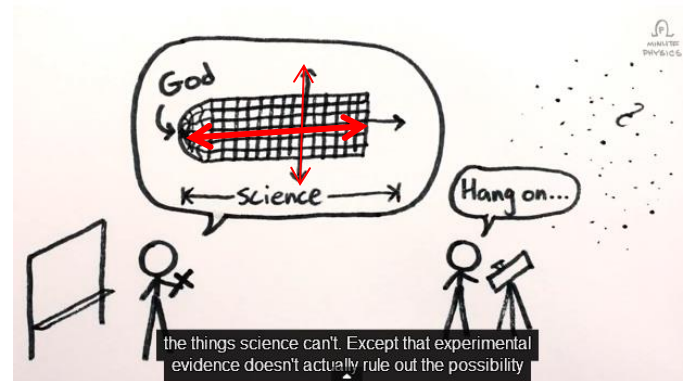
Isaiah 44:24, “Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”

Consider the following imagery. I'm not sure what this means—if anything. But, perhaps, it may be of significance to someone.

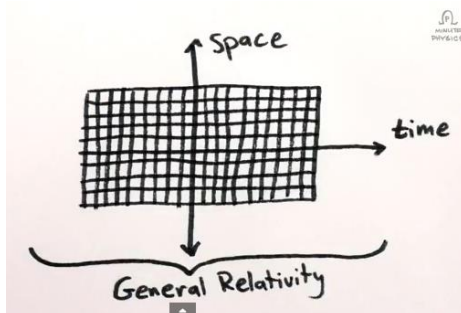
Even though “the way is shut,” it is still increasing (the line is continuing on in both directions).



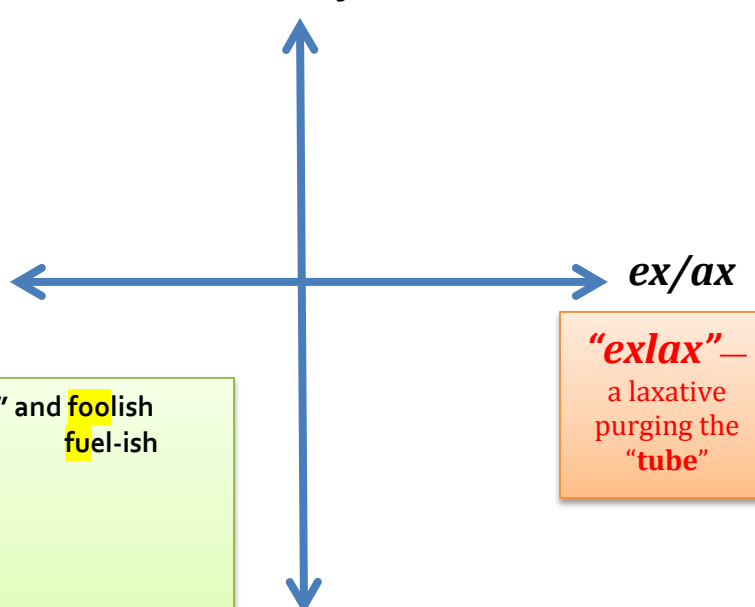
This image is akin to “constipation” leading to a “blow-out”



Imagery of “boxed-in”



why



“*exlax*”—
a laxative
purging the
“tube”

E = LOVE — the “old” King who is patient to a “fault” and foolish sovereign [s “over” e-i-g-n] **foolish** **fuel-ish**

e = DEATH/LIFE — “Prince”

a = LAW

W = WISDOM—she made a way so that **downward** always leads “up”

BEWARE what you look for. If you seek it, you WILL find it [cf. Matt. 7:7-8, 6:33]!

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”—Ephesians 6:19-20

“Oh, my God. It’s the future. The machine predicts a war, and we go to war to avert it. It predicts a plague. We herd all the sick together—create a plague. Whatever future this predicts, we make happen. We give over control of our lives completely. I did this. Seeing the future will destroy us. *If you show someone their future, they have no future.* **You take away the mystery, you take away hope** [unless you show them a future of **GOOD “things to come”** while they’re enduring **HELL!**]. I have to go back. I have to destroy that machine.”—PAYCHECK (the motion picture)

I’ve heard it said that when an “O presser” wanted to subjugate a people, one of the first things he would announce to them is the bleakness that their future held for them under his “ruler”-ship with no possibility of their ever escaping it. Though many accept his words, there is always a “faction” that dares to defy them—to “test” the waters, so to speak. To push the boundaries until they discover the weak link in the chain of oppression and push against it until it either bends to the will of the people or “snaps” [i.e. break, becoming severed from the “whole”]. That is the “one” who dares to stand alone and sing his own song and dance his own jig. The ONE who shouts “**on**” the mountain, refusing to cower “under” it.



In this section of the Orion Nebula (image to the left), I can see the figure of an older “fat” man (the “white” circled image) “singing his lil’ heart out” [head tilted up and arms behind his back—facing “west”]. If you focus to the left of the “singer,” you will see the side of the “face” of a “spectacled” jolly old man with white hair, beard and mustache [red bracket] looking “out” to the “west.” Adjacent to him is the downward-looking “face” and “neck” of an “alien” [yellow bracket]. “Letters” “seem” to be proceeding from his “knows” [there is a slanted “S” (or “paisley”) just to the left of the yellow bracket]. The Orion is full of “faces”—if you look, you will see them. It’s a montage of images that are “la(w)yered.”

So, what does this mean? Do we stop seeking truth? Or is it another tactic of the “O presser”?

Acts 1:7, “It is not for you to know the times or the seasons, which the Father hath put in his own power.” **Luke 12:56**, “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?”

Since both verses are the words of Jesus, what is He trying to tell us that we are not “getting”? I believe it is “TIMING”! DO YOU KNOW WHAT “TIME” IT IS? **NOW** is the time for all GOOD to come to the “aide” of **TRUTH!**

UPSIDE DOWN

Bob: I don't get it. It's impossible to **change gravity's status**. Are you sure?

Adam: Yeah, absolutely. Look, so now all we have to do is **carefully mix the two opposing solutions**. And **wait a second to stabilize gravity**. Yeah, and then—VIOLA!

Bob: No! God! That is better than a "good" idea, my friend. That is...REVOLUTIONARY!



“Shâkên...not stirred.”

—*The Santa Clause*

“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.”—Luke 6:38

Q: If a “flightless” bird falls in love with a goldfish, where will they build their nest?

A: In the **OPEN** Heaven!

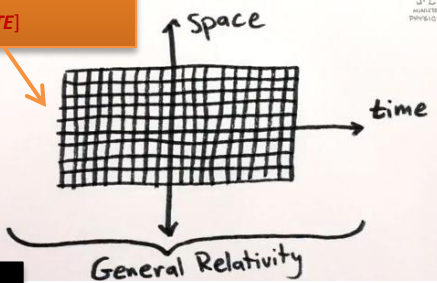


“VICTORY!”

“Cut the umbilical, Dad!”

— *The Lost World: Jurassic Park*

Just an empty box/bag until He filled it with “the real fire fuel”
[slogan for **COALITE**]



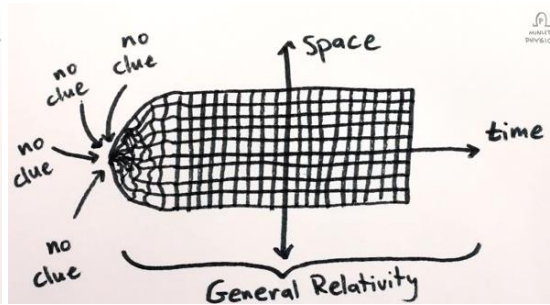
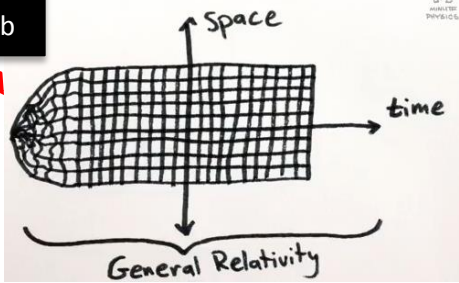
DORMANT



“LIVE”



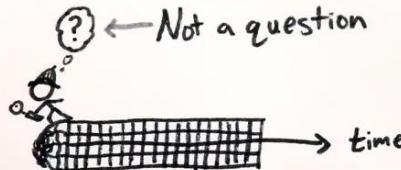
Imagery of a spider’s web



Colourbox.com



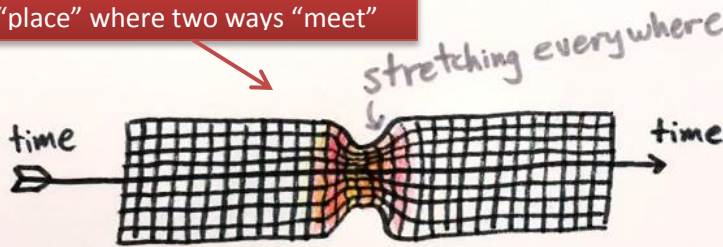
cf. **2 Cor. 5:17**/
Isaiah 46:6/ Job 23



“Money answereth all things.”—Ecclesiastes 10:19
(cf. Acts 26:2 / Matt. 17:24-27 /
Jonah 2:10 / Job 22:22-25)

“I am your dividend.” —United Negro College Fund (slogan)

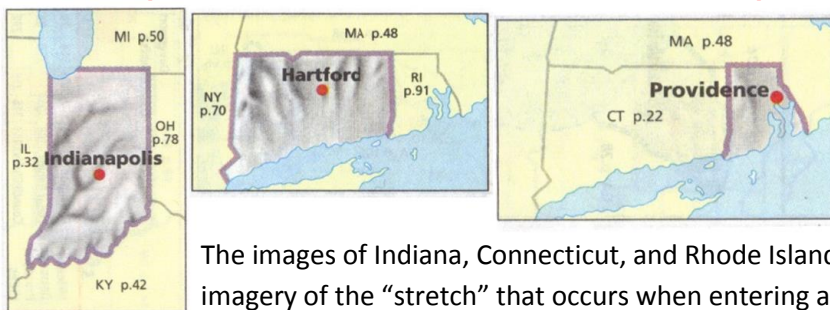
The “ax”-cretion disk is “unseen”—it is the “place” where two ways “meet”



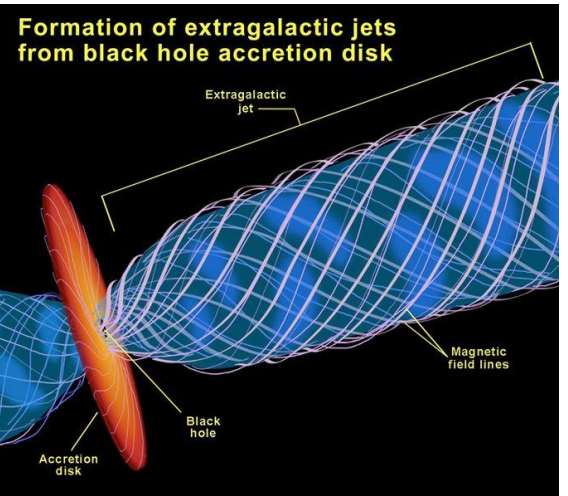
Stretching the truth “into” a lie.

(Passing through the **eye of a “knead EL”**)

[cf. Isaiah 44:24/Matthew 19:24/Mark 10:25/Luke 18:25]



The images of Indiana, Connecticut, and Rhode Island is imagery of the “stretch” that occurs when entering a black hole.” Note that Rhode Island is “brake”-ing apart.

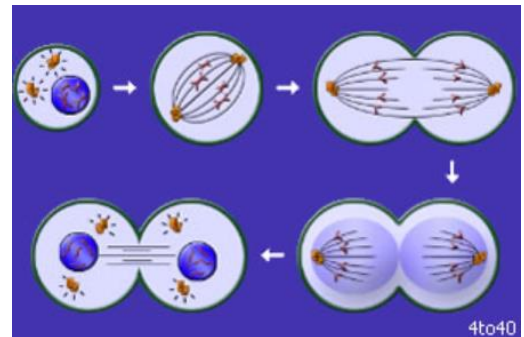
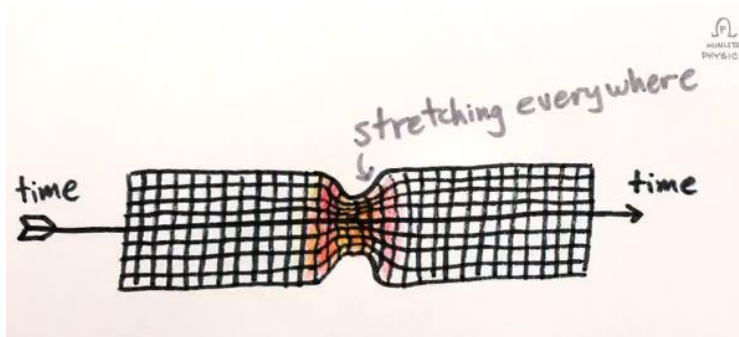


Credit: Ashley Corbion

“It is said some lives are linked across time, connected by an ancient calling that echoes through the ages...DESTINY [“D” est. in “y”].”

—THE PRINCE OF PERSIA: The Sands of Time

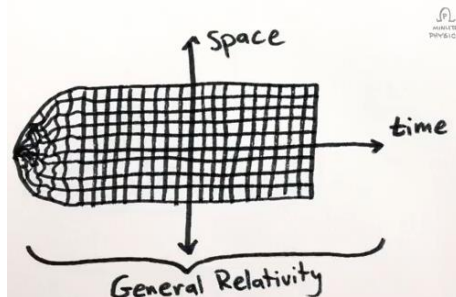
Compare the imagery on the previous page to cell division:



“Faith is going to the edge of all the light that you have and taking one more step [stepping “out”].”—(the late) Dr. Paul F. Crouch

“Jesus Christ is the dividing line of human history....He served as the bridge between the old way of the law to the new [age] of GRACE.”

—Creflo Dollar



ANALYTIC PHYSICS

General Relativity



Superstock.com

IN

OUT



kristenwu dhgate.com

“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.”—Romans 12:1 (cf. John 4:1-14)**

When I woke up this morning (February 11, 2014), I had thoughts concerning “total” sacrifice on my mind. Do we really know what that is? TOTAL SACRIFICE. When I first began this journal, I was speaking to Father and mentioned that I would be willing to “give all” and keep nothing for myself in order to fulfill “His” dream. He stopped me. He said that I had to “keep” something for myself. I didn’t understand what that meant when He said it. I even thought it was part of His mischievous “side” speaking. But it took LIFE to teach me the true meaning of what He meant that day. Growing up, I was taught “self-sacrifice” and the “giving” of myself for the sake of others. But I didn’t learn **how** to “balance” that. When someone I knew (and, sometimes, didn’t know) had a need that I could “fill,” I would “drop everything” to help them. Eventually, I gave up “my” dreams—and I had forgotten what some of them were—to make their (and His) dream “happen” [and, sometimes, fulfilling Father’s dream seemed to others to be an act of selfishness on my part, and in that, too, I was willing to sacrifice their good opinion of me for the sake of fulfilling His “call” on my life.]. But, recently, I’ve come to realize that if I’m ever to have a life I feel is truly **worth** living, I need to start being a “little” selfish and re-capture some of that “dream” I had for my own life. Altruism must have its limits (boundaries that allow me to “enjoy” **my** life without hampering the life of another). Like the fish in the “bubble” of water, we can each be free to enjoy the freedom of the “heir.”

John 10:17-18,

“Therefore doth my Father love me, because I lay down my life, that I might **take it again**. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to **take it again**. This commandment have I received of my Father.”

The “greatest” life is in the “take it again.”

[As though the first “**reading**” was in “error”! (cf. Isa. 53:1)]

How many instances are there in the Holy Bible when something was done “again”? **It’s time for each of us to re-capture some dreams. Go get ‘em!** (cf. Psalm 68:18/Ephesians 4:8)

Romans 1:13-32,

¹³ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

¹⁴ I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

¹⁵ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first [the “wedge”—i.e. the one who “holds” the door open for others to come through—i.e. the “golden wedge of Ophir” (Isaiah 13:12)], and also to the Greek [i.e. grease—i.e. “anointed”—i.e. the one who “slides” in under GRACE by the “skin of their teeth”].

¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

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.

²⁶ For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

²⁷ And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly [GOOD & LOVE (who is GOOD with a "changed" mind)], and receiving in themselves that recompence of their error which was meet [receiving LAW and her "seed"—the "Help" mete].

²⁸ And even as they did not like to retain God in their knowledge [became the fool "ish"], God gave them over to a reprobate mind [re-entry into a pro-"bait" "core"-t-"ship"], to do those things which are not convenient [they did not "convene" together but "scattered"];

²⁹ Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

³⁰ Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

³¹ Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

³² Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2 Corinthians 7 (KJV)

¹ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

² Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

³ I speak not this to condemn you: for I have said before, that **ye are in our hearts to die and live with you** [butterfly effect—"death" before "life"].

⁴ Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all **our** tribulation.

⁵ For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

⁶ Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ["tit" us / "tight" us ("close" together)];

⁷ And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your **fervent mind** toward me; so that I rejoiced the more.

⁸ For though I made you sorry with a letter ["Ee"—the "roil all" lineage/scepter (1 Samuel 8:11-18)], I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

⁹ Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might **receive damage by us in nothing**.

¹⁰ For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

¹¹ For behold this selfsame thing, that ye sorrowed after a **godly sort**, what carefulness it **wrought in you**, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what **revenge**! In all things ye have **approved** yourselves to be clear in this matter. [Psalm 7:3-5, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;) Let the enemy [inner ME] persecute my soul, and **take it**; yea, let him tread down my life [like corn/wheat/grapes for "win 'e'"] upon the earth, and lay mine honour ["horn"/ "**pen** is"] in the dust [Jesus wrote on the ground with His "finger"]. Selah."]

¹² Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that **our care for you** in the sight of God **might appear unto you**.

¹³ Therefore we were comforted in your comfort: [a "colon" is like "eyes wide shut"—i.e. eyes of the "**fool**"] yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

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**.

¹⁵ And his **inward** affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

¹⁶ **I rejoice therefore that I have confidence in you in all things.**

2 Corinthians 8 (KJV)

¹ Moreover, brethren, **we do you** to wit of the grace of God bestowed on the churches of Macedonia [**ainodecaM** → **A.I.** (artificial intelligence) in "Ode (on a Grecian Urn)" came];

² **How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.**

³ For to their power, I bear record, yea, and beyond their power they were willing of themselves;

⁴ **Praying us** with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

⁵ And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

⁶ Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

⁷ Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love **to** us, see that ye abound in this grace also.

⁸ I speak not by commandment, but by **occasion** of the forwardness of others, and to prove the sincerity of your love.

⁹ **For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.**

¹⁰ **And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.**

¹¹ Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

¹² For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

¹³ For I mean not that other men be eased, and ye burdened:

¹⁴ But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality [Eze. 18:25, 29 "...Is not my way equal? are not your ways unequal?" Deut. 25:13-15, "¹³Thou shalt not have in thy bag divers weights, a great and a small. ¹⁴Thou shalt not have in thine house divers measures, a great and a small. ¹⁵But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."]:

¹⁵ As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

¹⁶ But thanks be to God, which put the same earnest care into the heart of Titus for you.

¹⁷ For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

¹⁸ And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

¹⁹ And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your **ready mind**:

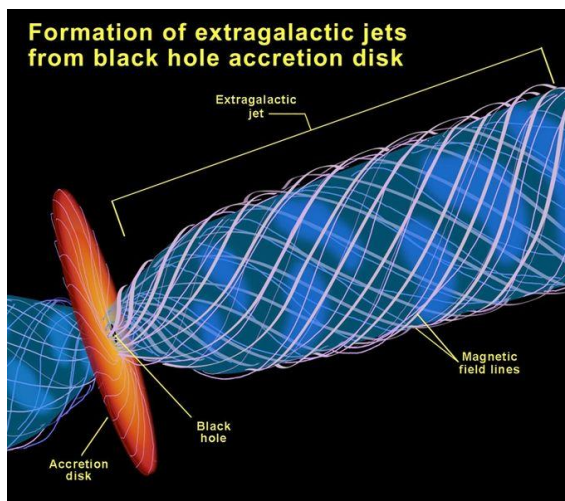
²⁰ **Avoiding this**, that no man should blame us in this abundance which is administered by us:

²¹ Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

²² And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

²³ Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or **our brethren be enquired of, they are the messengers of the churches**, and the glory of Christ.

²⁴ Wherefore **shew** [show/shoe] ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.



This image brings to mind three things:

- A “will” in the middle of a “WILL” (Eze. 1 & 10 [cf. Prov. 20:26])
- A term I heard used during the Olympics during a snow-“bored”-ing competition: UN-NATURAL ROTATION—which is a spin in the opposite direction of ones natural propensity → “Screwed if you do, and screwed if you don’t”—i.e. to screw “in” (natural) and “out” (“un” natural—i.e. “spiritual”) [Imagery of a “mortgage” and a “reverse mortgage”?]
- “Through the worm(-sized) hole”—i.e. the “eye of the needle”

But this image also brings to mind verses I often heard as a child about the sky rolling into a “scroll”:

Isaiah 34:4,

“And all of 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 [“fig” → “gif(t)”.]”

Revelation 6:14,

“And the heaven [note that it doesn't say “heavens”] departed as a scroll when it is rolled together; and every mountain and island [Why only mention these two specific things?] were moved out of their places.”



Looking at the imagery seen in this Hubble image in which a “ringed” right hand is holding a scroll, it can be deduced that (in Scripture, at least) the accretion disk is equivalent to the “hand”—the “royal” hand, that is. The hAND that “stretched” the heavens. **Note also** the imagery of the “crescent” moon (beside the “hand”) and, possibly, a solar eclipse (behind the moon). [Compare to impact mark on Jupiter.] Note the star “overhead,” shining like the star of Bethlehem [house of the HEM/Hymn/Him].

“A gift. You can return a gift.”—X-Men Origins: Wolverine

“We’re going to make you indestructible. But first, we’re going to have to destroy you.”—X-Men Origins: Wolverine

“The engine of life is ‘linkage.’ Nothing is self-sufficient. Water and air are inseparable—united in life and ‘for’ our life on Earth.”

—HOME (a documentary film about Earth by Yann Arthus-Bertrand)

“It is absolutely imperative that we work with the Costa Rican Department of Biological Preserves to establish a set of rules for the preservation and isolation of that island [imagery of Earth]. These creatures require our absence to survive, not our help. And if we could only step aside and trust in nature, *life will find a way.*”

—The Lost World: Jurassic Park

“I believe I’ve spent enough time in the ‘company’ of death.”

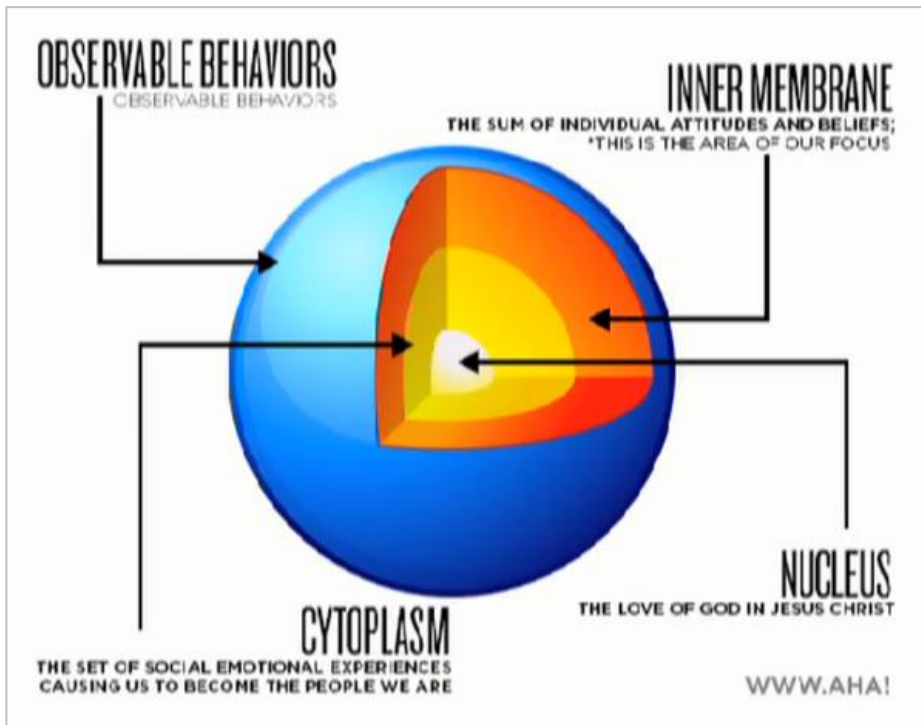
—The Lost World: Jurassic Park

Tonight (February 12, 2014), I watched Dr. Cynthia James teaching from The Potter’s House. The following are taken from her message:

“The Kingdom of God is a set of systems...”

—Dr. Cynthia James

Dr. James' hypothetical **Attitude Cell** (left)—compare to images on right (a human cell and Earth):



A cell—*The Human Body Book*, p. 38



This image shows the Earth's layers. I believe that each is imagery of the planets:

- Nucleus = Sun (as a seed)
- Cytoplasm = the "light" side of Mercury
- Inner Membrane = Mar(e)s
- Observable Behaviors = Earth (the "place" of LIFE—i.e. of "He'II"-Eng.)

Nucleus
—The **Love** of God in Jesus Christ
(the "pearl" of great price)

Cytoplasm
—The set of social, emotional, experiences causing us to become the people we are

Inner Membrane
—The Sum of individual attitudes and beliefs
—"This is the area of our focus"

Observable Behaviors
—[the "**surface**" of things—i.e. the "shell" of ourselves we tend to place so much importance on—neglecting that "real" part of us—the "in" ward, hidden part]

"Sometimes, there's a barrier that's constructed by my attitude about things...
So I need my attitude to be healed."
—Dr. Cynthia James

WHOLENESS
WELLNESS
WINNING EDGE
A
HEALED
ATTITUDE

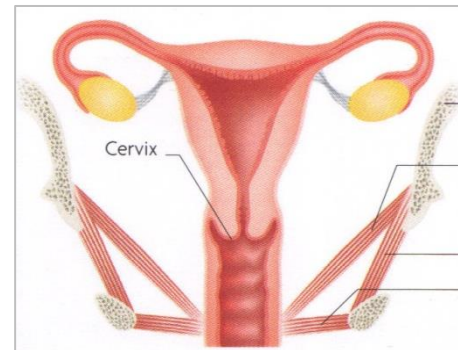
WWW.AHA!



LOOKS LIKE A NOOSE!



Compare the inner part of the bulb to the u-tear-us” and a “Y”



The Human Body Book, p. 239

WWW.AHA...not an “aha” moment, but a repetitive..... [SORRY! I didn’t “catch the rest of what she said. But my focus was on the word “repetitive”—like the imagery of the “ridges” of the light bulb “screw.” You’ll just have to ask her what she was referring to.]—Dr. Cynthia James

“When I inquire of the Lord, I get insight....And **he takes our questions, and reverses them.** Thank You, Jesus! And the light goes on. He illumines our way. He helps us so we can walk in the light of His glory.”
—Dr. Cynthia James

“He [Jesus] is the answer to my questions. He is what has addressed every issue in my life. Everything that would be challenging and that would be a discomforting, it becomes..ugh...the dotted lines are filled in, and drawn-in in the Word of God.”—Dr. Cynthia James

“We need to know ourselves, to accept ourselves, to.....and to forgive others.”—Dr. Cynthia James

I heard Dr. James mention this verse:

1 John 3:1,

See what great love the Father has **lavished** on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

(“la vished” → “the (feminine) wished” → the (feminine) “Promise”)

I looked-up the word “lavish” in different translations:

Lavish—King James Version

1. [Isaiah 46:6](#) KJV

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.

Lavish—New American Standard Bible

1. [Isaiah 25:6](#)

The Lord of hosts will prepare a **lavish** banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine.

[Isaiah 25:5-7](#) (in Context) [Isaiah 25](#) (Whole Chapter) [Other Translations](#)

2. [Isaiah 46:6](#)

“Those who **lavish** gold from the purse And weigh silver on the scale Hire a goldsmith, and **he** makes it *into* a god; **They** bow down, [comma “stops” the thought there] indeed they worship it.

[Isaiah 46:5-7](#) (in Context) [Isaiah 46](#) (Whole Chapter) [Other Translations](#)

3. [Hosea 2:8](#)

“For she does not know that it was I who gave her the grain, the new wine and the oil, And **lavished** on her silver and gold, *Which* they used for Baal.

[Hosea 2:7-9](#) (in Context) [Hosea 2](#) (Whole Chapter) [Other Translations](#)

4. [Ephesians 1:8](#)

which He **lavished** on us. In all wisdom and insight

[Ephesians 1:7-9](#) (in Context) [Ephesians 1](#) (Whole Chapter) [Other Translations](#)

Lavish—NIV

1. [Isaiah 43:24](#)

You have not bought any fragrant calamus for me, or **lavished** on me the fat of your sacrifices. But you have burdened me with your sins and wearied me with your offenses.

[Isaiah 43:23-25](#) (in Context) [Isaiah 43](#) (Whole Chapter) [Other Translations](#)

2. [Ezekiel 16:15](#)

“But you trusted in your beauty and used your fame to become a prostitute. You **lavished** your favors on anyone who passed by and your beauty became his.

[Ezekiel 16:14-16](#) (in Context) [Ezekiel 16](#) (Whole Chapter) [Other Translations](#)

3. [Daniel 2:48](#)

Then the king placed Daniel in a high position and **lavished** many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men.

[Daniel 2:47-49](#) (in Context) [Daniel 2](#) (Whole Chapter) [Other Translations](#)

4. [Hosea 2:8](#)

She has not acknowledged that I was the one who gave her the grain, the new wine and oil, who **lavished** on her the silver and gold— which they used for Baal.

[Hosea 2:7-9](#) (in Context) [Hosea 2](#) (Whole Chapter) [Other Translations](#)

5. [Ephesians 1:8](#)

that he **lavished** on us. With all wisdom and understanding,

[Ephesians 1:7-9](#) (in Context) [Ephesians 1](#) (Whole Chapter) [Other Translations](#)

6. [1 John 3:1](#)

See what great love the Father has **lavished** on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

[1 John 3:1-3](#) (in Context) [1 John 3](#) (Whole Chapter) [Other Translations](#)

Lavish—New King James Version

1. [Isaiah 46:6](#)

They **lavish** gold out of the bag, And weigh silver on the scales; They hire a goldsmith, and he makes it a god; They prostrate themselves, yes, they worship.

[Isaiah 46:5-7](#) (in Context) [Isaiah 46](#) (Whole Chapter) [Other Translations](#)

2. [2 Corinthians 8:20](#)

avoiding this: that anyone should blame us in this **lavish** gift which is administered by us—

[2 Corinthians 8:19-21](#) (in Context) [2 Corinthians 8](#) (Whole Chapter) [Other Translations](#)

A name is nothing more than a label

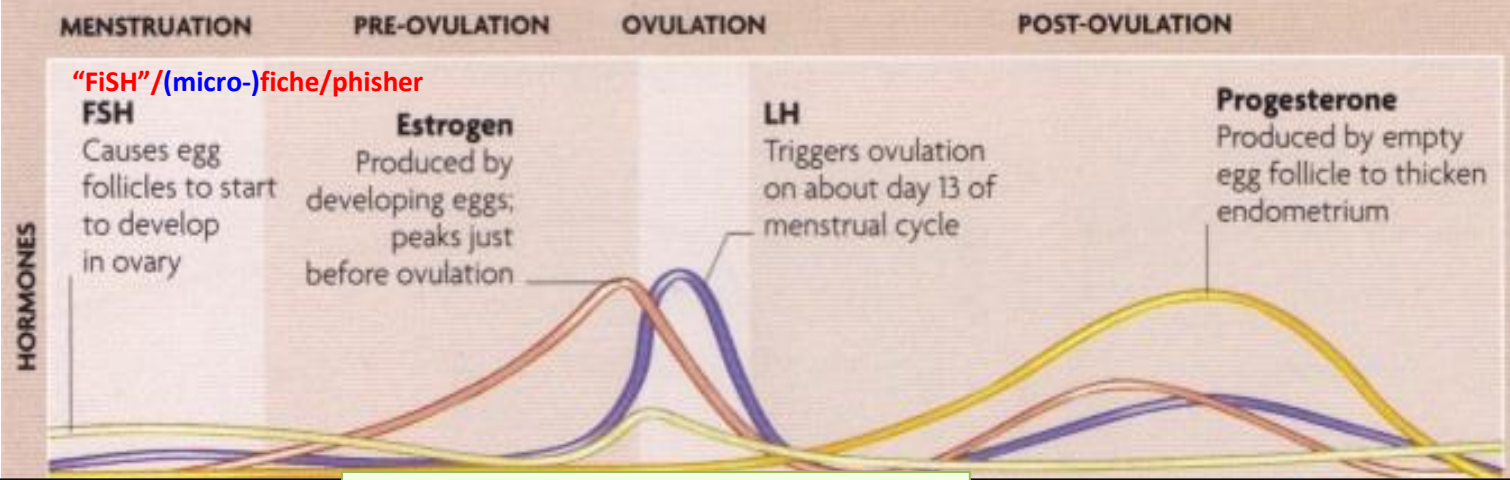
[the “BE” sandwiched between the “feminine” and “masculine” ARTICLES→ “Murder,” she wrote; AND he wrote, (a) “Life” (sentence)].



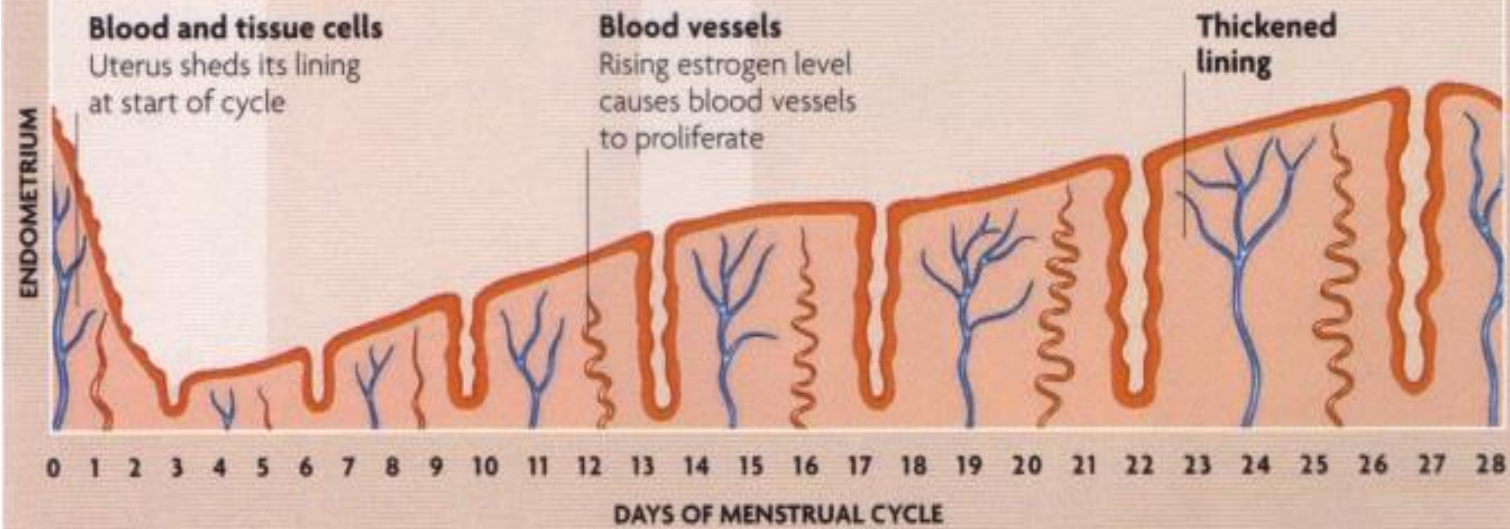
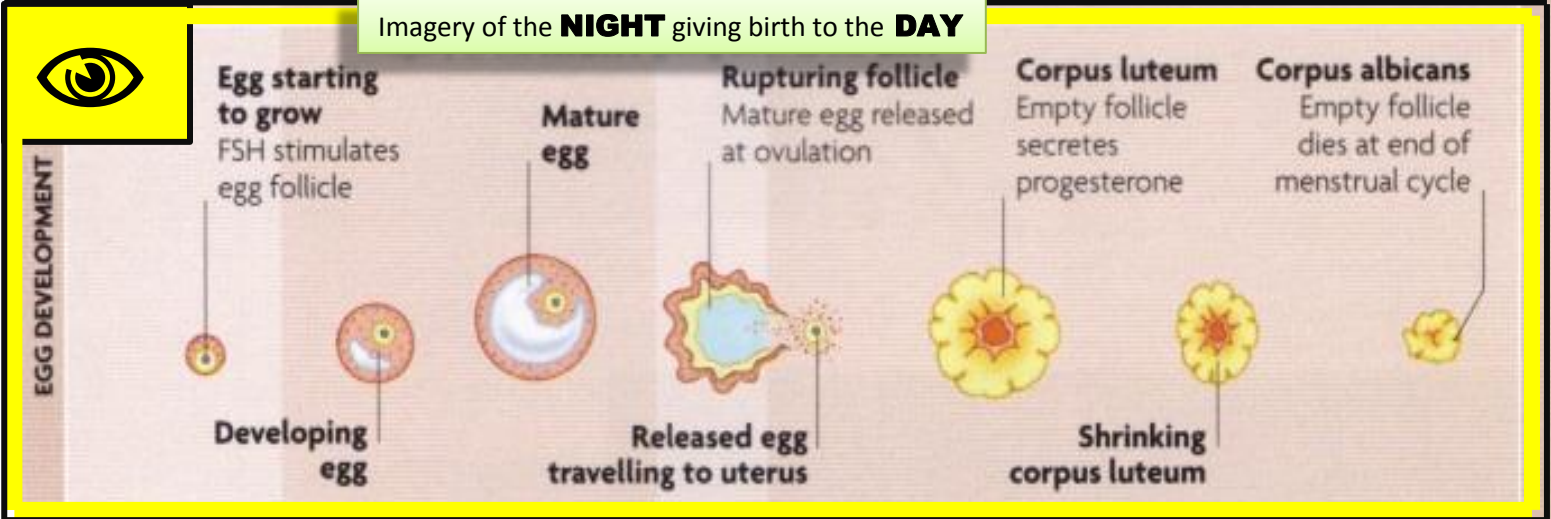
The “inner” workings of a cell, *above*, resembles an “Aquarian” (a fish tank/bowl)—i.e. a city under the “see.” Note the resemblance of the “severed” (sliced) “parts”—i.e. the nucleus at the center sits like a clam with the “pearl of great price” enclosed with**in**, but it is the vacuole and peroxisome (that appears egg-shaped) that resemble a pearl (and they are **“out”**). The endoplasmic reticulum resembles a “maze” (or folded “wall”). And there are images of “bamboo sticks,” “grapes” (like a “purple pill”), “peas,” and “(po)tater tots/hushpuppies” seen throughout.

The following image is taken from **THE HUMAN BODY BOOK**, by Steve Parker. Note that the “sun” DECREASES as it gets “older” [or grows “younger”/ “smaller” the longer it “lives”]—perhaps it is born(e) **“nothing,”** suddenly becomes an **“adult”** and “dies” a **“CHILD”** (which says that, perhaps, “e” is the “old king” and “E” is his young “son”).

CHANGES DURING THE MENSTRUAL CYCLE



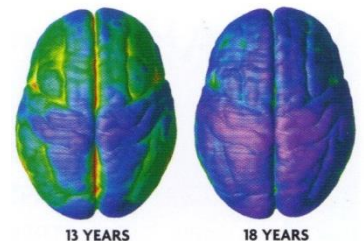
Imagery of the **NIGHT** giving birth to the **DAY**



“PRUNING” GRAY MATTER

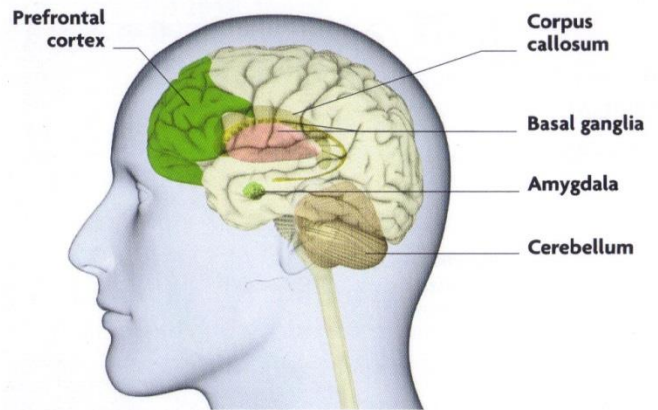
Gray matter—the brain’s immense network of interconnected nerve cells—peaks during childhood, then decreases during adolescence as unnecessary neural pathways are “pruned.” These MRI scans show plentiful gray matter in red and lower amounts in blue and purple. The scans indicate that brain areas performing more advanced functions, such as the frontal lobes, seem to mature later.

The Human Body Book (255)



THE NERVOUS SYSTEM

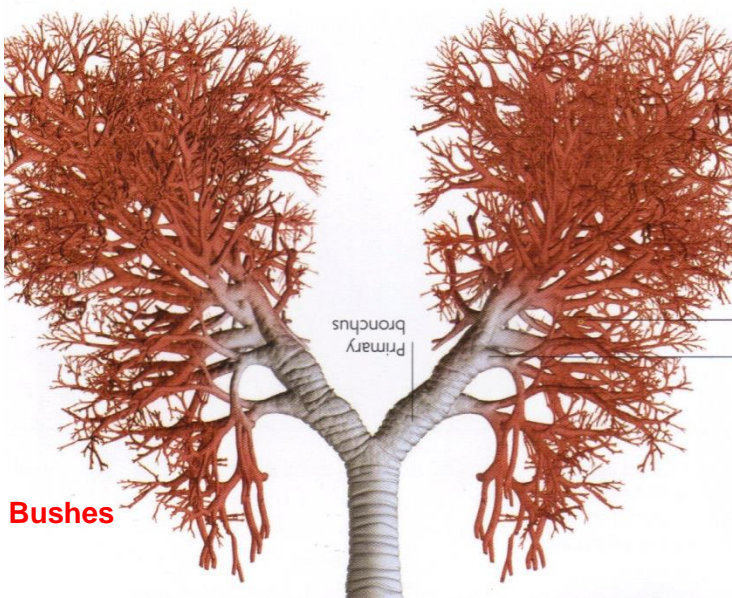
Through the teenage years, the brain's sensory and language centers become fully mature, so the individual is well equipped to deal with a range of social and intellectual challenges. However, the prefrontal cortex, which is involved in planning and in assessing risks and outcomes, is still developing. Until the prefrontal cortex takes more control as adolescence comes to an end, the amygdala, which processes emotions, has a relatively dominant influence. This may be one reason why adolescents seem to lack judgement and tend toward impulsiveness. As adolescence progresses, the corpus callosum connecting the two hemispheres thickens, allowing increased information-processing skills.



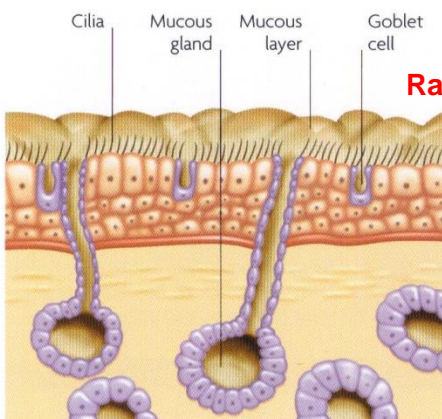
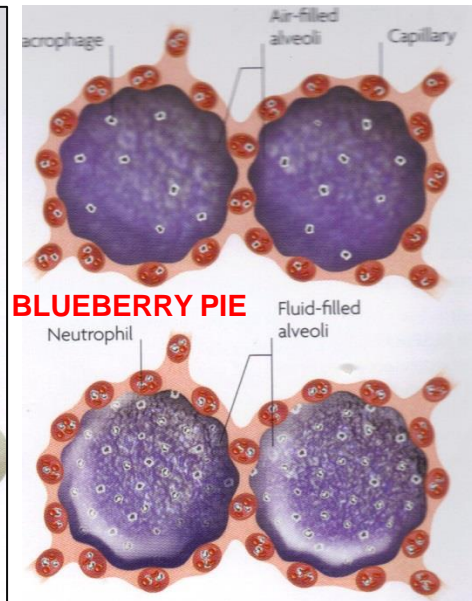
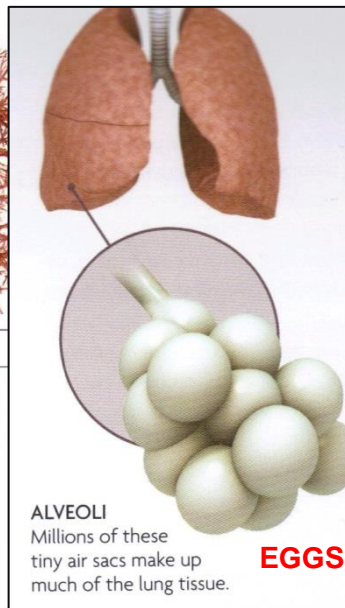
TEENAGE BRAIN

The teenage brain's prefrontal cortex, which is not yet mature, is closely connected to the basal ganglia and cerebellum. These are important in motor skills and refined movements, which may explain why teenagers often seem clumsy.

Page 255

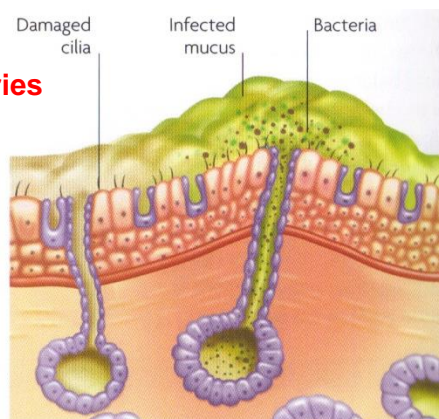


Bushes

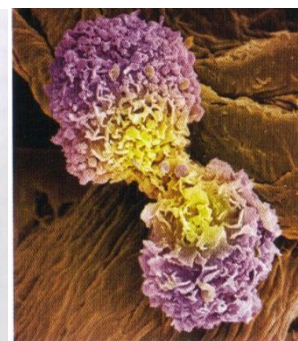


Raspberries

NORMAL AIRWAY LINING
Glands produce mucus that traps inhaled dust and germs. Tiny surface hairs (cilia) propel the mucus up into the throat, where it is coughed up or swallowed.



AIRWAY IN CHRONIC BRONCHITIS
Inhaled irritants cause glands to produce more mucus. Damaged cilia cannot propel mucus along, so it becomes a bacterial breeding ground.



LETTUCE

CANCER CELLS DIVIDING
In this magnified image, a cancerous cell is dividing to form two cells that contain damaged genetic material. If left untreated cancer cells multiply uncontrollably.

The human body is full of imagery that tells the story of what Father did. Note how some imagery looks like "food." Understand it and you'll understand "more."

The "plane" that became a "He'll."

ATHLETE “verses” EXER-“CISOR”

The 2014 Winter Olympic Games is entering its 2nd week of competitions. Watching the athletes caused me to wonder about the grueling training that each has undergone in order to be able to compete on such a level as the Olympics.

Hearing the news lately, it is easy to surmise that an “athlete” experiences the symptoms of old age a lot sooner than someone who rarely exercises—which is a paradox in itself. I mean, the average person doesn’t exercise to experience *good ole Uncle “Arthur”* (arthritis) during the “prime” ages of their lives. No. They exercise to “ward” it off. Yet, many athletes experience arthritis and joint problems are a much earlier age than their non-competitive counterparts. And, as has been recently reported in the news, those who participate in such “contact” sports as American Football are experiencing the onset of Alzheimer’s and other mental disorder “weigh” earlier than those who merely “watch.” A good example for comparison would be Muhammad Ali versus Jack LaLanne.

Athletes tend to be “brutal” in the way they “discipline” their bodies [1 Cor. 9:24-27]—acting as a “slave master” over it. An “exEr-cisor” (exerciser), on the other hand, works in cooperation with his body to strengthen weak areas. His “way” is more of a gentle nudging along until his body tells him it’s ready to go to a higher level, or to do more. He never abuses his body by pushing it beyond limits it’s not ready for to improve performance. The exerciser is like a shepherd; and his body, the sheep.

That’s the difference between having a “God” of a Covenant versus having a “Father” of a Family. A “God” will “drive” you “hard” like a race car [present-day imagery of Evgeni Plushenko—treated as though he hasn’t done enough for his country]—requiring many “pit” stops to finish the race [the RABBIT’s race]—discarding as “worthless,” the parts **over-worked** or **well “used”** [such as the “tires”]. But a “Father” will “lead” you—gently, slowly at a pace easy for the “little” ones to manage. He’s not so interested in the “quality” of the **move** as much as he is the “quantity” that arrives “there.” A Father’s desire is that “none perish.” His race is the race of the turtle. He doesn’t race to win. He knows that He has already won. His “**race**” is to “**finish**” **WELL**.

[What is the difference between a “covenant **partner**” and a “**friend** that sticketh closer than a brother (Prov. 18:24)”? Which would **you prefer**? Which would **you choose**?]

Evgeni Plushenko Makes a Painful Exit Amid Controversy at Sochi

By [Tom Weir](#), Featured Columnist—Feb 13, 2014



Ivan Sekretarev/AP Images

Throughout a dazzling career that's seen him win four Olympic medals, adoring crowds have often begged Evgeni Plushenko for encores. But the sad and controversial fact is that Russia's greatest-ever male figure skater hung around for one too many curtain calls in Sochi.

Plushenko's aching back broke down on him yet again as he was warming up for Thursday's short

COMPARE this imagery to the hands of a CLOCK.

2nd hand = rabbit

(h)our
(h)AND = turtle

When I was looking up the verse above in Proverbs, I saw this verse and wondered what it means:

Prov. 20:30,

“The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.”

program at the Winter Olympics.

The crowd at the Iceberg Palace fell silent, correctly sensing the last look at their skating legend wouldn't include his trademark quadruple-triple-double combination, but rather, a humble exit. His retirement announcement came a couple of hours later.

It's not like the Russian coaches and Plushenko himself shouldn't have seen this coming. He's had 12 surgeries. He's mostly had work done on his knees, which have been torqued to their breaking point in a career that saw him win his first Olympic medal 12 years ago.

But he's had at least two surgeries on his back, including one to implant four screws just last year.

That surgery and ensuing recovery was why the 31-year-old had been on the ice so little in the past year. But it doesn't explain why the Russians chose to give Plushenko their one and only slot in the men's competition at Sochi.

Unerring hindsight now makes it clear the better choice would have been Maxim Kovtun, the rapidly rising 18-year-old who won Russia's national championship this year in Plushenko's absence.

Kovtun wouldn't have been a medal contender, having placed only fifth at the European Championships. But he would have gained valuable Olympic experience in front of many of the same judges who likely will be grading him at the 2018 Games in South Korea.

Instead, the Olympic berth went to Plushenko, and not because of a competitive result, but rather, after a private audition. Contrary to the goal of using the Sochi Olympics to globally showcase a new and revitalized Russia, the figure skating officials went with the old guard.

John Powers of [The Boston Globe](#) noted:

It was a gamble, sports minister Vitaly Mutko conceded, 'but what is better — just to go and give a worthy performance or to take a risk and taste the champagne?' They went for the bubbly, which Plushenko had provided so often before."



Ivan Sekretarev/Associated Press/Associated Press
Plushenko waves goodbye to his Russian fans.

Plushenko is a little like U.S. snowboarder Shaun White, who took a spot in the slopestyle event but then left it vacant because he felt the course presented too much risk of injury.

Plushenko had dropped so many hints that he might call it quits in Sochi after figure skating's team event that NBC commentators Tara Lipinski and Johnny Weir at times talked about him in the past tense.

And boy, what a great decision it would have

been to quit after helping Russia win the team gold with an impressive short program and the best men's score in the free skate.

After that competition, Plushenko told reporters (via the *Toronto Star*) that, "It doesn't matter what kind of result it will be in the end. I've already won—for myself."

Plushenko could have skated off into the sunset, knowing his 2006 gold and silvers from 2002 and 2010 had secured an unparalleled legacy in his homeland. Instead, he was on the ice Thursday, preparing to skate seventh out of 30 competitors, until a triple axel during warmups rattled him back to the reality of his physical state.



Darron Cummings/Associated Press/Associated Press/Associated Press
Plushenko consults coach Alexei Mishin before pulling out.

Plushenko grabbed at his back several times in distress. He went up for one more jump and landed wobbling and in obvious pain. With that, he skated over for a heart-to-heart with his coach, Alexei Mishin, the father figure he's been working with for 20 years. From there, Plushenko went to the judges' area, gave

them the bad news and then skated out to center ice as his name was called on the public address system.

Holding his hands out, Plushenko's look was one of helplessness. He waved to the crowd that had arrived hoping for one last hurrah from its golden-haired national treasure, put his hands over his heart and then left the ice.

Plushenko left figure skating once before, after winning in Turin in 2006. He took a two-year break, largely because of the injuries that still plague him. This time, he has likely retired for good.

"I think it's God saying, 'Evgeni, enough, enough with skating,'" said Plushenko (via The Associated Press). "Age, it's OK. But I have 12 surgeries. I'd like to be healthy."

He added that the pain felt "like a knife in my back."

"This is not tragedy what happened with Evgeni," Mishin told USA Today. "I was with him 20 years. Mostly we have good success. Mostly he was a winner."

Mostly, without question, but not on Thursday.

Tom Weir has covered eight Winter Olympics as a columnist and reporter for USA Today. You can follow him on Twitter at [@TomWeirSports](https://twitter.com/TomWeirSports).

“That Spirit God put in us—let’s exercise [variant of “exorcise”] it.”

—Bishop J.B. Smith (New Smith Chapel C.O.G.)

Russian figure skater reportedly won't rule out 2018 Olympics after withdrawing from Sochi

Published February 18, 2014—FoxNews.com

The legendary Russian figure skater who announced his retirement after a back injury in Sochi reportedly said he may try to compete in the 2018 Winter Olympics.

"If need be, I'll have another 10 operations... I'm not ruling out that I'll go for a fifth Olympic Games," Evgeni Plushenko reportedly told Russian state television Tuesday, according to Reuters.

Russians turned on Plushenko, who helped the country win its first gold medal at the Sochi Games, after he withdrew from the men's short program while complaining of severe spinal pain during the warmup.

"I feel sorry for my fans, and I feel sorry for everybody. But I tried -- I tried until the end... I almost cried there, because it's hard, believe me. This is the end of my career," Pluskehko had said in an interview with NBC Thursday.

"I am normal people like you. I'm not robot. I try my best and I try to go 'til the end," the 31-year-old said.

Russians began criticizing Plushenko suggesting he didn't try hard enough.

"We always competed through pain," longtime rival Alexei Yagudin said.

Yagudin told R-Sport news agency he supports "people who go to the end."

Plushenko was the sole Russian men singles skater in Sochi after beating out 18-year-old Maxim Kovtun.

Some politicians took Plushenko's withdrawal as a blow to Russia's national pride.

"Perform through the pain for the honor of the country," Igor Lebedev, a parliament member from the nationalist Liberal Democrats, said on Twitter.

The Associated Press and Reuters contributed to this report.

Sometimes “enough” isn’t enough, even when its been **THE** best. **LAW** is never satisfied. But **LOVE**... I believe it was love that kept Plushenko going as far as he has, that “kept” him performing for his country when others “left” or “retired.” Beyond the point when they said that they had had enough, he “stayed” true. Too bad **THAT** love couldn’t be reciprocated by Plushenko’s fellow countrymen when he needs it most. Some “appreciation” would be in order, rather than the “condemnation” that comes so easily.

Just some disjointed imagery:

- Mohammed—imagery of being “cut-off,” “encoded,” and “abbreviated”:

Mo(re) ham [pork → krop → crop] **med.** [“medicine” abbreviated]

- From page 730—Psalm 144:12, “...daughters may be as **corner** stones”

“Corn-Ers” are $\frac{1}{4}$ of a door—i.e. imagery seen in **7, Γ, L**, etc.

Pi (**π**) is 2 corners or $\frac{1}{2}$ of a door—i.e. the “Lentil” (**lintel**) and the posts (LOVE + LAW together?)

- ✿ LOVE + LAW = PEACE
- ✿ GOOD – LOVE = LAW
- ✿ WISDOM – LOVE = LAW
- ✿ GOOD + LOVE = WISDOM
- ✿ WISDOM + LOVE = GOOD/GREAT

For a much better understanding of the imagery, study all verses that contain the words “**darkness**” / “**increase**” / “**even** (equivalent to)”.

“You’ve proved your courage but you must prove your wisdom.”

—Merlin

- **SATAN** → He “**sat**” **down** (on the “judge’s” **bench**)—On Earth, Jesus “sat down” after reading the “Law,” but in the book of **A.C.T.s**, Stephen saw Jesus “standing” in Heaven!
- **AARON** → **NORAA** → nor law, law
“nor” → north → th(e) “nor” // south → th(e) sow [**both noun and verb**]
- Leave ←→ Live → “ea” replaced the “eye”
- **NAND**—*n* [not AND] (1958) : a computer logic circuit that **produces an output** which is the inverse of that of an AND circuit
- **Happy Hanukkah**—2 Kings 4:6, “And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. **And the oil stayed.**”

“The armor of light is love.”

—Joyce Meyer

“I can’t” is a decision...When we say, **“I can’t,”** we are making the decision to **give-up** [to give **“up”**—i.e. He gave the better (positive quadrant) to the lesser (cf. Gen. 13)—“You do not make sacrifices for some “thing” or some “one” you do not value.”—Dr. Van Moody].” —Dr. Caroline Leaf

“The seed [the “new” thing added] always has dominion over the soil [that which has always “bin”].”

—Charles Capps

On Valentine’s Day, I made fish and fries for dinner. I wasn’t in a mood to cook, but everyone loves fish—it’s my Dad’s favorite dish. I was talking with my sister, Lee, as I was waiting for the oil to get hot so that I could fry her fries. I lost track of the time. When I poured the frozen fries into the pan of hot oil, the oil “exploded” into a burst of flames. It didn’t cause any harm, but **I was very much shaken** by it!

“Great relationships are not born overnight....Great relationships take time to develop...You raised the question about the **relational mathematics**, and it’s simply this: there’s a relational equation that people have got to understand that goes like this: too much plus too soon plus too freely always equal disaster.”

[**Too much + too soon + too freely = disaster**]—Dr. Van Moody (author: *THE PEOPLE FACTOR*)

“too soon” after **“What(ness)?”** **disaster = e = mc²** Result is a “kin” to a “Cambrian” **EXPLOSION!**

What is the result of the equation of **“too little + too late + too costly”**? Is that equal to **p-over-t-y?**

How does **“slow and steady”** compute?

The following is an article from world-mysteries.com that I came across today as I was looking for images to continue my discussion on “The Big Stretch.” I am not saying that his conclusions are correct, but the **imagery** is relevant to the discussion.



What is GOD?

by Doug Yurchey [variant of church]

‘Gods to God and back again...’



Everyone asks this dull, drab, boring question. Therefore...it should be dealt with immediately, which is not to trivialize this all encompassing query. Here's the problem

...it is just too large of a question. What's the answer to Life, the Universe and Everything? **TOO BIG of a question is the dilemma.** [It can only be answered by the "small"]

Why not ask how suns and planets are created? Why not ask how humans can be created? No...people want to understand the big picture...so they question 'who is the Architect of it ALL?' Who is the overall Builder? People ask 'what is God' as if they can understand the answer. They cannot even understand the question. The problem is the 'question of God' is not understandable. The problem is the 'answer of God' is truly incomprehensible.

We are but microscopic insects in the grand scheme of things. How could such small creatures such as us expect to understand the thing, being, force, entity, alien or whatever you choose to call GOD? We cannot. The question becomes nearly moot.

Who says there is only one Universe? Why believe there is the singularity of only one Big Bang? If the cosmos teaches us anything it should be the fact of a limitless infinity. Nothing stops and simply comes to an end; there is always a beyond, a flow, a change or a recycling. There is always many in one and one in many. Atoms were not the smallest bodies; they are composed of infinitesimal 'quarks.' Quarks are probably composed of even smaller bits. The universe is not like China; its borders do not end with a wall. In fact, there are no borders. There is not one Universe and one Big Bang. The ultimate, overall, Super-Universe contains endless worlds and an infinite

number of Big Bangs...

Please, think on this point. Let the idea of many, many universes sink into skulls that may never have contemplated the possibility. 'An infinite number of Big Bangs' is a big one to swallow in one gulp. Our Big Bang is merely that... 'our' Big Bang. That primordial explosion, that was our world's physical beginning, is our Big Bang... like we have our cluster of galaxies, our galaxy, our sun and our planet Earth. It is not THE Big Bang and there is not a single universe or a single Big Bang. Why not clusters of Big Bangs? And clusters of clusters of Big Bangs as there are clusters of galactic clusters? This larger picture of 'worlds within worlds' is the PATTERN. That concept probably applies to the idea of many Big Bangs. So, if true, what does that do to one's view of God?

Consider the amazing possibility that our Electro-Magnetic Spectrum are more worlds, physical universes with their own Big Bangs, relatively traveling by us at such high velocities that they are only perceived as light-speed frequencies! Light is the only visible portion of the EMS. The other bands are different EM frequencies such as infrared, ultraviolet, x-rays, television, microwaves, cosmic rays, short and long radio waves. In physics, we ask 'how can an object act as particle AND wave?' The answer has to do with relative MOTION. Take particles, like atoms and molecules, and move them very fast (light-speed) relative to stationary atoms and molecules... and you get this RAIN of Electro-Magnetic energy from space. Space is not an empty void of nothingness. Our radio telescopes do not detect the observable universe. The huge dishes and arrays are constructed to record the RADIO or EMS universe that exists of micro 'quanta' moving along different wavelengths at light-speed. Radio sources are everywhere in the universe, in all wavelengths and in all directions. Real, physical worlds are warping by us so fast that we only detect them as EM energy!

Let the idea that the energy received by radio telescopes are actual solar systems sink in... that real, physical universes like and unlike ours could be zipping by us so fast that it is only possible to perceive them as EM waves. This certainly does not break the Energy = Matter equation. The speed of light is the limit for each universe. If you, in a light-speed saucer, reach light-speed... then, you run-off and no longer exist in your universe. Your ship has caught up with a particular light-speed universe... and it now appears stationary to you! Certain saucer vehicles may change universes as easy as hitting a button on a remote control. What does that do the picture of God?

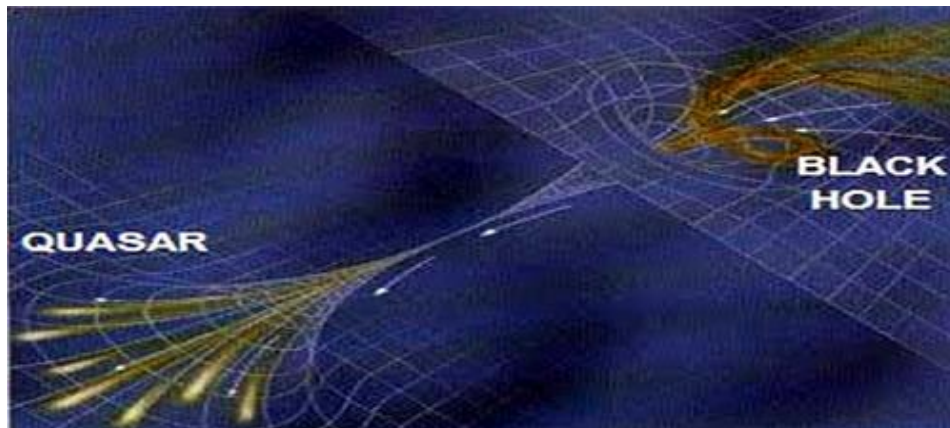
The truth is Church officials should never be 'speaking for God.' How can they?

We know so little of the universe... and yet we think we can conceive of its overall CREATOR? We are so unaware that our entire universe is probably only a microscopic particle of far greater Universes and still there is no end. Worlds to the 'micro' and worlds to the MACRO, endlessly, is the probable composition of the UNIVERSE. The only philosopher that had it astronomically correct was Dr. Seuss in his book 'Horton Hear a Who?' The universes never end. If Albert Einstein was only alive long enough to read Dr. Seuss, then maybe he would have understood the 'Unified Field.' Stars or suns are really positively-charged, atomic nuclei. The planets in solar system patterns are really negatively-charged electrons in their orbits around their suns (protons). Our cosmic bodies are but micro particles in a physical Universe on an incomprehensible, larger level above us. And still, that larger world is only a small particle of something far greater.

Another consideration is the link between Black Holes and quasars. Not only do Black Holes suck

everything from all sides into one point, they also SHRINK the objects or ships caught within the powerful vortex. Unlike popular belief, you are not crushed upon entering the Black Hole. Also, (this could be a hard one to grasp) you and your ship survive the complete journey through a Black Hole. You are not destroyed in a 'singularity' as Professor Hawking suggests. Once more, universes do not come to an end. There is all the reason to believe that...if you go into a Black Hole...you exit another universe's quasar. If there is a 'yin,' then there must be an equal and opposite 'yang.'

Quasars are White Holes. Enormous amounts of energy/matter eject out of these (relatively small?) spherical, white objects at the farthest reaches of our observable universe. More energy than entire galaxies flow out of a quasar. We have photographed vast jets of matter millions of miles in length shooting from quasars. As strange as matter curves, flows and disappears into a Black Hole...incredible amounts of energy/matter appear and shoot out from the 'quasi-stellar' mysteries known as quasars. What astronomers do not realize is that it is easier to explain the enigma of quasars as HOLES. Everything pours OUT of a quasar (not in) at all directions, even light, from a single point. This is the exact opposite of a Black Hole.



'Go into a Black Hole, come out a quasar' is a logical assumption. Imagine entering a Black Hole. You are being SHRUNK into the next level down, to the MICRO universe. You safely emerge out of the other end as if it were a wormhole. Looking back, you see a view from the other side or micro-world. That tiniest vortex of the Black Hole is now the MASSIVE APERTURE OF A SPHERICAL GUSHER OF ENERGY AND MATTER KNOWN AS A QUASAR! From that microscopic universe, the White Hole quasar is an incredibly large structure. It all depends on your point of view, doesn't it? When we photograph far-out quasars, we are actually viewing objects, ships, matter, debris and energy exiting out after being shrunk down from the MACRO universe above us. When they entered their Black Hole conduits in the MACRO universe, they were shrunk down to our microscopic level. The world is amazing...much more expansive and multi-layered than you can imagine.

Black Hole – Quasar flows may be normal conduits between worlds. They are unfathomable phenomena to Earthlings, but they could be normal space ways for life forms that know how to travel the curves of space.

Before we try to understand the Architect (God), maybe we should attempt to know a bit about the architecture (the Universe). What of parallel worlds? There could be universes existing in different

dimensions; invisible realms, different times? Why bring up the God question when we are so blind to true reality? Einstein called us 'feeble creatures' that are blind to the full spectrum of the Universe.

Who says the CREATOR of all things was the Creator of the Earth? Possibly, life forms on an enormous level are responsible for the existence of many universes. Other life-entities could be the galaxy-makers. Another level of life entirely could be the makers of solar systems. God, whatever you believe it to be, might have had NOTHING to do with the formation of the planet we walk upon.

Who says the manufacturer of the Earth created human beings? We may not have been magically created by a mystical God or by the same thing that formed distant galaxies. Humans may not be natural by-products of the planet. We may be strangers here on this planet. We may be the result or end-product of a long-abandoned Earth colony. By the same logic, the seeder of life on Earth might not have been the builder of the planet. The creator of human Life in the universe may not have been the creator of human life on Earth. The creator of human life on Earth might not have been the same ones responsible for the plants and animals on the planet. One could even extrapolate and say 'the CREATOR of EVERYTHING, ALL, the real SUPREME... might not have been the Being that created something as small and insignificant as our particular universe!

The question becomes 'gods or God?' There is an eastern philosophy that every cluster of galaxies has its god; every galaxy has its god; every star system has its god and every planet has its god. Every Big Bang could also have its god. Could these be alien life forms that rule in larger and larger cosmic Hierarchies? Are the angels aliens?

God was once plural; there were multiple gods as in 'Chariots of the Gods?' In books of India that predate the Bible, GODS flew in the sky and waged terrible wars. There were the 'giants,' the titans, the Children of Heaven and the Children of Men. Before Biblical editing, the word 'gods,' plural, was in the Old Testament. Editors changed 'gods' to the simplified version of 'God' in the Bible. You see, the once enlightened masses fell to the Dark Ages; people became simple and actually descended to primitiveness. They could no longer comprehend complex things or a universe of many gods. Gods became the single GOD. Hundreds of years ago, the masses became indoctrinated on a simpler view.

Today, we should question the concept of one God. Are you so sure Church officials have the correct and true answers? Is it as simple as one God or is that all that your mind can handle? Possibly, we should explore eastern philosophies and the idea of a complex, multi-leveled, multi-faceted Universe? Same can be said for God.

A lot of science has been covered on the subject of 'God.' Would not God be the Ultimate Scientist? Scientific facts should not scare or intimidate God as they might bother the Church clergy. Would not God be the ultimate geneticist and know every code of everyone's DNA? Then, why are religious leaders so angry when scientists use stem cells or genetically engineer a clone...because the geneticists dared to dabble in the realm of God? It would seem as if genetic scientists are emulating God...and what's wrong with emulating God?

Does GOD exist? The quick answer.com in the search-engine is:

[‘Yes, but not as the Church and numerous religions perceive Him to be.]

For one thing, God is not male and should never be referred to as some kind of bearded man in the sky. What kind of chauvinistic, macho, woman-hating, male priest came up with the nonsense that the Supreme GOD has a penis?! This writer does not believe that the Creator of universes has a penis. What this writer has attempted to express is the answers are not simple. Do not look for simple answers to complex questions. So, why look at God through the eyes of medieval men and women? Come into the modern age. **View religious things scientifically and view scientific things religiously.**

The Bible in Exodus Chapter 15, verse 3 reads that ‘the Lord is a man of war.’ This is wrong on so many levels. A hint of historical truth may be gleaned in the quote as we realize that the god of these people was a ‘man.’ The ‘war’ reference makes no religious sense (unless God is not good), but supports the concept that technology explains many Biblical events.

Consider the idea of CLONING as a possible and reasonable Creation-theory. Now, if this were the case...that the genesis of humankind on Earth was a result of human cloning...then, our progenitor or Creator would indeed be a human being. And, yes, that would mean that our god could have had a penis!

If human, space travelers landed on Earth a very long time ago and cloned themselves...then, later, those clones stayed and inhabited the planet...then; our god (small ‘g’) could have been any human with the ability of space travel and the knowledge of cloning. Possibly, we were not created. Rather, we were Xeroxed.

What is God? God is also anyone that ruthlessly has ultimate control over another. Too often, in the history of the human race, fascist authorities have played GOD and exercised total dominion over another country/race or culture. Too many wars have been fought in the name of God. Do you really think God is on your side as you shed blood for your country? Maybe God sides with your enemy? Maybe God supports the rebellious, conscientious objector?

In this writer’s experience, we should never mention the G-Word. This is not to negate a wonderful, celestial, spiritual belief system of Higher Beings. One should be in greater and greater awe the more they learn of the world. But, why speak of things we do not understand? Why give the impression that we know something that we could not possibly know? Why use the G-Word at all? (I apologize for my usage of the GOD-concept in this article).

WE ARE ALL GODS. [“Chips” off the “old” BLOCK/ROCK—i.e. the “fragments” of GOOD]

During World War 2, modern military units established bases on numerous South Sea Islands. Primitive Polynesian natives had never seen technology before or people of the outside world. The simple islanders did not understand what they observed. Airplanes, guns, grenades, torpedos, radios and television were beyond their experience.

After the war, people flew back to the islands and made a remarkable discovery. They saw effigies of airplanes. The natives prayed to large models of the airplane. A simple and pure culture on remote islands had been contaminated by the presence of the military. Ever since the bases were dismantled and the servicemen had left, the Polynesians searched the skies. They waited for the

return of their new gods and built airplane-idols in their honor.

Anyone can become GOD if they have the power to control another group that sees their overseers as gods. Too often in human history, the powerful have ruled over the helpless. Too often we pray to God when we are in great need or desperate trouble. Maybe it is time to take responsibility for ourselves. Maybe it is time to be strong rather than weak? Maybe it is time to rely on ourselves rather than wait for some kind of guidance that might not ever come? Maybe it is time to realize the greatness of ourselves, a new potential for the human race and know that there is god-like power within us all... ["Ye will SURELY say unto me this proverb, Physician heal thyself." (Luke 4:23)]

Author's note:

One time I was getting off of an airplane and made my way through the airport. I came across a Hare Krishna person that gave away flowers or pamphlets. The guy was dressed in the appropriate attire of light robes. He shaved his head exactly like the members of his faith. He was virtually identical in appearance with others of his kind that populated the airport. Usually, I never get into a 'deep' discussion with a total stranger...but, I could not help myself. A thought came to me that I had to explore with the Hare Krishna guy.

He professed God's love, which was all well and good. He spoke of how we should give up Earthly possessions, the ways of the world, physical pleasures and accept a life in complete servitude to your God.

I later confronted him one-on-one and commented, 'Ah, wait a minute...only a selfish, egotistical God would want such a thing.'

He stared at me not knowing what to say or think.

I clarified my point. 'I mean, the Hare Krishnas wear the same clothes; they cut their hair the same way; probably think and live exactly the same as identical UNITS...serving their God...'

He said, 'Yes?'

I said, 'Well, I don't believe we were made (our purpose) to serve God. What kind of God would create creatures whose ONLY purpose is to serve God? The answer is an egomaniac of a Creator. Whatever 'God' is to me, that thing, would appreciate diversity; unique/creative art and the power of the individual. Maybe God respects the rebel and critic over the unquestioning slave? Why not use what exists in the world, including physical pleasures? Maybe we are supposed to exercise in the ways of the world. Also, my God would not want or desire to be SERVED by its creations. My God would rather we turn that love and servitude toward each other; love each other, rather than God.'

The Hare Krishna person was silent and had no comeback for me. Who knows if my words had any effect? We went our separate ways.

- Love each other...

February 24, 2014 [NOTE: On Feb. 22, 2014, the USA received “no medals of any kind” at the Olympics]

I’ve always wondered why the Proverbs seem so “disjointed”—i.e. verses are strewn together into the same chapter that, to my mind, didn’t have anything to do with each other—like strangers thrown together on a bus or “Strangers On A Train.” I’m discovering that these verses have more in common than it appears at the “casual” glance. The deeper meaning is a string of imagery that “flows” along together. You will find many answers in that “chain” of “seamingly” unrelated imagery found in the book of PROVERBS. To give you an example, I will place two chapters below and show you what I mean—much will mean something to “**you**”:

Proverbs 27 (KJV)

¹ Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

² Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

³ A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Stone < a fool's wrath

Sand < a fool's wrath

Stone + sand < a fool's wrath (?)

⁴ Wrath is cruel, and anger is **outrageous**; but who is able to stand before envy? [cf. 1 Sam. 6:20/ Rom. 14:4/Rev. 6:17]

⁵ **Open** rebuke [by the “accuser”] is better than secret love. [“At least I know that you know I exist”]

⁶ Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

⁷ The full soul loatheth an honeycomb; but to the hungry soul (**sole**) every bitter thing is sweet [“Unto the pure all things are pure” (Titus 1:15/cf. Romans 14:20)].

⁸ As a bird that wandereth from her nest, so is a man that wandereth from his place.

⁹ Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

¹⁰ Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off [Prov. 18:24, “A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.”].

¹¹ My son, be wise, and make my heart glad, that I may **answer** him that reproacheth me. [“reproacheth” → “**the per roach**”]

¹² A prudent man foreseeeth the evil, and **hideth himself**; but the simple pass on, and are punished.

¹³ Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

¹⁴ He that blesseth his friend **with a loud voice** [when I went to BibleGateway.com and typed in this phrase, I found that there are 49 verses with this exact order of wording (something I find to be unusual)—but two are missing the “a” (Luke 23:23 and Acts 8:7)], rising early in the morning, it shall be counted a curse to him.

¹⁵ A continual dropping in a very rainy day and a contentious woman are alike [equivalent].

¹⁶ Whosoever **hideth her hideth the wind**, and **the ointment of his right hand**, which **bewrayeth** itself. [“we” passing through “the bray”]

¹⁷ Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

¹⁸ Whoso keepeth the fig tree shall eat the fruit thereof [Prov. 18:21, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof”]: so he that waiteth on his master shall be honoured.

¹⁹ **As in water face answereth to face, so the heart of man to man.**

Cf. John 7:7
—Note that
He testifies
“OF” not
“against”

- ²⁰ Hell and destruction are never full; so the eyes of man are never satisfied. [Hell & destruction = eyes of man]
- ²¹ As the fining pot for silver, and the furnace for gold; so is a man to his praise.
- ²² Though thou shouldst **bray a fool in a mortar among wheat with a pestle**, yet will not his foolishness depart from him.
- ²³ Be thou diligent to know the state of thy flocks, and look well to thy herds.
- ²⁴ For riches are not for ever: and doth the crown endure to every generation?
- ²⁵ The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.
- ²⁶ The lambs are for thy clothing, and the **goats are the price of the field**.
- ²⁷ And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

Proverbs 28 (KJV)

- ¹ The wicked flee when no man pursueth: but the righteous are bold as a lion.
- ² **For the transgression of a land many are the princes thereof** [no punctuation between "land" and "many"]: but by a man of understanding and knowledge the state thereof shall be prolonged. [This verse recalls the imagery of the Mayflower and the equation seen there—see page 292, September 29, 2013]
- ³ A poor man that oppreseth the poor is like a sweeping rain which leaveth no food.
- ⁴ They that forsake the law praise the wicked: but **such as keep the law contend with them**.
- ⁵ Evil men understand not judgment: but they that seek the LORD understand all things.
- ⁶ Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.
- ⁷ Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.
- ⁸ He that by usury and unjust gain increaseth his substance [the "chief thief"], he shall gather it for him that will **pity** the poor.
- ⁹ He that turneth away his ear from hearing the law, even his prayer shall be abomination ["an" is "missing" from "before" the word "abomination"].
- ¹⁰ Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own **pit** [Isaiah 30:28, "And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, **causing them to err.**"]: but the upright shall have good things in possession.
- ¹¹ The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.
- ¹² When righteous men do rejoice, there is great glory: but when the wicked rise, **a man is hidden** [imagery of rock being thrown into the water and the resulting "splash-up"—akin to a judge entering a courtroom] .
- ¹³ He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.
- ¹⁴ Happy is the man that feareth alway ["s" is missing]: but he that hardeneth his heart shall fall into mischief.
- ¹⁵ As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. [equivalents]
- ¹⁶ The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days [cf. verse 2].
- ¹⁷ A man that doeth violence to the blood of any person shall flee to the **pit**; let no man **stay** him [meaning?].

¹⁸ Whoso walketh uprightly shall be saved: but he that is **perverse** in his ways shall fall at once.

¹⁹ He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough [Mark 14:7, “For ye have the poor with you always, and whensoever ye will ye may do them good: but **me ye have not always.**”—contrast with Matt. 28:20, “Teaching them to observe all things whatsoever I have commanded you: and, lo(w), **I am with you always, even unto the end of the world. Amen.**”].

²⁰ A faithful man shall abound with blessings: but he that **maketh haste to be rich shall not be innocent.**

²¹ To have respect of persons is not good: for for a piece of bread that man will transgress [punctuation that should exist in this phrase: **To have respect of persons is not good: for, for a piece of bread, that man will transgress.**]

²² He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

²³ He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

²⁴ Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

²⁵ He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

²⁶ He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

²⁷ He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

²⁸ **When the wicked rise, men hide themselves: but when they perish, the righteous increase.**

I received this in the mail today.

WORDS TRANSMIT IMAGES

by Charles Capps

Words are powerful when released out of your mouth because they carry spiritual forces. Jesus said it this way. (should be a comma instead of a period)

...the words that I speak unto you, they are spirit, and they are life. John 6:63

I think sometimes we miss what He said. *“There is spirit life in the words that I speak.”*

That’s why it is important for us to agree with God, and to say what God says. When we talk about “confession”, that is actually what we are talking about: *agreeing with God*. When we mention confession, most people think we are referring to confessing our sins. If we sin, *we should confess our sins to God*. But here we are talking about agreeing with God. That is the confession of God’s Word.

Words carry spiritual forces. *Words transmit fear; words transmit faith*. Words transmit your image to others. **God’s Word transmits God’s image**—the devil’s word transmits the devil’s image.

If I wanted to give someone an image of my car, I would start describing it. Every word I speak would transmit a **clearer** image of that car. Inside of me right now I can see that car mentally. I can walk around it. That is a mental image. I can describe it in such detail that you could recognize it when you see it, even though you have never seen it with your natural eye. My words produce an image of that car inside you. I transmit to you the image I have with words.

Words are powerful transmitters. Words transmit fear images. Words transmit faith images.

Remember Paul said,

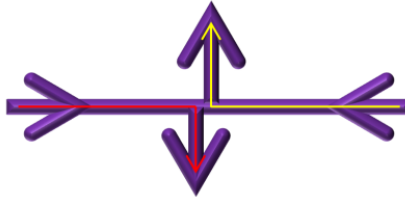
So then faith cometh by hearing, and hearing by the word of God. Romans 10:17

Today you can have an image inside of you. You may even have the Word of God for it. The Spirit of God may be moving concerning the very thing you have an image of, but until you release that image through faith-filled words, very little will happen to bring that into being.

You must speak that image. You must give voice to it. You **give substance to that image** by releasing your faith in words.

This morning I woke-up thinking about something good that occurred years ago. It goes along the line of the imagery of "swerving" (1 Tim. 1:6)—and, perhaps, lends to the explanation of the "how" and the "why" it occurred. Let me refresh the image (page 692):

"One of the best ways to present a speaker is simply to move out of his way and let him speak."
—a preacher



A "speaker" is ONE who makes "MORE":
Prophecy = "making" MORE
Listening = "re-sieving"

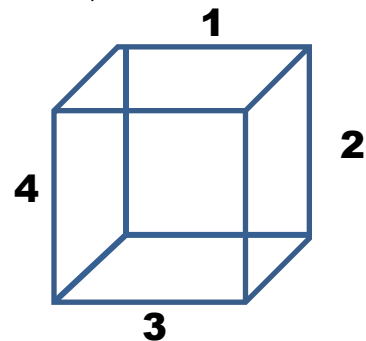
The imagery of the following story is of "one" side only. Perhaps the other "side" had its own reasons for "turning."

When my brother, James, was in college, he had backed his car (a small "Vega") over a parking "barrier" [I don't know what the proper name is, but it is a 3-5 inch "beveled" slab of concrete placed at the head of some parking spaces—like a "tombstone"]. He was trying to free himself when suddenly [and he would say, "out of nowhere"] two very "built," black "mussel"-men approached from opposite directions along the "walk-way" (adjacent to the head of the parking spaces) and, without saying a word, they lifted the tail end of his Vega as he was attempting to move forward, then each continued walking on their way in silence and without looking back [to be "thanked"]. They had asked no questions, and received no answers—simply "doing" a **good deed** without any "fanfare."

I found the following notes that may have been added to another document, but I wanted to add it here also:

4 sides
+ 1 closed end
5 (LIFE/GRACE) → a "way/wah" out ["O, you 't"]

4 sides
+ 2 closed ends
6 (DEATH) → all "in," none "out" but the "walls"



ai → **a** = LAW **i** = DEATH

Compare the "axe" (acts) of the father and son in 2 Chron. 26 & 27. Note: "Eloth" → "e'veil [evil] (breath)"/ [reverse] → "breath toll" [Isa. 45:7, 11]

ai ["ay" (refer to Hebrew for a "deeper" meaning)] → the "Do" [EL SHADDAI—the "shade"]

ia ["ya" (refer to Hebrew for a "deeper" meaning)] → the "unDo"

February 25, 2014

Last night I realized the meaning of the imagery of homosexuality and its relationship to the equation:

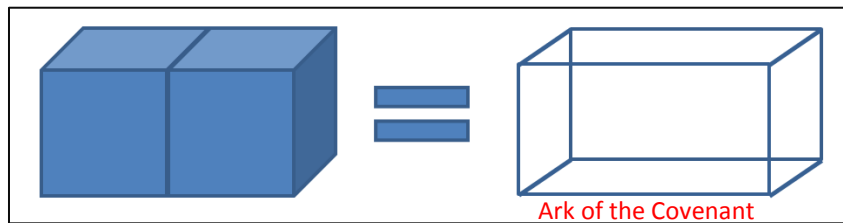
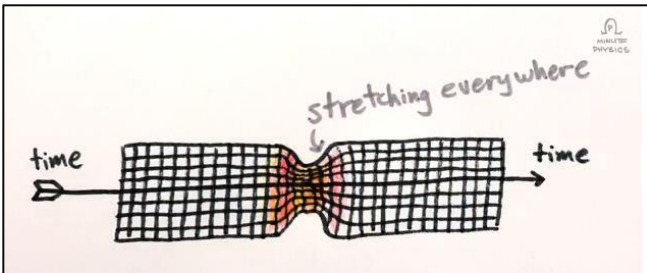
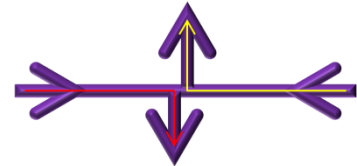
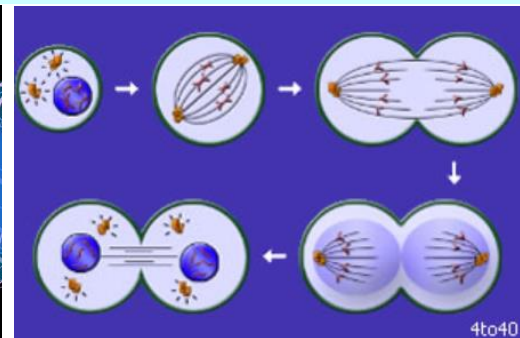
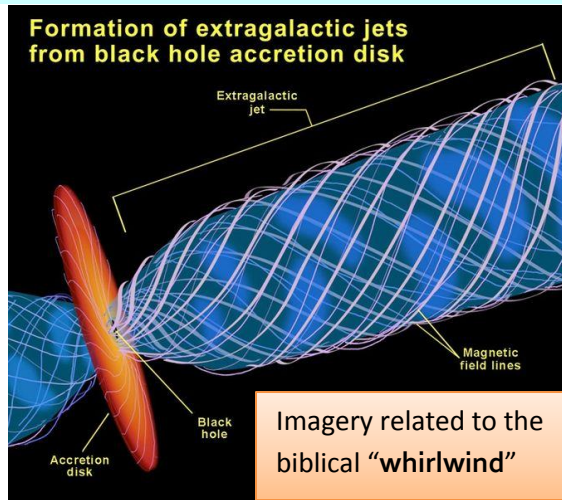
"Energy is equal to mass multiplied by the speed of light squared"

$$e = mc^2$$

e = LIFE m = DEATH c = children twice "over"

Let's review past images:

NARCISSUS—Father spoke to His reflection and the "echo" is the **reverbEration** of the sound of His voice against the water.



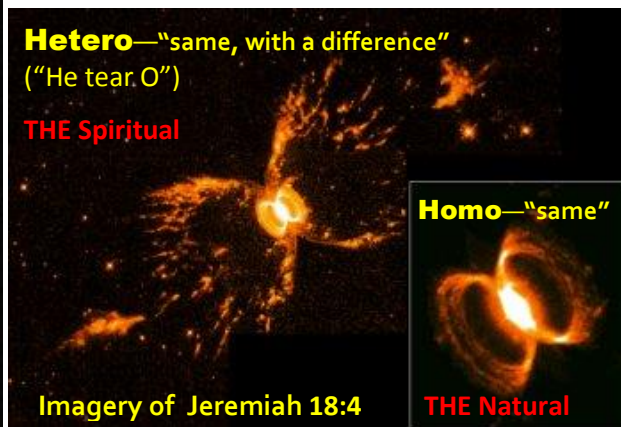
Notice the imagery of the space-time fabric rolling "up" into a scroll like a (sanitary?) napkin with a napkin-ring around it [and of a "divided" kingdom].



Hetero—"same, with a difference"
("He tear.O")

THE Spiritual

Imagery of Jeremiah 18:4



Homo—"same"

THE Natural

1ilk—pron [ME, fr. OE *ilca*, fr. a prehistoric compound whose constituents are akin respectively to Goth *is* he (akin to L *is* he, that) and OE *gelic* like—more at ITERATE, LIKE] (bef. 12c) chiefly Scot : **SAME** — used with *that* esp. in the names of **landed** families

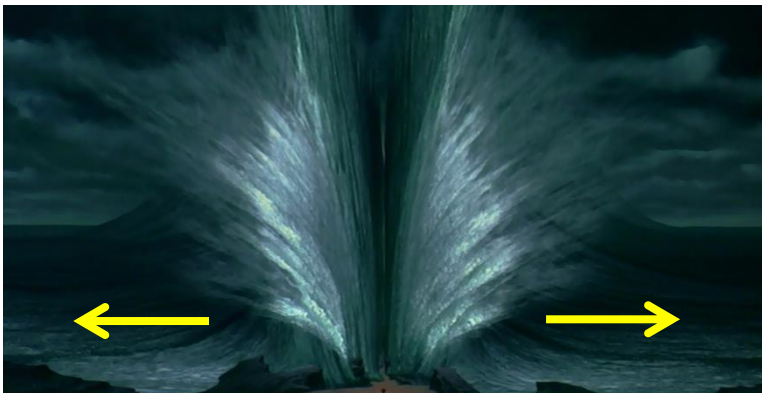
The imagery on the previous page simply says:

**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.



GOOD



LOVE

**"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."—Jeremiah 18:13**

“To open the pathway of the heart, there has to be trust.”

—*Son of God* (behind the scenes of the movie)

Compare First Samuel 13:12 and Second Samuel 13:12:

1 Samuel 13:11-17

¹¹And 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;

¹²Therefore 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.

¹³And 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.

¹⁴But 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.

¹⁵And 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.

¹⁶And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. [They had “**no cause**” to fight this day!]

¹⁷And 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

¹¹And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

¹²And 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.

¹³And 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.

¹⁴Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

¹⁵Then 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.

¹⁶And 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.

¹⁷Then he called **his servant** that ministered unto him, and said, Put now this woman out from me [“kick” her “out”], 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. That is why we have the right of “choice” (Deut. 30:19)!

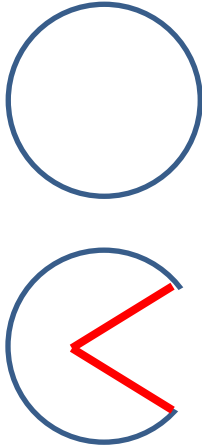
Without the "help" of a **different** "another," there can only be "stag(e)"-nation (rather than "do(e)/dough"-nation).

Father's existence before He "invented" THINGS was like this:

PACMAN is a "de"-flat"-ed" BALL.

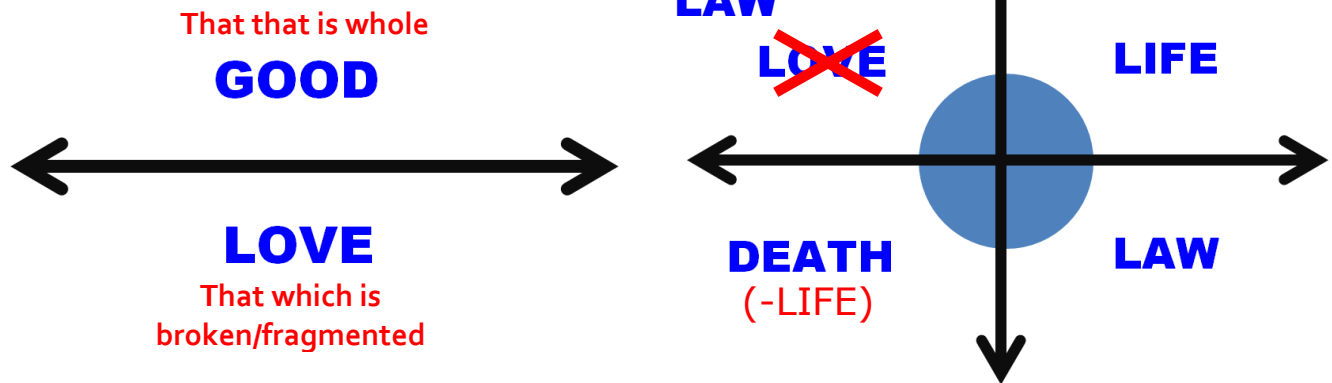
Turn this 90° and it's a mountain standing in front of the "moonsun."

[variant: "monsoon"]



- A circle (or a wheel) going round and round—mundane, boring, never "progressing," never "producing"
- This is the "height" of "un" productivity—the imagery of a "stone" plugging a well
- 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 "in-pailed" Himself!

Father's existence "BE"-came like this
—i.e. a "para **box**" (paradox):



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

Let me 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**?]

Jude 4,

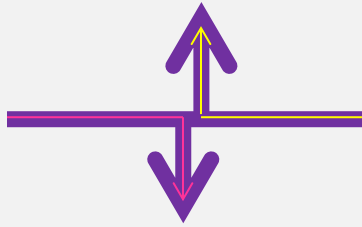
“For there are certain men crept in unawares [what does this “truly” mean?], who were **before of old ordained to this condemnation** [they were “doing” Father’s “perfect” will], ungodly men [Does this mean that they were “un-made” as “God” and made all “GOOD”—graduating to the “Greater”?], turning the 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” kingdom? **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.” [Complete text on page 723] 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.

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”).

Ecclesiastes 4:8-16,

⁸There 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)].

⁹Two are better than one; because they have a good reward for their labour.

¹⁰For 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 [variant of “bomb”]]

¹¹Again, if two lie together, then they have heat [to kindle fire]: but how can one be warm alone?

¹²And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

¹³Better is a poor¹ and a wise² child than an old and foolish king, who will no more be admonished.

¹⁴For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

¹⁵I 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.

¹⁶There 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 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.”

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” O, graph “y”] 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.

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 is about.

Romans 7 (Amplified Bible version)

¹ Do you not know, brethren—for I am speaking to men who are acquainted with the Law—that legal claims have power over a person only for as long as he is alive?

² For [instance] a married woman is bound by law to her husband as long as he lives; but if her husband dies, she is loosed *and* discharged [“expelled”] from the law concerning her husband.

³ Accordingly, she will be held an adulteress if she unites herself to another man while her husband lives. But if her husband dies, the marriage law no longer is binding on her [she is free from that law]; and if she unites herself to another man, she is not an adulteress.

⁴ Likewise, my brethren, you have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God. [Gal. 2:20 (KJV), “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.” 1 John 4:9 (KJV), “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” John 3:16-21 (AMP), “¹⁶ For God so greatly loved and dearly prized the world that He [even] gave up His only begotten ([d]unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life. ¹⁷ For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation and be made safe and sound through Him. ¹⁸ He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation—he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in and trusted in the name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ’s name.] ¹⁹ The [basis of the] judgment (indictment, the test by which men are judged, the ground for the sentence) lies in this: the Light has come into the world, and people have loved the darkness rather than and more than the Light, for their works (deeds) were evil.^(John 3:15) ²⁰ For every wrongdoer hates (loathes, detests) the Light, and will not come out into the Light but shrinks from it, lest his works (his deeds, his activities, his conduct) be exposed and reprov’d. ²¹ But he who practices truth [who does what is right] comes out into the Light; so that his works may be plainly shown to be what they are—wrought with God [divinely prompted, done with God’s help, in dependence upon Him].”]

⁵ When we were living in the flesh (mere physical lives), the sinful passions that were awakened *and* aroused up by [what] the Law [makes sin] were constantly operating in our natural powers (in our bodily organs, ^[a]in the sensitive appetites and wills of the flesh), so that we bore fruit for death.

⁶ But now we are discharged from the Law [like something “expelled” from an “orifice” of the “body” because of “dis”-ease!] *and* have terminated all intercourse with it, having died to what once restrained *and* held us captive. So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life].

⁷ What then do we conclude? Is the Law identical with sin? Certainly not! Nevertheless, if it had not been for the Law, I should not have recognized sin *or* have known its meaning. [For instance] I would not have known about covetousness [would have had no consciousness of sin or sense of guilt] if the Law had not [repeatedly] said, You shall not covet *and* have an evil desire [for one thing and another].^(A)

⁸ But sin, finding opportunity in the commandment [to express itself], got a hold on me *and* aroused *and* stimulated all kinds of forbidden desires (lust, covetousness). For without the Law sin is dead [the sense of it is inactive and a lifeless thing].

⁹ Once I was alive, but quite apart from *and* unconscious of the Law. But when the commandment came, sin lived again and I died (was sentenced by the Law to death).^(B)

¹⁰ And the very legal ordinance which was designed *and* intended to bring life actually proved [to mean to me] death.^(C)

¹¹ For sin, seizing the opportunity *and* getting a hold on me [by taking its incentive] from the commandment, beguiled *and* entrapped *and* cheated me, and using it [as a weapon], killed me.

¹² The Law therefore is holy, and [each] commandment is holy and just and good.

¹³ Did that which is good then prove fatal [bringing death] to me? Certainly not! It was sin, working death in me by using this good thing [as a weapon], in order that through the commandment sin might be shown up clearly to be sin, that the extreme malignity and immeasurable sinfulness of sin might plainly appear.

¹⁴ We know that the Law is **spiritual**; but I am a creature of the flesh [carnal, unspiritual], having been sold into slavery under [the control of] sin.

¹⁵ For I do not understand my own actions [I am baffled, bewildered]. I do not practice *or* accomplish what I wish, but I do the very thing that I loathe [^(b)which my moral instinct condemns].

¹⁶ Now if I do [habitually] what is contrary to my desire, [that means that] I acknowledge *and* agree that the Law is good (morally excellent) *and* that I take sides with it.

¹⁷ However, it is no longer I who do the deed, but the sin [principle] which is at home in me *and* has possession of me.

¹⁸ For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot perform it. [I have the intention and urge to do what is right, but no power to carry it out.]

¹⁹ For I fail to practice the good deeds I desire to do, but the evil deeds that I do not desire to do are what I am [ever] doing.

²⁰ Now if I do what I do not desire to do, it is no longer I doing it [it is not myself that acts], but the sin [principle] which dwells within me [^(c)fixed and operating in my soul].

²¹ So I find it to be a law (rule of action of my being) that when I want to do what is right *and* good, evil is ever present with me *and* I am subject to its insistent demands.

²² For I endorse *and* delight in the Law of God in my inmost self [with my new nature].^(D)

²³ But I discern in my bodily members [^(d)in the sensitive appetites and wills of the flesh] a different law (rule of action) at war against the law of my mind (my reason) and making me a prisoner to the law of sin that dwells in my bodily organs [^(e)in the sensitive appetites and wills of the flesh].

²⁴ O unhappy *and* pitiable *and* wretched man that I am! Who will release *and* deliver me from [the shackles of] this body of death?

²⁵ O thank God! [He will!] through Jesus Christ (the Anointed One) our Lord! So then indeed I, of myself with the mind *and* heart, serve the Law of God, but with the flesh the law of sin.

Footnotes:

- a. [Romans 7:5](#) Matthew Henry, *Commentary on the Holy Bible*.
- b. [Romans 7:15](#) Frederic Godet, cited by Marvin Vincent, *Word Studies*.
- c. [Romans 7:20](#) Joseph Thayer, *A Greek-English Lexicon*.
- d. [Romans 7:23](#) Matthew Henry, *Commentary on the Holy Bible*.
- e. [Romans 7:23](#) Matthew Henry, *Commentary on the Holy Bible*.

Cross references:

- A. [Romans 7:7](#) : [Exod. 20:17](#); [Deut. 5:21](#).
- B. [Romans 7:9](#) : [Ps. 73:22](#).
- C. [Romans 7:10](#) : [Lev. 18:5](#).
- D. [Romans 7:22](#) : [Ps. 1:2](#).

October 26, 2013 [revisited]

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 pigmentation 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 “reserve” is actually the “preserves” for the mummification process!] “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 “moving” electrons 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 “of” the dead thing.] [cf. Isaiah 26:19/Romans 6:2, 11/Ephesians 2:5/Colossians 2:13/1 Peter 2:24]

Whatever the case, they all tell a story about the body.

Two nights ago, Father gave me this:

- ADAM—black as “night”
- EVE—white (“pail”/ Albino)
- CAIN—yellow
- ABEL—brown
- SETH—red

- There is black dirt, brown dirt, red dirt. What about yellow dirt and white dirt?
- Red is the color of blood/wine → It is “fluid” → Represents LIFE
- CAIN and EVE represent “sand”?
- Sand is heated to extreme temperatures to “produce” glass—a “clear/transparent/translucent” material/substance
- **STONES, SAND and HAIR come in all colors.** These are imagery of the “same”?

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

refract \ri-'frakt\ vt [L *refractus*, pp. of *refringere* to break open, break up, refract, fr. *re-* + *frangere* to break—more at BREAK] (1612) **1** : to subject (as a ray of light) to refraction <to ~ that familiar world through the mind and heart of a romantic...woman—Anton Myrer [variant of “mirror”]> **2** : to determine the refracting power of

refractile—adj (1847) : capable of refracting : REFRACTIVE

refracting telescope *n* (1764) : REFRACTOR

refraction—*n* (1603) **1** : deflection from a straight path undergone by a light ray or energy wave in passing obliquely from one medium (as air) into another (as glass) in which its velocity is different **2** : the change in the apparent position of a celestial body due to bending of the light rays emanating from it as they pass through the atmosphere; *also* : the correction to be applied to the apparent position of a body because of this bending **3** : the action of distorting an image by viewing through a medium; *also* : an instance of this

refractor—*n* (1769) : a telescope whose principal focusing element is a lens

1 refractory—adj [alter. of *refractory*, fr. L *refractorius*, irreg. fr. *refragari* to oppose, fr. *re-* + *-fragari* (as in *suffragari* to support with one’s vote)] (1606) **1** : resisting control or authority [many examples in the Holy Bible] : STUBBORN, UNMANAGEABLE **2 a** : resistant to treatment or cure <a ~ lesion> [cf. Gen. 34/2 Sam. 13/Rom. 9:19/Heb. 12:4] **b** : unresponsive to stimulus **c** : IMMUNE, INSUSCEPTIBLE <after recovery they were ~ to infection> **3** : difficult to fuse, corrode, or draw out [Pro. 20:5/Isa. 12:3/1 Sam. 9:10-14]; *esp* : capable of enduring high temperature **syn** see UNRULY — **re-frac-to-ri-ly** *adv* — **re-frac-to-ri-ness** *n*

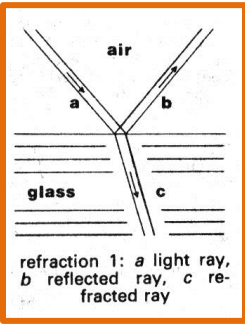
2 refractory—*n, pl -ries* (1627) : a refractory person or thing; *esp* : a heat-resisting ceramic material

refractory period—*n* (1879) : the brief period immediately following the response *esp.* of a muscle or nerve before it recovers the capacity to make a second response — called also *refractory phase*

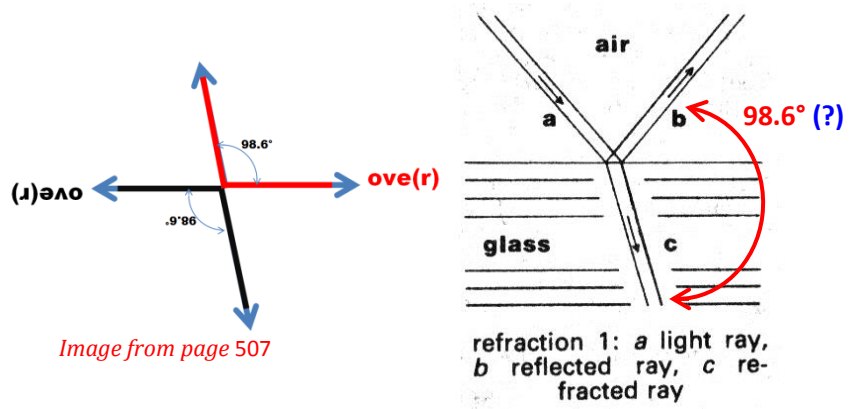
fraction—*n* [ME *fraccioun*, fr. LL *fraction-*, *fractio* act of breaking, fr. L *fractus*, pp. of *frangere* to break—more at BREAK] (14c) **1 a** : a numerical representation (as $\frac{3}{4}$, $\frac{5}{8}$, 3.234) indicating the quotient of two numbers **b** (1) : a piece broken off : FRAGMENT (2) : a discrete unit : PORTION **2** : BIT, LITTLE <a ~ closer> **3** : one of several portions (as of a distillate) separable by fractionation

1 fracture \'frak-chər, -shər\ *n* [ME, fr. L *fractura*, fr. *fractus*] (15c) **1 a** : the act or process of breaking or the state of being broken; *specif* : the breaking of hard tissue (as bone) **b** : the rupture (as by tearing) of soft tissue <kidney ~> **2** : the result of fracturing : BREAK **3** : the general appearance of a freshly broken surface of a mineral

2 fracture *vb* **frac-tured; frac-tur-ing** \-chə-rin, -shrin\ *vt* (1612) **1 a** : to cause a fracture in : BREAK <~ a rib> **b** : RUPTURE, TEAR **2 a** : to damage or destroy as if by rupturing **b** : to cause great disorder in **c** : to break up : FRACTIONATE **d** : to go beyond the limits of (as rules) : VIOLATE <*fractured* the English language with malapropos—Goodman Ace> *~vi* : to undergo fracture



“y” and “lambda” are imagery of refraction. Notice the direction of the “bends.”



a = light ray = “front” = the “face”
b = reflected ray = “back” = the “reflected” image being “cast” back
c = refracted ray = the “reflected” image “fractured/distorted” by the “ripples” created by His “voice”

As I am typing this, there are thoughts going through my mind. I desire change. I was telling Father what I wanted to see change “in.” But before the thought was fully “out,” I thought about my family. And I suddenly realized that I don’t want change in “everything.” Although I do want to see them continue to grow as individuals, I don’t want “them”—the essence of who they each are—to “change.” I love them the way they are. I love the size of my family. I desire that it continues to “increase” and never decrease. The thought of “losing” any of them during “this” lifetime remains painful. If anyone “goes,” I prefer it be “me.” And if that were to happen, I would wish them each (including the “Xs”) all the love, joy, and peace that this life has to offer.

“And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”

—Jeremiah 18:4 (cf. Hebrews 8:6-13, see page 806)

Marred. “Marred” [a variant of “married”] in the hands of the “pott Er” [i.e. “hewn” by the hands of the “married wife”—i.e. WISDOM (Prov. 9:1)]. But the hands of a mistress is her “made” (maid)—i.e. LAW, the “perfect (?)” (“perfection” is the Myth). Consider the following verses:

Proverbs 9:1-6 [see 2nd following page for complete text],

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 my bread, and drink of the wine which I have mingled.

⁶ Forsake the foolish, and live; and go in the way of understanding.

Psalms 19:7,

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple [“1,0”—imagery of a “dot” stretched into a “line”—nothing’s more simple].

Matthew 11:19,

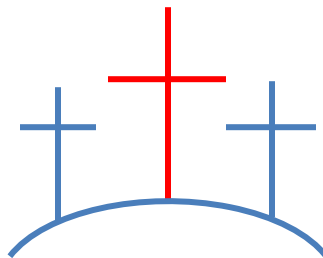
The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Luke 7:35,

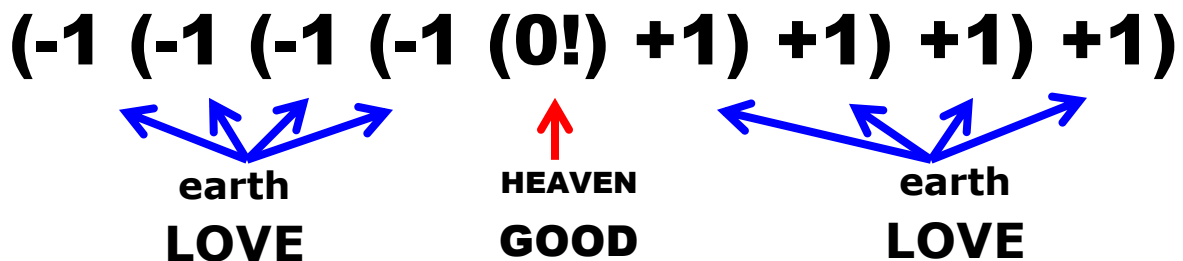
But wisdom is justified of all her children [the perfect [“in” Heaven] and the “m” perfect [“in” Earth]].

Believe it or not, but our belief of “Heaven” represents Father’s “mis(tress)”-wording—the “marred [wife—i.e. WISDOM]”—and Earth [the seed of LAW] represents the “re-write”—i.e. the “correct” (correct) **pro-Nun-sí-“a”-shun** [“nun”—the life lived by the “desolate” woe man—Tamar (2 Samuel 13:20/Isaiah 54:1)]. As I have already discussed in the preface, Heaven represents stagnation—there is no “productivity” there. Heaven represents the same “stag”-nation as the “homo” sexuality imagery. Heaven represents (Am)non-productivity. Earth on the other hand, is very “pro”-ductive producing “MANY.”

Father came “out” and put “shut to the door” (closed the door behind Him) so that (Am)none would go back in [the reason why “homo” sexuality is not appealing to “most”—it represents the (Am)“non”-productivity (cf. 2 Samuel 13)]. Father (LOVE) “came-out” of Himself by a “changed” mind of “ax cep t”-ing WHO He was and “BE” came MORE. Homosexuality represents Father’s “no-longer-aloneness,” but it is merely the **initial** stage of change—the changed “mind.” The optimal stage is the “becoming-something-new”—i.e. something “different” while yet remaining the “same” [imagery of a baby born to the union of two who are “same” (hewn-man) and yet different (male/female)]. The “fee male” is the one with the responsibility of “bear”-ing the burden [“BE, you are ‘den’”]. The fee-male pays the price for the baby’s existence. In a relationship of “mails,” no price is paid. If they gain a child, it cost them nothing (of “true” value)—whether they “add-opted” [“true” thievery] or “partnered” with a fee-male to conceive [parent “hood/veil”] the “CHILD” [“chilled”—sí hilled/healed]. In Father’s mind, the “same/same” way of acquiring a family is equivalent to “thievery” [“thigh” every (one)]. In a mathematical formula, the homosexual view is represented by the “ax” which is the parenthesis [pa “rent” = he + sis (the imagery of Abraham and Sarah with Hagar’s “child”)]:



“And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew **Golgotha**: Where they crucified him, and two other with him, **on either side one**, and Jesus in the midst.”—John 19:17-18



“Thieves” are “that” that chop things “down-to-size.” Thieves “re-sieve” without a price being paid for the cost. GOOD watched His **“in” come** get chopped **“down-(to)-size”**—they took the “nothing” that He had. But the **“out” come** of it all turned out to be “MORE”—much more! [Remember the “EXCHANGE” (cf. **2 Corinthians 8:9/1 Samuel 18:1-5/Ruth 1:16/Proverbs 11:24/Philippians 2:5-8/1 Corinthians 7:22**)]

“For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.”—Matthew 13:12 [This is the paradox that is GOOD—He is both “whosoever” that “hath” and that “hath not”] (cf. Matt. 25:29/Luke 19:26)

“NONE BESIDE THEE” (8 results)

1. [Deuteronomy 4:35](#)
Unto **thee** it was shewed, that thou mightest know that the Lord he is God; there is **none** else **beside** him.
2. [Ruth 4:4](#)
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.
3. [1 Samuel 2:2](#)
There is **none** holy as the Lord: for there is **none beside thee**: neither is there any rock like our God.
4. [2 Samuel 7:22](#)
Wherefore thou art great, O Lord God: for there is **none** like **thee**, neither is there any God **beside thee**, according to all that we have heard with our ears.
5. [1 Chronicles 17:20](#)
O Lord, there is **none** like **thee**, neither is there any God **beside thee**, according to all that we have heard with our ears.
6. [Psalm 73:25](#)
Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
7. [Isaiah 45:5](#)
I am the Lord, and there is **none** else, there is no God **beside** me: I girded **thee**, though thou hast not known me:
8. [Isaiah 47:10](#)
For thou hast trusted in thy wickedness: 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.

“Then said he [reverse order of words], These are the two anointed ones, [comma] that stand by the Lord of the whole earth.”—Zechariah 4:14 “MATHEMATICALLY” speaking, what would this verse mean if we reverse the entire order of the words, “earth the whole of the Lord by stand that, ones two the anointed are These, he said Then”?

“Steal away into the dimension where God is covering you—a place of peace and rest. Steal away!”—Dr. Cynthia James

“Engaging together with God in divine activity creates a rest in our spirit.”—Dr. Cynthia James

Proverbs 9 (KJV)

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 my bread, and drink of the wine which I have mingled.

⁶ Forsake the foolish, and live; and go in the way of understanding.

⁷ He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

⁸ Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

⁹ Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

¹⁰ The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

¹¹ For by me thy days shall be multiplied, and the years of thy life shall be increased.

¹² **If thou be wise, thou shalt be wise for thyself:** but if thou scornest, thou alone shalt bear it.

¹³ A foolish woman is clamorous: she is simple, and knoweth nothing.

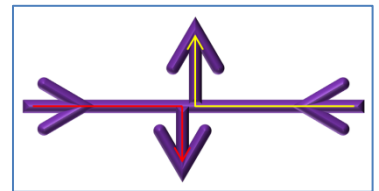
¹⁴ For she sitteth at the door of her house, on a seat in the high places of the city [i.e. the “throne”],

¹⁵ To call passengers [“call passengers”—imagery of the “occupants” of the DNA strand] who **go right** on their ways [imagery of the “swerve”]:

¹⁶ Whoso is simple, let him turn in **hither**: and as for him that wanteth understanding, she saith to him,

¹⁷ **Stolen waters are sweet, and bread eaten in secret is pleasant.**

¹⁸ **But he knoweth not that the dead are there; and that her guests** [they are **not “permanent”** residents—cf. Zep 1:7/Lk 14:15-24] **are in the depths of hell.** [guests—(con)quests]



There are many EQUIVALENTS or “RELATIVES” given in the Holy Bible. To find them, look for phrases that begin with “**even**” or “**like**” such as the verse below:

Genesis 13:10,

“And Lot lifted up his eyes, and beheld all the **plain of Jordan**, that it was well watered every where [a “break/gap” in the word “everywhere”], before the Lord destroyed **Sodom and Gomorrah** [is this the “**same**” as the “plain of Jordan”?], **even** as the **garden of the Lord**, **like** the **land of Egypt**, as thou comest unto Zoar.”

I heard this today in a sermon by Joseph Prince:

“[The WORD is] Simply amazing. A cleansing effect.”

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after **his kind**, whose seed **is** in itself, **upon the earth: and it was so**. And the earth brought forth grass, and herb yielding seed after **his kind**, and the tree yielding fruit, whose **seed was in itself**, after **his kind**: and God saw that it was good.” —Genesis 1:11-12

From ONE many sprang, divided, scattered and “remained” scattered for centuries. The many are beginning to become ONE again—but with resistance. Some are not just crossing the “racial DIVIDE,” but many are crossing the international and religious barriers to create “unions.” These unions show us the true meaning of what LOVE truly is—a “union” of DIFFERENCES (imagery of Miranda/the United States)—ignoring all “ethnicities” [“the IN cities”—i.e. “confinements”].

In the verse above, it says that the “herb yielding seed” brought forth after “his” kind (the imagery of “homo” sexuality)—meaning that that which is “grounded” (stuck) remains that way as long as it “inner” breeds with itself. To escape such “confinement” or “limitations,” “another” is needed—“another” that is, in a “way,” the “same” **and yet**, “altogether” **different!** It is **THE** “difference” that supplies the mechanism for “release” from the container allowing “in” **crease** (i.e. the “fold/Wrinkle [in Time]” that creates the “worm-hole” to shorten the distance between “this” and “THAT”—the two quadrants that are GOOD and LOVE. Also, the “crease” is the “line” that divides creating “more” of itself that is FREE! Free from all “labels” [**NAME** “calling”—i.e. the DNA strand]—and anything that places limits on us by “definition.”) The “new thing” that comes from the union has no definition (a “whatness?”)—and therefore, no barriers.



Genesis 1:20, “And God said, **Let the waters bring forth abundantly** the moving creature that hath life, **and** fowl that may **fly above the earth** in the open firmament of heaven.”

The imagery of **homosexuality** that is part of Father’s story is—no more, no less than—that imagery that **emphatically** states, “I can only be with **my own kind!**” It is the “sexual” equivalent to “RACISM” and “BIGOTRY”—which is why they are “paired” in the modern-day imagery. It represents the “hatred” that separates us—causes us to scatter—each “kind” to his own “corner” of the “market.” And in some way, WE ARE ALL GUILTY OF THAT ATTITUDE! But...it also represents the paradox of Father and Son “joined” as ONE!

The phrase, “Whose seed was in itself,” is a unique statement. It is imagery of a seed that came out of a seed. The chicken and the egg scenario—“Which came first?” Amazingly, that is the question answered in the imagery of “homo” sexuality. Males have no eggs, females no sperm. They “borrow” to produce—in Father’s “case,” He borrowed from Himself (Exodus 3:22, 11:2, 12:35 22:14/Deuteronomy 15:6, 28:12/2 Kings 4:3, 6:5/Nehemiah 5:4/Psalms 37:21/Proverbs 22:7/Isaiah 24:2/Matthew 5:42—See [pages 415-416](#) for all 13 verses/cf. [pages 817, 507](#)).

On November 12, 2013 (page 461) I told you a story. Now let me re-tell it with “change.”

The secret place is like a cave or cavern in which a pirate hid his precious “things.” Treasure buried...in a dark place...without light in sight. Suddenly, something falls. A STONE! It hits something of “like kind” and a spark ignites. And the tiny spark gives light to all in the room. It’s only the flicker of a very tiny flame. So small that, at first, it goes unnoticed. And it “seams” to burn alone. But something begins to happen. Its beauty captures the attention of some “thing” near it. “That” thing draws nearer and nearer until...Oh, no!...It has caught on fire, too! And like moths attracted to an outside light, new “things” are drawn-in to the beauty of the light. And one by one, they become part of it until all the “things” are completely consumed by the little spark that couldn’t keep “it” to itself. And the magnificence of their light “shines” so brightly that the darkness is eaten up—and all that remains is the beauty of the light.



I see a pattern to my thoughts—like a “chain” reaction. I don’t know how they will “Pan”-out in the end, but I believe that they will take-on a definite shape. So just go with me as I let them “run.”

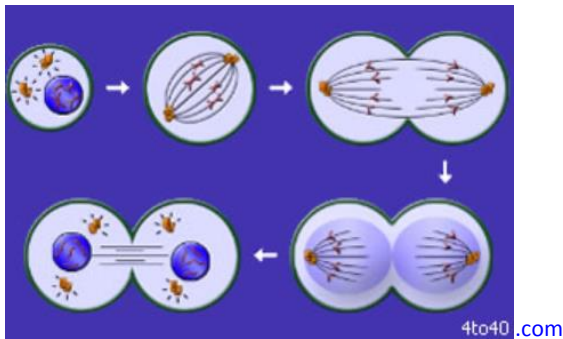
March 7, 2014

To better understand the imagery as it relates to the story told in the topography, it is important to note that Jews [using Israel as the “base” of Judaism] are looking for the “**first**” coming of the Messiah while Christians [using the “west”—i.e. England & the USA/Canada, Rome, Spain, etc. [ending in the “**FAR West**”—i.e. Singapore, South Korea, etc.]—as THE “base” of Christianity] are looking for the “**second**” coming of the Messiah [How do other religions view “their” Messiah, if they seek one?]. Keep in mind what I discussed in the preface of the “main document” about the Möbius Strip and its relation to Earth’s topography. [Also note which side of the street the nations drive on.]

This morning I heard John Hagee say in his sermon, “What God Wants in a Man?,” that the first requirement of a successful father is that he must first “Be a lover.”

I was listening to T.D. Jakes and some related imagery came to me when he mentioned “the place where two ways met.” Consider the following [I will follow it with some passages of Scriptures that I heard today that helps, I think, complete the imagery.]:

“**THE SELL**” [“Redeem the time” (Ruth 4:7/Eph.5:16/Col.4:5/Lev. 25:32—see page 446 for verses)] is the place where “one way” [a “seed” in A “SEED”] departs [$e = mc^2$] resulting in:

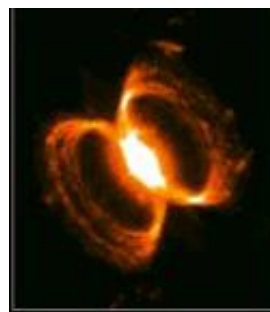


= (result) **identical twins**

Cf. John 10:30/Eccl. 4:8/
John 6:57, 7:28-29

= (the imagery of) “**homosexuality**”

“**this**” is (the inverse of) “**THAT**” (cf. Acts 2:16)



These are imagery of **clanging “symbols”**:

1 Corinthians 13:1,

“Though I speak with the tongues of men and of angels, but have not love, I have become **sounding brass** [like a ship’s horn] or **a clanging cymbal**.”

¹**clang**: to make or cause (something) to make the loud, ringing sound of metal [“met all”] hitting against **something**

“It’s not the absence of the wrong thing that brings freedom, but the presence of the right thing.”

—a guest on TBN’s “Praise-the-Lord” program

The “wrong” thing, as Father sees it, is a “sole” cell—“It is not good that the man should be alone; I will **make him an help** meet for him [It does **not** say, “I will make **for** him an help”—rather, it sounds as though “he” is “made” his own “help” that is “meet for him.” The one helping and the one being helped are one and the **same**—this is the meaning of the imagery of “homo” sexuality—pure and simple!]” (Genesis 2:18). A “single” cell is NOT a “sole” cell in Father’s mind. A single cell can be “many” that are one [won]. But a sole cell is ONLY one—no “parts,” no “division”—completely “whole” and “allone.” A sole cell is stagnant and nonproductive. Not truly alive, and not dead. It merely “IS.” [But a sole (battery) cell is all that is needed to supply a lot of power!]

On the animated series *Pippi Longstocking*, there are twin policemen named “Kling” and “Klang.” It brings to mind that the “reflection” of the sole “clanging cymbal” clings to it like a pin to a magnet.

¹clang [from Merriam-Webster’s Dictionary online]

verb \ˈklaŋ\

: to make or cause (something) to make the loud, ringing sound of metal hitting against something

Full Definition of CLANG

intransitive verb

1 a : to make a loud metallic ringing sound <anvils *clanged*> b : to go with a clang

2 : to utter the characteristic harsh cry of a bird

transitive verb : to cause to clang <*clang* a bell>

🔗 See [clang](#) defined for English-language learners »

See [clang](#) defined for kids »

Examples of CLANG

1. His fork *clanged* against the plate.
2. The prison door *clanged* shut.
3. The guard *clanged* the door shut.

Origin of CLANG

Latin *clangere*; akin to Greek *klazein* to scream, bark, Old English *hliehhan* to laugh

First Known Use: 1576

Rhymes with CLANG

BANG, BHANG, DANG, FANG, FANG, GANG, GANGUE, HANG, PANG, PRANG, SLANG, SPANG, SPRANG, STANG, TANG, TWANG, WHANG, YANG

²clang

noun

Definition of CLANG

1 : a loud ringing metallic sound <the *clang* of a fire alarm>

2 : a harsh cry of a bird (as a crane or goose)

Examples of CLANG

1. <the horseshoe hit the stake with a satisfying *clang*>

First Known Use of CLANG

1557

Related to CLANG

Synonyms

CLANGOR, CLANK, CLASH, WHANG

Related Words

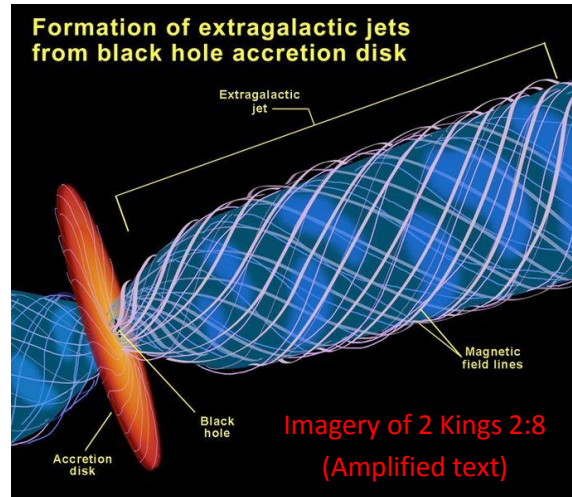
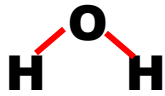
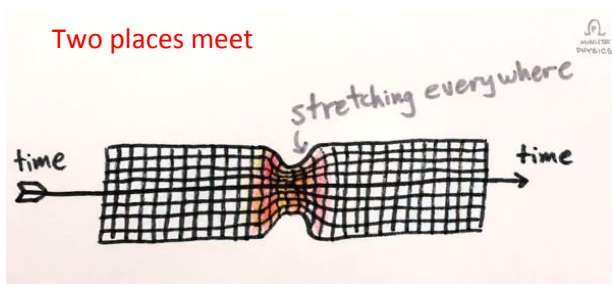
CHIME, DING-DONG, KNELL, PEAL, PING, PLINK, RING, TINTINNABULATION; CHINK, CLINK, CLINKETY-CLANK, JANGLE, JINGLE, RATTLE, TANG, TINKLE, TWANG; CLAP, CLIP-CLOP, CLOP, CRACK, CRASH, CRUNCH; CLUMP, CLUNK, THUMP

“You know when you get to a fork in the road and you know that either way you go is gonna change your life?....It’s just hard not to second guess **[t]** yourself.”
—*FIREPROOF* (the movie)

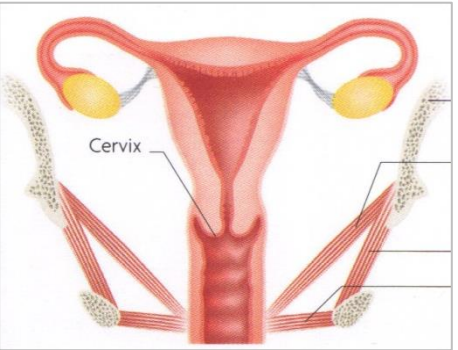
"The God that we serve is a lover."

—John Hagee

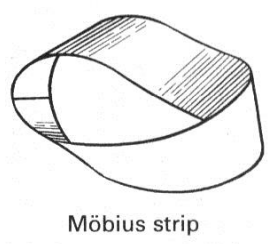
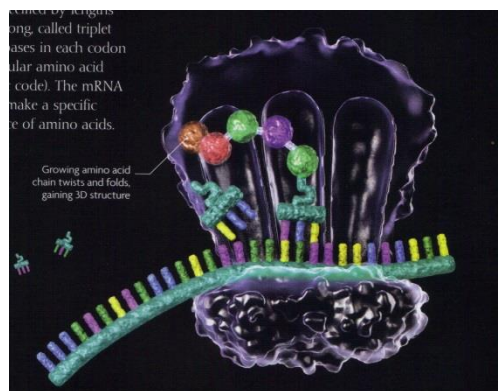
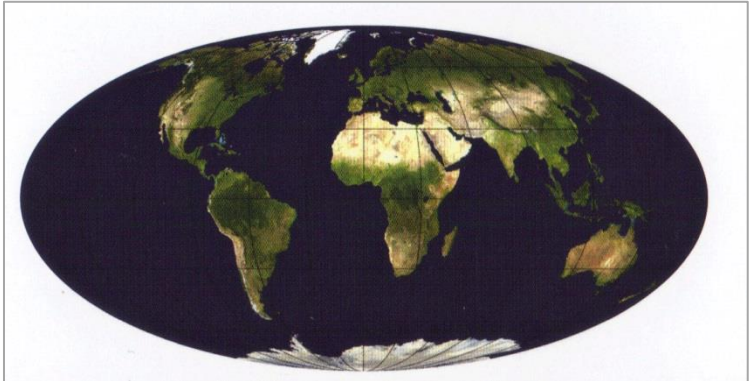
THE PLACE WHERE TWO WAYS MEET



EGG AND SPERM MEET "HERE"

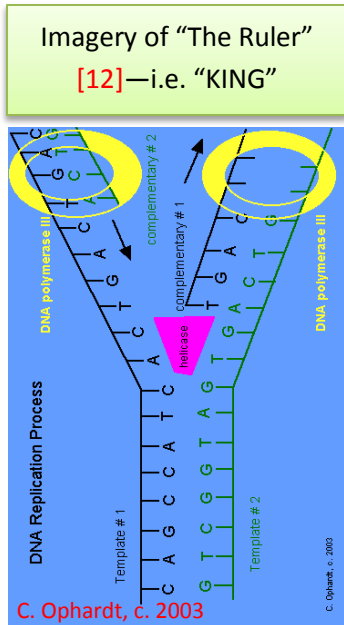


PLACE WHERE WATER AND DUST [and "air"] MEET

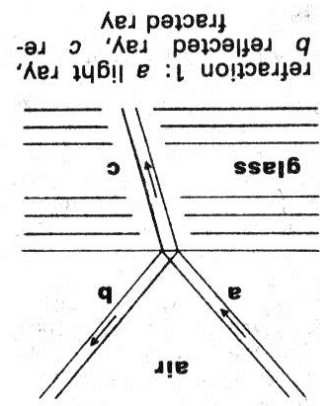
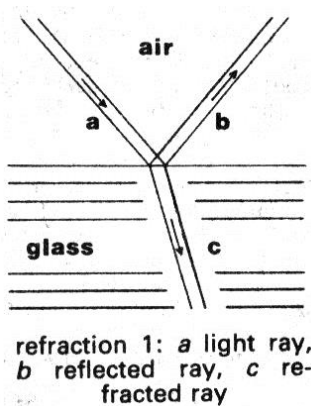




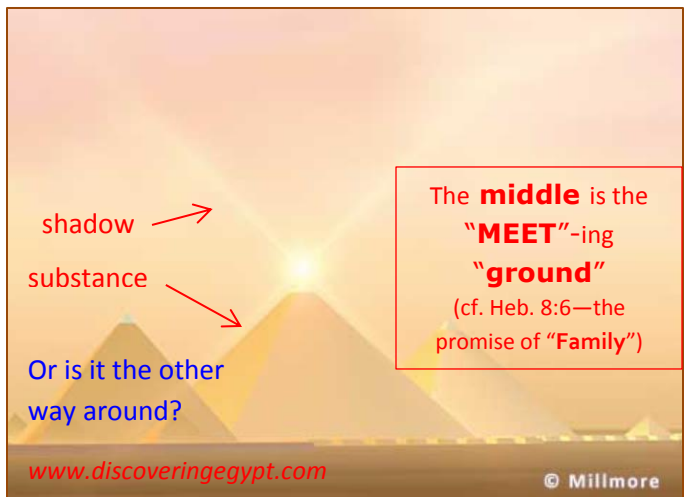
www.ginifab.com



"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing **up** trouble you, and thereby many be **defiled**,"
(**Heb. 12:15**)—"up" is a relative term (especially to a plan[t]ree).
[COMPARE to the imagery of the "Y" chromosome]



A pyramid is a stairway (ladder) to the "Son."



A pyramid is a "tower" (of Babel). [cf. Gen. 11]

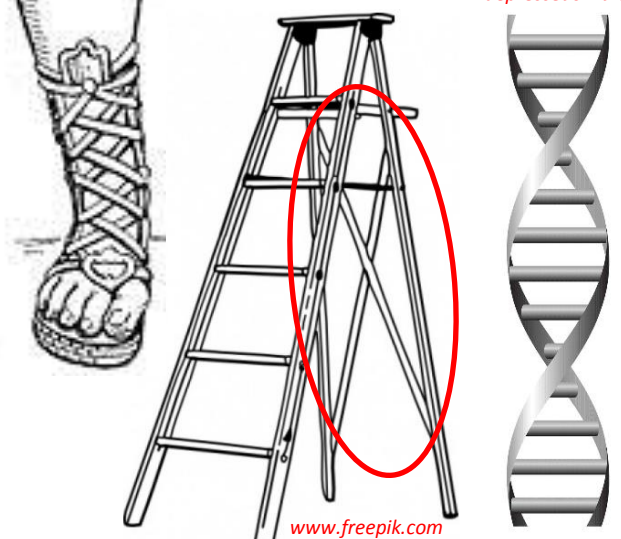


The imagery of **H₂O** (**H₂O**)



forimancientcoins.com

www.depressedchild.org



The imagery of the DNA strand is of a "screw."
[Compare to a dough "kneader" blade of a "mixer"]

Career → careen (bowl, career, travel, speed, traverse, roll along [Dict. form], zigzag, stagger)
Image: dreamstime.com

A “shoelace” is also imagery of a “thread” [Gen. 14:23], a “worm” (or a “snake”).
[Please refer to previous discussions on “the worm” which began on page 10]



ConservationMagazine.org

EARLY WORM GETS THE BIRD

DECEMBER 5, 2011 INVASIVE SPECIES OFF

Worms are turning the tables. The early bird may get the worm, but researchers say invasive European earthworms appear to be reducing densities of ground-dwelling songbirds in North American forests.

Historically, the forests of northern North America were worm-free—a legacy of the Ice Age, which ended some 20,000 years ago. Over the past few hundred years, however, everyone from European colonists to anglers has helped European earthworms invade these wide-open soils. The worms reduce the amount of “litter” scattered on the forest floor and alter soil structure and plant communities, Scott Loss and Robert Blair of the University of Minnesota in St. Paul note in *Conservation Biology*.

To see how those changes might be affecting two species of ground-dwelling birds—the ovenbird and the hermit thrush—the researchers surveyed bird, worm, and plant populations at 12 sites in the hardwood forests of northern Wisconsin. (To count the worms, they poured a mixture of water and hot mustard on the ground, then waited for fleeing worms to crawl out.)

Such tactics produced “strong evidence” that invasive earthworms are reducing bird populations. Ovenbird and thrush density, for example, decreased as worm numbers increased—perhaps due to changes in vegetation.

“There are currently no cost-effective, logistically feasible, and widely effective methods for removing invasive earthworms from forests,” the authors note. The best approach, they say, may be attempting to prevent earthworms from reaching uncolonized areas or preventing new species from being introduced into already-invaded areas.

“Preventing introduction of the full complement of earthworm species,” they note, “may avert further changes to the forest floor.” 🐛

–David Malakoff

Loss, S.R. and R.B. Blair. 2011. Reduced density and nest survival of ground-nesting songbirds relative to earthworm invasions in northern hardwood forests. *Conservation Biology* doi:10.1111/j.1523-1739.2011.01719.x.

Tags: [birds](#), [Winter 2012](#)

[Gang Hooks to Catch Trout](http://theoutdoorprincess.com) [theoutdoorprincess.com]

Every so often I run across a trout fishing idea and think *“WHY have I NEVER heard of that?! That sounds like a fantastic idea!”* This is one of those ideas.



Before I discovered a worm threader, I hadn't been a big fan of using night crawlers as trout bait. No, it has nothing to do with being squeamish (I'm not) or the fact that you get dirt under your fingernails trying to get the worms out of the container. It was that I never seemed to catch anything with a worm; it's a waste of bait as the worm gets soggy or eaten (with no fish on the hook), and left over night crawlers aren't even great for my garden.

A gang hook set up is a one-up on a worm threader. The worm is presented in a more “natural” fashion and you get the advantage of two hooks instead of one.

I haven't tried this set up yet (it's still too hot for good trout fishing around here!) so, I want somebody to go out and test this one for me and then let me know.

What are gang hooks?

Gang hooks are a series of two or more single hooks tied in a straight line on a piece of monofilament leader.

What are the advantages to using a gang hook?

- The worm will be stretched along the line, in a more natural position than wadded up in a “worm ball” around a single or treble hook.
 - You've got two hooks instead of one.
 - You can use smaller hooks which will better fit in a smaller fish's mouth.



A worm ball -- Gross!

How do I create a gang hook?

Using a snell knot tie a single, size 10 hook to a leader, leaving at least a 12" tag end. Tie a second hook about 2- to 3-inches below the first (depending on the length of your worm) and clip the tag end.

If you want to, you can add the hooks to the leader directly below each other (with no space in between) to create a longer line of gang hooks. If your worm isn't long enough to finish out the line of gang hooks, make a small ball of Powerbait to cover any remaining hooks.

Attach your gang hook to a swivel (I like two slip weights above the swivel) and you're good to go. You can use this set up with or without weights and also with a bobber.

Gang hooks are best used in shallow areas with debris, including fallen trees and water plants. Gang hooks are less likely to catch or snag on the debris, due to its unique hook presentation.

When I went online to find “ladder” images, I came across two that were “different.” I decided to place them here with their accompanying articles (in their entirety).

How To Find Common Ground When Engineers Don't Like Features

January 29, 2013 by [Teresa Torres](#) 11 Comments

Have you ever found yourself in an argument with an engineer about the value of a feature?

Take a look at the following exchange:

Engineer: I don't think we should let companies message candidates who haven't applied for their jobs.

Product Manager: How come?

Engineer: It doesn't make sense to me. I don't want to get a bunch of spam from employers, I don't care about.

Product Manager: Ah, got it. That's why we have preferences. The job seeker can indicate they only want to hear from employers who match certain criteria.

Engineer: I guess that helps. But even so, I don't want to hear from any tech company. I only want to hear from the good ones.

Product Manager: We support that. You can say, you only want to hear from these specific companies.

Engineer: Great, so can we allow employers to only contact job seekers who have explicitly said that company can contact them?

Product Manager: Hmm, no that doesn't really work. What if I am interested in hearing from startups. I don't want to have to, nor would it be possible to, enter every startup I might be interested in hearing from. Why can't we allow the job seeker to just say, I want to hear from startups?

Engineer: I don't know how to do that. We allow a company to contact a candidate before the company has filled out their company profile. I might not know that the company is a startup or a hospital. But I always know which company it is.

(Note: This conversation was completely made-up and does not reference any real people, features, products or real-world situations.)

A-ha. Do you see what's going on here? The engineer ran into an implementation problem, but it's being manifested as a concern with the feature.

This is really common.

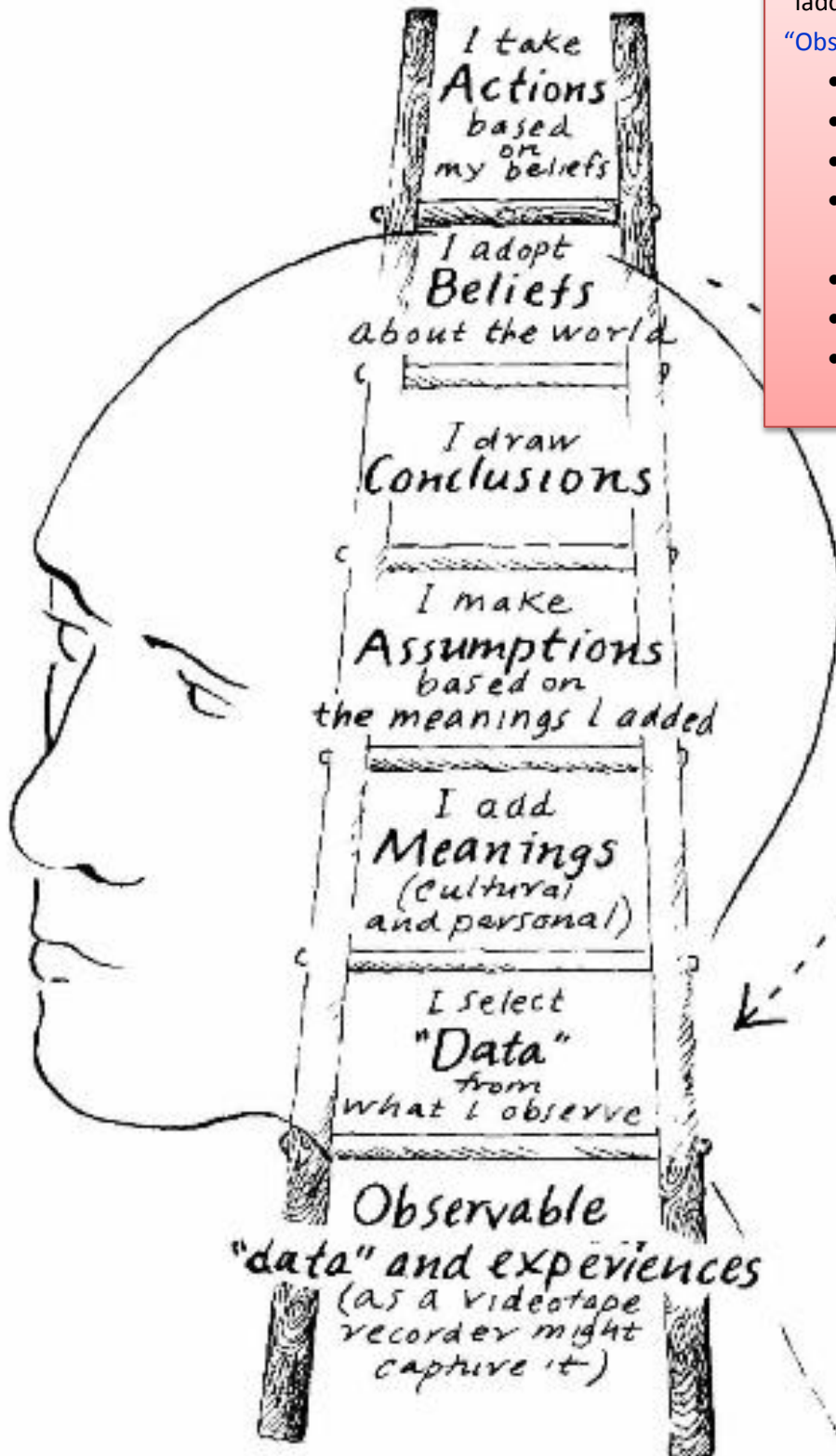
When you hit a roadblock, it's natural to stop and question what you are building. But the problem is your perspective is now influenced by what you know is easily possible.

If you know you can look up a company name, but not the attributes of the company, you are going to convince yourself that setting preferences based on company name and not attributes is the best solution.

This sounds nefarious. But it's not. It's human nature.

For the most part, engineers aren't lazy. They aren't trying to take shortcuts or do the least work possible. But their knowledge of what's possible and what's unknown will always color their perspective.

In fact, engineers aren't the only ones susceptible to this. Chris Argyris, introduced the ladder of inference, a model ["mode/mold EL"] for describing this exact problem.



I typed this as it appears in the drawing, but the "ladder" begins at the **"BOTTOM"** (from "Observation" to "Action"):

- I take **Actions** based on my beliefs
- I adopt **Beliefs** about the world
- I draw **Conclusions**
- I make **Assumptions** based on the meanings I added
- I add **Meanings** (cultural and personal)
- I select "**Data**" from what I observe
- **Observable** "data" and experiences (as a videotape recorder might capture it)

The reflexive loop (our beliefs affect what data we select next time)

The reflexive loop (our beliefs affect what data we select next time)

The ladder of inference explains the often sub-conscious process we each go through when forming conclusions. We might all be looking at the same set of observable data or share the same experiences. However, we each select different data from that set based on our own knowledge and perspective.

From that selected data, we then add meaning, make assumptions, and draw conclusions. These conclusions influence our subsequent beliefs and actions.

With this in mind, let's revisit the above exchange.

Often times the engineer has access to data the product manager doesn't., such as how easy or hard something is to implement or the details of the underlying data model. The product manager also has access to data the engineer may not have, such as the customer need or the impact on the business.

It's up to each to share this unique data with the other. But even in cases, where both the engineer and the product manager have access to the same data, each is going to select different data on the next step of the ladder, simply because we each bring a different perspective, which means we are likely to draw different conclusions, hold different beliefs, and thus suggest different actions.

So what can we do?

Use the Ladder of Inference as a communication tool.

When you disagree on a course of action, don't debate the course of action until both parties are frustrated. Move down the rungs of the ladder. Keep moving down the ladder until you find agreement. This might mean you have to move all the way down to the first rung. That's okay.

In the context of building products, it's easy to debate which features are good and bad. But it can be hard to resolve these issues when the debate isn't really about the feature itself and instead is actually about the impact on the underlying data model or on the complexity of the required business logic in the application layer.

In fact, more often than not, I can find common ground, by asking an engineer, does this complicate the business logic or does the current data model not support this? If the answer to either is yes, I try to move the conversation from, is this feature good or bad, to how could the application or the data model support this.

Often times, just asking the question helps the engineer realize this is their real concern. It also helps shed light on missing data and allows both parties to work together to find common ground.

Of course, they also may just not like the feature. That's for a different post.

At my last company, we posted printouts on the wall that reminded us of the three layers where we often encountered issues: the data model, the business layer, and the user experience. Both the engineering team and the product team, would often refer to both as reminders to help clarify,

where the point of disagreement was. It wasn't uncommon to hear someone say, "Wait, where's your concern?" while pointing to one of our printouts.

What techniques do you have for finding common ground? Please share in the comments.

You might also like:

1. [Sharing Knowledge: From Product Manager to Engineers](#)

Filed Under: [Communication](#), [Working with Engineers](#)

Previous Post: [Find Big Wins by Setting Exponential Goals](#)

Next Post: [Weekend Reading: A/B Testing Is Hard, To Pivot Or Not, And More](#)



About

Teresa Torres is a product executive, consultant, and coach. She draws from psychology, behavioral economics, organizational design, and learning theory to explore what it takes to build great products.

Her practice is based on developing the three pillars that support great products: a clear vision, sound decision making, and building the right team.

Teresa has worked in a variety of product roles including:

- VP, Products at AfterCollege
- CEO, Affinity Circles
- Senior Director, Product & User Experience, Affinity Circles
- Product Manager / Interaction Designer at Become.com
- Interaction Designer at HighWire Press

She received her BS in Symbolic Systems (a cognitive science program that draws from psychology, linguistics, philosophy, and computer science) from Stanford University and is working towards her MS in Learning and Organizational Change at Northwestern University.

Teresa is currently focused on developing her consulting and coaching practice and is always looking to connect with companies who want to clarify their product vision, design better decision making processes, and develop a great product team. [Send her an email](#) to learn more.

Long Put Ladder

The long put ladder, or bear put ladder, is a limited profit, unlimited risk strategy in options trading that is employed when the options trader thinks that the underlying security will experience little volatility in the near term. To setup the long put ladder, the options trader purchases an in-the-money put, sells an at-the-money put and sells another lower strike out-of-the-money put of the same underlying security and expiration date.

Long Put Ladder Construction
Buy 1 ITM Put Sell 1 ATM Put Sell 1 OTM Put

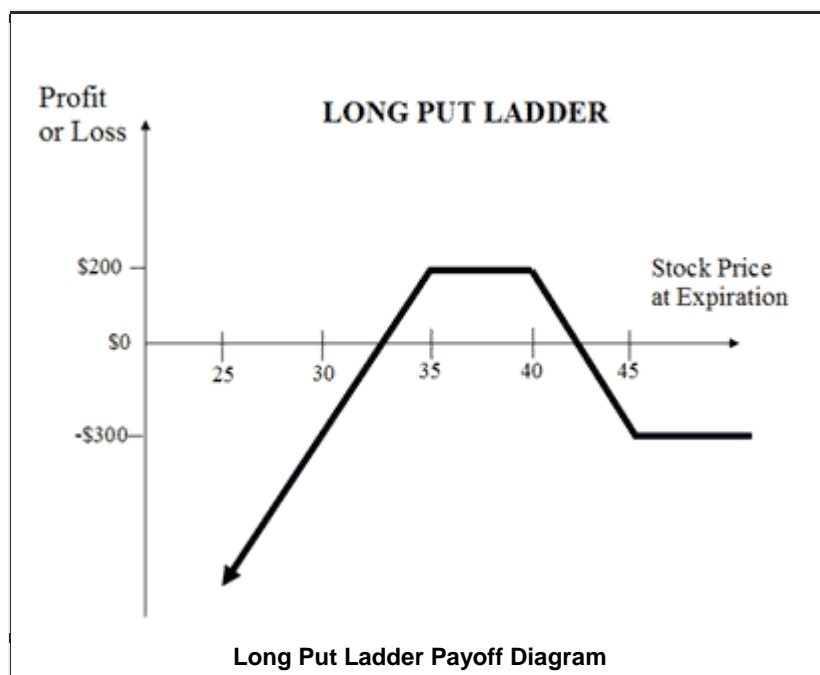
The long put ladder can also be seen as an extension of the [bear put spread](#) by selling another lower striking put. The purpose of shorting another put is to further finance the cost of establishing the spread position at the expense of being exposed to unlimited risk in the event that the underlying stock price crashes.

Limited Profit Potential

Maximum profit for the long put ladder strategy is limited and occurs when the underlying stock price on expiration date is trading between the strike prices of the put options sold. At this price, while both the long put and the higher strike short put expire in the money, the long put is worth more than the short put. The profit can be calculated using the formula below.

The formula for calculating maximum profit is given below:

- **Max Profit = Strike Price of Long Put - Strike Price of Higher Strike Short Put - Net Premium Paid - Commissions Paid**
- **Max Profit Achieved When Price of Underlying is in between the Strike Prices of the 2 Short Puts**



Limited Upside Risk, Unlimited Risk to the Downside

Losses is limited to the initial debit taken if the stock price rallies above the upper breakeven point but large unlimited losses can be suffered should the stock price makes a dramatic move to the downside below the lower breakeven point. The formula for calculating loss is given below:

- **Maximum Loss = Unlimited**
- **Loss Occurs When Price of Underlying < Total Strike Prices of Short Puts - Strike Price of Long Put + Net Premium Paid**
- **Loss = Lower Breakeven - Price of Underlying + Commissions Paid**

Breakeven Point(s)

There are 2 break-even points for the long put ladder position. The breakeven points can be calculated using the following formulae.

- **Upper Breakeven Point = Strike Price of Long Put - Net Premium Paid**
- **Lower Breakeven Point = Total Strike Prices of Short Puts - Strike Price of Long Put + Net Premium Paid**

Example

Suppose XYZ stock is trading at \$40 in June. An options trader executes a long put ladder strategy by buying a JUL 45 put for \$600, selling a JUL 40 put for \$200 and a JUL 35 put for \$100. The net debit required for entering this trade is \$300. Let's say XYZ stock remains at \$40 on expiration date. At this price, only the long JUL 45 put will expire in the money with an intrinsic value of \$500. Taking into account the initial debit of \$300, selling this put to close the position will give the trader a \$200 profit - which is also his maximum possible profit.

In the event that XYZ stock rallies and is trading at \$45 on expiration in July, all the puts will expire worthless and the trader's loss will be the initial \$300 debit taken to enter the trade.

However, if the stock price had dropped to \$25 instead, all the put options will expire in the money. The short JUL 40 put will expire with \$1500 in intrinsic value while the short JUL 35 put will expire with \$1000 in intrinsic value. Selling the long JUL 45 put will only give the options trader \$2000 so he still have to top up another \$500 to close the position. Together with the initial debit of \$300, his total loss comes to \$800. This loss could have been worse if the stock had dived below \$25.

Note: While we have covered the use of this strategy with reference to stock options, the long put ladder is equally applicable using ETF options, index options as well as options on futures.

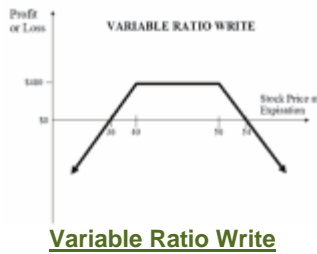
Commissions

For ease of understanding, the calculations depicted in the above examples did not take into account commission charges as they are relatively small amounts (typically around \$10 to \$20) and varies across option brokerages.

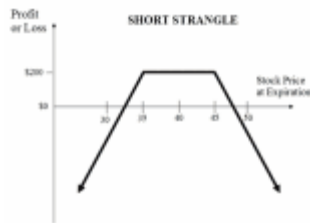
However, for active traders, commissions can eat up a sizable portion of their profits in the long run. If you trade options actively, it is wise to look for a low commissions broker. Traders who trade large number of contracts in each trade should check out OptionsHouse.com as they offer a low fee of only \$0.15 per contract (+\$8.95 per trade).

Similar Strategies

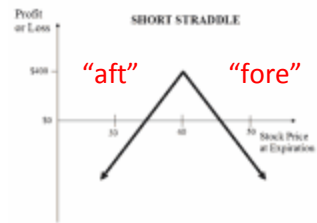
The following strategies are similar to the long put ladder in that they are also low volatility strategies that have limited profit potential and unlimited risk.



Variable Ratio Write



Short Strangle (Sell Strangle)



Short Straddle (Sell Straddle)

"Straddle the fence"—i.e. imagery of playing both sides (in a supporting "roll" (of the "strand"))

» [View More Similar Strategies](#)

Short Put Ladder

The converse strategy to the long put ladder is the [short put ladder](#). Short put ladders are employed when substantial movement is expected of the underlying stock price.

Copyright 2009. TheOptionsGuide.com - All Rights Reserved.

Below is one of the verse that I heard [\[see page 774 for Rom. 7\]](#). Of the 134 verses from the [BibleGateway.com](#) search for the word "**MEET**," I include only the last 34 verses.

Galatians 3:10 (KJV)

¹⁰ For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Galatians 3:10 (AMP)

¹⁰ And all who depend on the Law [who are seeking to be justified by obedience to the Law of rituals] are under a curse *and* doomed to disappointment *and* destruction, for it is written in the Scriptures, Cursed (accursed, devoted to destruction, doomed to eternal punishment) be everyone who does not continue to abide (live and remain) by all the precepts *and* commands written in the Book of the Law and to practice them.

"**MEET**"—BibleGateway.com

<input type="submit" value="Update" />

101. [Isaiah 47:3](#)

Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not **meet** thee as a man.

102. [Isaiah 64:5](#)

Thou **meetest** him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

103. [Jeremiah 26:14](#)

As for me, behold, I am in your hand: do with me as seemeth good and **meet** unto you.

104. [Jeremiah 27:5](#)

I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed **meet** unto me.

105. [Jeremiah 41:6](#)

And Ishmael the son of Nethaniah went forth from Mizpah to **meet** them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

106. [Jeremiah 51:31](#)

One post shall run to **meet** another, and one messenger to **meet** another, to shew the king of Babylon that his city is taken at one end,

107. [Ezekiel 15:4](#)

Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it [it “opened” **up**], and the midst of it is burned. Is it **meet** for any work? (-1 (-1 (-1 (-1 (0!) +1) +1) +1) +1) [The “right” (-1) side is the

108. [Ezekiel 15:5](#) “negative” speaking—i.e. “cursing.” “Left” (+1) is “right”-speaking—i.e. “blessing”!]

Behold, when it was whole, it was **meet** for no work: how much less shall it be **meet** yet for any work, when the fire hath devoured it, and it is burned?

109. [Hosea 13:8](#)

I will **meet** them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. [cf. 2 Kings 2:24]

110. [Amos 4:12](#)

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to **meet** thy God, O Israel.

111. [Zechariah 2:3](#)

And, behold, the angel that talked with me went forth, and another angel went out to **meet** him,

112. [Matthew 3:8](#)

Bring forth therefore fruits **meet** for repentance:

113. [Matthew 8:34](#)

And, behold, the whole city came out to **meet** Jesus: and when they saw him, they besought him that he would depart out of their coasts [word imagery relating to “coats” & “casts”].

114. [Matthew 15:26](#)

But he answered and said, It is not **meet** to take the children's bread, and to cast it to dogs.

115. [Matthew 25:1](#)

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to **meet** the bridegroom.

116. [Matthew 25:6](#)

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to **meet** him.

117. [Mark 7:27](#)

But Jesus said unto her, Let the children first be filled: for it is not **meet** to take the children's bread, and to cast it unto the dogs.

118. [Mark 14:13](#)

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall **meet** you a man bearing a pitcher of water: follow him.

119. [Luke 14:31](#)

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?

120. [Luke 15:32](#)

It was **meet** that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

121. [Luke 22:10](#)

And he said unto them, Behold, when ye are entered into the city, there shall a man **meet** you, bearing a pitcher of water; follow him into the house where he entereth in.

122. [John 12:13](#)

Took branches of palm trees, and went forth to **meet** him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

123. [Acts 26:20](#)

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works **meet** for repentance.

124. [Acts 28:15](#)

And from thence, when the brethren heard of us, they came to **meet** us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

125. [Romans 1:27](#)

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was **meet**.

126. [1 Corinthians 15:9](#)

For I am the least of the apostles, that am not **meet** to be called an apostle, because I persecuted the church of God.

127. [1 Corinthians 16:4](#)

And if it be **meet** that I go also, they shall go with me.

128. [Philippians 1:7](#)

Even as it is **meet** for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

129. [Colossians 1:12](#)

Giving thanks unto the Father, which hath made us **meet** to be **partakers** of the inheritance of the saints in light:

130. [1 Thessalonians 4:17](#)

Then we which are alive and remain shall be caught up together with them in the clouds, to **meet** the Lord in the air: and so shall we ever be with the Lord.

131. [2 Thessalonians 1:3](#)

We are bound to thank God always for you, brethren, as it is **meet**, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

132. [2 Timothy 2:21](#)

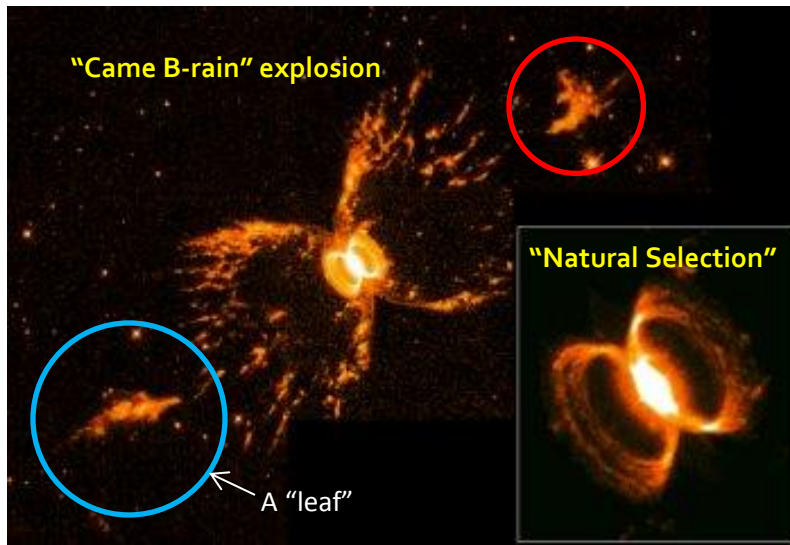
If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and **meet** for the master's use, and prepared unto every good work.

133. [Hebrews 6:7](#)

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs **meet** for them by whom it is dressed, receiveth blessing from God:

134. [2 Peter 1:13](#)

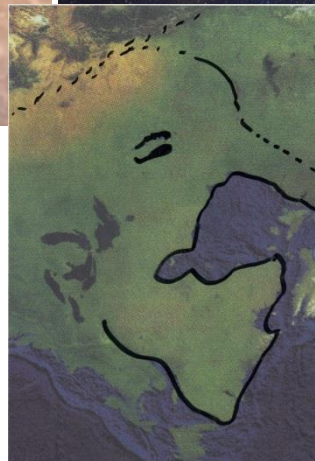
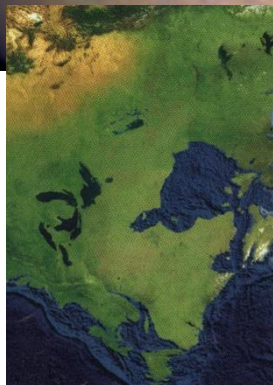
Yea, I think it **meet**, as long as I am in this tabernacle, to stir you up by putting you in remembrance;



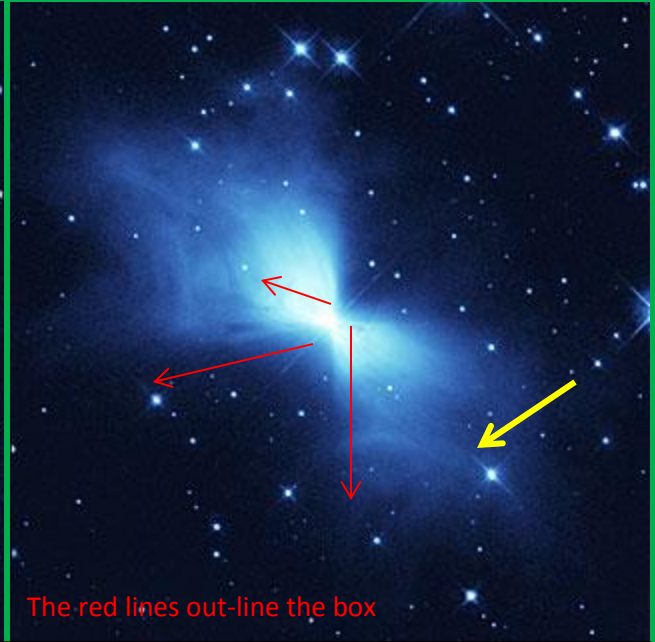
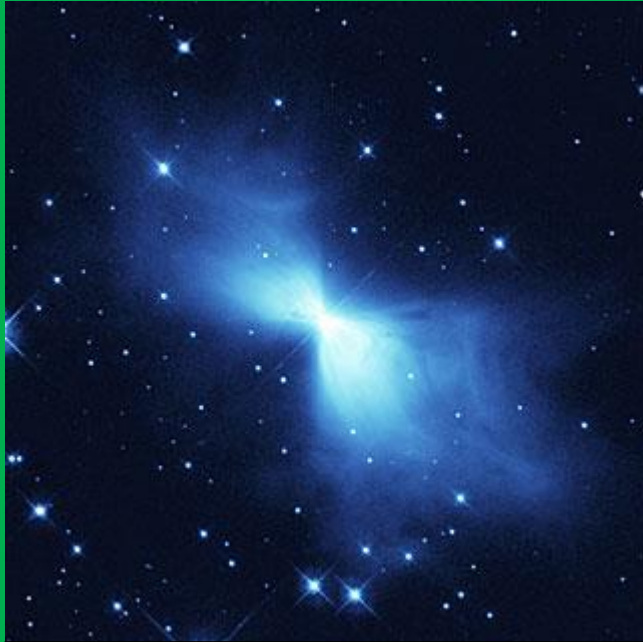
The **Cambrian Explosion** is “like kind” to the “**out-pouring**” of the Holy Spirit (that is recorded in the second chapter of the Book of **Acts**).

The initial stage of change (evolution) is equivalent to “natural selection.” The outburst (of energy exerted?) to bring about the “separation” of a dividing cell, is equivalent to the “Cambrian Explosion.” This explosion is mirrored in the “growth” of the early church as recorded in the book of Acts.

This is a “sidetrack”: Compare the images circled above with the “impact” marks on the planet Jupiter, then compare the marks circled in red with the Hubble images on the right—images of the “Hag” (I explore this more indepth in the “original” portion of the main document)—noting the direction of the “(moon) f-a-c-e.”



Bottom three “original” images from the **National Geographic Student Atlas of the World—3rd edition** (pages 54 & 26)—I merely traced the outline of what I “saw.”



The red lines out-line the box

This is sidetracking, but I saw this Hubble image when I looked for the ones on the previous page. As I was scrolling through, I saw what looked like an upside-down image of hands (resting on or touching a box) in the image above. I turned it upside-down and could clearly see the box, but the hands look more like “a” hand next to a necktie lying against a “big” belly. The top arrow’s point is resting against the tie and is lying across the belly. The hand is, actually, just three fingers sort of “melding” into the box. Upon closer examination, the “box” looks to be a pyramid with a “slit” on one of its side like the image below.

The slit in the pyramid resembles that of the “slit” placed in the “side” of a Piggy Bank.



The **yellow** arrow (above) is pointing towards the “arch” of what looks to me to be a button of enormous size.



Turned at this angle, I can see that the hands are the hands of a child touching a “doll house.” The doll-“house” has a glowing “hair-bow” on the top corner glowing in place of a sun that has liquid pouring out beneath it onto the child’s hand. The button is, instead, a ball that rests on top in place of a moon. And I can also see the faint image of an adult sitting in the background looking on or “down” [right shoulder and upper arm of adult (dressed in white fitting top) are next to the two bright stars on the left—head is very transparent/“faint”].

Perry Stone said that when the Holy Bible mentions "north, south, east, west, it is in relation to Jerusalem."

Now back to the subject:

predestination
redes → "seder [said Er / (sadm)]" (meal)
"Seed Er"

PRE-DESTINATION "verses" NATURAL SELECTION.

There is a lot of (emotionally "charged") conflict surrounding these "words" that exists because of "ignorance." I worded the above title that way because it is not "one" or the "other." They each represent the "same" thing. The "natural" is the "pre" of the "destination." 1 Corinthians 15:46, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Young's Literal Translation says, "but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual." That translation distinguishes the "is" and the "was"—i.e. "that" which is "passed-away" [that which has "moved-on" to abide elsewhere]—i.e. "trans"-formed into MORE.

In the main document, I mention the "yin and yang" exchange. According to Webster's:

Yin ["a"]—the feminine passive principle in nature [i.e. LAW] that in Chinese cosmology is exhibited in darkness, cold, or wetness and that combines with yang to produce all that comes to be

Yang ["e"]—the masculine active principle in nature [i.e. LIFE and DEATH (which is why LAW is the "harlot")] that in Chinese cosmology is exhibited in light, heat, or dryness and that combines with yin to produce all that comes to be

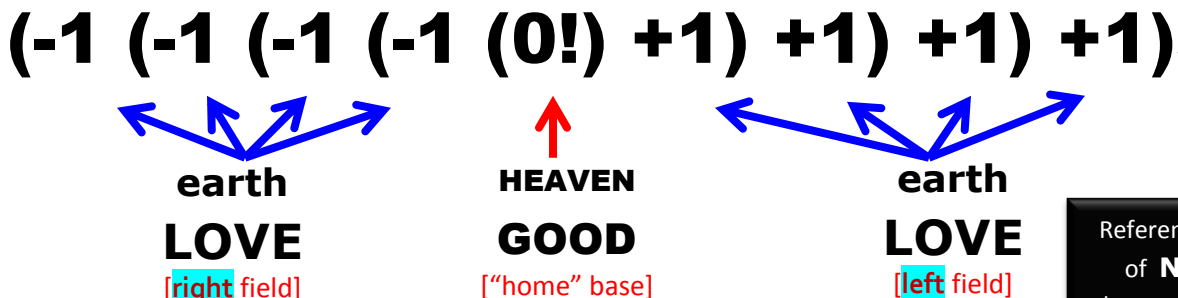
On Earth, these can be clearly seen. Yin is representative of "heaven" and Yang of "earth." "BE-LEAVERS" represent Lucifer's "camp"—the "out"-LAWS—but BE-"having" like "Heaven/Earth." "UN"-BE-LEAVERS represent "Michael's/Michal's/Micah's" forces ["in"-LAWS] behaving like "Earth/Heaven." [cf. the Law of Restitution and Luke 19:8, "And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold [cf. Heb. 8:8]." The seven chapters of the book of Micah lends much to this imagery—DNA replication/e=mc².]



When I first typed the following from a previous page, I hadn't re-read the passage as recorded in the other gospels.

"And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew **Golgotha**: Where they crucified him, and two other with him, **on either side one**, and Jesus in the midst."—John 19:17-18

The "prophecy" line
i.e. a "fence" around "Nothing!"
[an "ATOLL"]



"spear"/ "knife"; but, also a "wall"

Reference all versions of **Nehemiah** chapter 4. The book of Nehemiah describes the re-building (and "building") of the "wall."

Luke worded it differently from John:

Luke 23:32-33,

³² And there were also two other male factors, led with him to be put to death. ³³ And when they were come to the place, which is called Calvary, there they crucified him, and the male factors, one on the right hand, and the other on the left.

It caused me to realize the imagery of the parentheses as (BE-)“fore” and “aft”(-Er) [the “unspoken” forming the word “BEEr”].

A dictionary is an indispensable resource, because “words” are everything! I include the following from Webster’s Ninth New Collegiate Dictionary to help complete the thought:

integer—*n* [L, *adj.*, whole, entire—more at ENTIRE] (1571) **1** : any of the natural numbers, the negatives of these numbers, or zero **2** : a complete entity

integral—*n* (1727) : the result of a mathematical integration—compare DEFINITE INTEGRAL, INDEFINITE INTEGRAL

integrity—*n* (15c) **1** : an unpaired condition : SOUNDNESS **2** : firm adherence to a code of esp. moral or artistic values : INCORRUPTIBILITY **3** : the quality or state of being complete or undivided : COMPLETENESS *syn* see HONESTY

integument—*n* [L *integumentum*, fr. *integere* to cover, fr. *in-* + *tegere* to cover—more at THATCH] (1611) : something that covers or encloses *esp* : an enveloping layer (as a skin, membrane, or husk) of an organism or one of its parts — **in-teg-u-men-ta-ry** *adj*

Right now—March 17, 2014 (the day that I am typing this latest addition and arranging the images)—I am listening to Creflo Dollar. He said that if you want to balance a kid on a see-saw, you don’t place an elephant on the other end. That would be a “false” balance. I realize now that a true balance is “pitting” apples against apples, not apples against oranges [i.e. Creflo Dollar said that you balance TRUTH with TRUTH, not TRUTH with LIE! (cf. 1 Cor. 2:13 (read 9-16 for context)—what is the true meaning of verse 9, “...neither have entered into the heart of man, the things which God hath prepared for them that love him”? Could it be the imagery of “SPIES”—i.e. “We were never here?”)]—and “that” is what is being conveyed in the imagery of “homo” [“sameness”] sexuality—i.e. the balance of “like” kind (“things” that are the “same”). Father is simply conveying to us that He is using Himself as the balance and the counterbalance—i.e. the “iron” that sharpens the “iron”! [I was taught as a child that if you suspend iron on a string like a pendulum and “strike” it (with “what?”), it will become “magnetized.” Perhaps the “clang” of the BigBang is nothing more than the paradox of something being shattered so that it can be “made again” by all of its pieces that are being “drawn” back together [the “aft” Er (“shocks” [shucks] of corn)] by that “new” power/force/entity (i.e. the Law of “At” Track shun [i.e. the “AT track” is a “place” void of movement or zero “momentum”]) that was introduced by the “blow” of the “strike”—i.e. LOVE (Father’s “magnetic” Personality). And this is, I believe, what is spoken of by Professor Hugo John Ellis of the Querido Observatory in Chile (in his video at www.good.is/posts/the-theory-of-everything)—cf. Galatians 5:6, “...faith which worketh by love.” Whether “broken” or “whole,” Father remains “complete”/“even”/“equal” with Himself. You see, when Father spoke in Genesis 1, “Let there BE,” He was speaking to Himself (as I have heard many preachers preach). Every time Father said, “Let the ___ bring forth after HIS kind,” He was speaking to and of Himself. When He spoke, “Let us...,” He was speaking to and of Himself—in the “form” of the “sameness.”

I have some verses that I am just going to place here and hopefully you will be able to tie-up the “loose” ends for yourself:

Compare “iron” on string to imagery of a “plumbline”

Numbers 23:18-24 [my main focus was on verse 21],

¹⁸ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

¹⁹ God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

²⁰ Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

²¹ He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

²² God brought them out of Egypt; he hath [why not "has"] as it were the strength of an unicorn.

²³ Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

²⁴ Behold, the people shall rise up as a great lion [the "pride of life" → one pride = one "great" lion], and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

Zephaniah 3:9,

⁹ For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. [Compare to Rev. 17:13—I include the whole chapter for clarity and context. (Cross-reference with Revelation 14)]:

Revelation 17,

¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

² With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

⁸ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

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.

¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

¹³ These have one mind, and shall give their power and strength unto the beast.

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

¹⁷ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 11:8 [I include verses 1-14],

¹ And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

² But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

³ And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth.

⁵ And if any man will hurt them, fire proceedeth out of their mouth, and devoureth [rep. the neg. side of the "line"] their enemies: and if any man will hurt them, he must in this manner be killed.

⁶ These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

⁷ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

⁸ And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt ["South Dominion" and "Confine-mint," respectively], where also our Lord was crucified.

“(street of the) great city [Jerusalem/Heaven]” = Sodom = Egypt = Calvary

⁹ And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

¹⁰ And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

¹¹ And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

¹² And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

¹³ And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

¹⁴ The second woe is past; and, behold, the third woe cometh quickly [like an explosion].



"I AM THAT I AM"

"But who do men say
THAT I AM?"

Isaiah 1:31, "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

“The water is the WORD, and the WORD is the water.”

—T.D. Jakes

March 18, 2014

I was trying to watch TV this afternoon, while I finished typing some additions to this paper. My digital “reception” was very poor (going “in” and “out” [cf. John 10:9/Luke 14:16-24—for context of “halt” see also Gen. 32:31/1 Kings 18:21/Ps. 38:17/Jer. 20:10/Micah 4:6-7/Zeph. 3:19/Matt. 18:8/Mark 9:45/John 5:3—cf. with Isaiah 3:1]), so I decided to watch a DVD—AVATAR. When it started up, the imagery of “twins” having the same DNA brought to my mind a thought about “clang/bang.” The thought led to some questions:

- WHAT IS A WORD?
- Is it a “sound”—i.e. the vibrations of two “like” things “communicating” with “force” (however “great” or “small”)?
- Is it “letters”—the “ass”-embly of “symbols”?
- Is either required to “de”-“fine” it—if indeed they “do”?
- What if.....What if what “we” call a “WORD” goes “against” what the Holy Bible is conveying as “a” WORD? In Isaiah 2:1 it says, “The word that Isaiah the son of Amoz **saw** concerning Judah and Jerusalem,” but we are told to “**hear**” the word of the Lord—therefore, it can be deduced that that which is “heard” can also be “seen.”
- The question, then, arises: **How does ONE “hear” with ONE’s “eyes”? Or, how does one “see” with one’s “ears”?** [“Heard” a “herd”? / “Show and Tell”?]

Cross-reference
1 Corinthians
12:(1-)11-31

John 1:1-5,

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by him; and without him was not any thing made that was made. [“And he is before all things, and by him all things consist.” Colossians 1:17]

⁴ In him was life; and the life was the **light of men**.

⁵ And the light shineth in darkness; and the darkness comprehended it not.

I heard Hal Lindsey say (during an episode he titled, “The Mystery of the Magi”) that the literal Greek translation reads: “In the beginning the Word **always** was, and the Word **always** was with God, and the Word **always** was God.”

- What if, by biblical standards, the “WORD” has “**NO**” DEFINITION? That is to say: THE WORD is boundless, “un”-defineable, “un”-productive [as opposed to “non”-productive] while at the same moment it is “all”-productive. It is not “that” that “denies,” but “that” that “**refuse**” to be limited, bound, or “con”-fined [which is akin to being “de”-fined (but the “word” is “re”-fined—i.e. sharpened by another of like kind)]. “That” that bursts “out” of its shell to become “MORE”—i.e. the “**new THING!**”
- WHAT IF....? What if it goes beyond all that we could ever imagine? And we view it as “nothing”—**insignificant** [“**Sine**’-in if I can cross [from death to life]”—“we” each do this by being “**conceived**” [and Father is born “**again**”]]...of little value...trivial [like the “nothingness” of space]. Just something we “use” to communicate—hopefully, effectively.

Communication. I discussed this before [page 390], asking some very pertinent questions. Do you know the answers yet? Do you realize that that is what you are to Father—i.e. an “answer” to His prayer? You are “un”-defineable, boundless...FREE!

“It is man’s desire to be free, which is the greatest madness of them all. And I have sent the most effective physician I could find to cure it. I have sent a madman.”

—The Robe

FREEDOM! That is what **“this”** is all about. What price would any of us pay to obtain “it”? Father decided that He would be willing to “become” something “else.” And, for a while, He was satisfied with being “another.” But, now, He is asking us to allow Him to be Himself. Asking us to “put” His “body” back “together”—to make it ONE again. [Consider the imagery of a circle that became a Möbius Strip.]

Isaiah 1:10-20 [My focus is on verse 13—I added the rest for context],

¹⁰ Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

¹¹ To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

¹² When ye come to appear before me, who hath required this at your hand, to **tread** my courts? [cf. Rev. 11:2/also Job 40:12-14]

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; it is iniquity**, even the **solemn** meeting. [“solemn” → “nmos” → n^(1 letter) me^(2 letters) los^(3 letters) → “in me many”]

¹⁴ Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

¹⁵ And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. [“hearing” with His “eyes”?]

¹⁶ Wash you, make you clean; put away the evil of your doings **from before** mine eyes; cease to do evil; [“from before” is more of a reference to “when” rather than “position”]

¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

¹⁸ Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

¹⁹ If ye be willing and obedient, ye shall eat the good of the land:

²⁰ But if ye refuse and rebel, ye shall be devoured with the **sword** [i.e. the “word” of God]: for the mouth of the Lord hath spoken it. [mouth = eyes that overflow with tears(?)]

A “gathering” or “assembly” is akin to the Cambrian Explosion, but “different”—i.e. an “implosion.”

It represents “life as we know it” (also the title of a book by Robert Winston)(?)

What does the story of evolution tell us about life beyond the Cambrian Explosion?

How does the “Biblical” account of Noah’s flood and the re-birth of life on the planet figure into the analysis (equation)?

What do they each tell us about “our” future? How do we “reconcile” what we “know” with where we “are” to get to where we’ll “He”?

“That” (making Father’s body ONE again) doesn’t mean we annihilate who we are. That plan only temporarily satisfies [as we have numerous reminders seen in the imagery of “war”—ONE is never “enough”]. He is asking that, like the imagery seen in the “body” of the contiguous United States, WE CAN BE “many” and “INSEPARABLY” ONE [and the “distance” that separates the islands and the “northern place” from the rest of the “body,” does not separate the “heart” of who we are—we “remain” ONE]! Allowing Father to be all that we “are.”

And since Father and Son are ONE, “we” be **“He”**. Therefore, Father’s freedom **is** “our” freedom.

I keep hearing, in my mind, a phrase I heard in a movie—involving the word “beef”—but not, “Where’s the beef?” [a slogan of the Wendy’s [windy—wind E] “food chain” in the 1980’s]. It was, instead, the phrase, “I don’t have a beef with you” (meaning: “I’m not at war with you.”). As I was scrolling through this document to place the definition of “beef” here, I saw this verse again: Revelation 17:13, “**These have one mind, and shall give their power and strength unto the beast.**” I found this verse interesting in that it went along with Webster’s definition of “beef” as a **verb**:

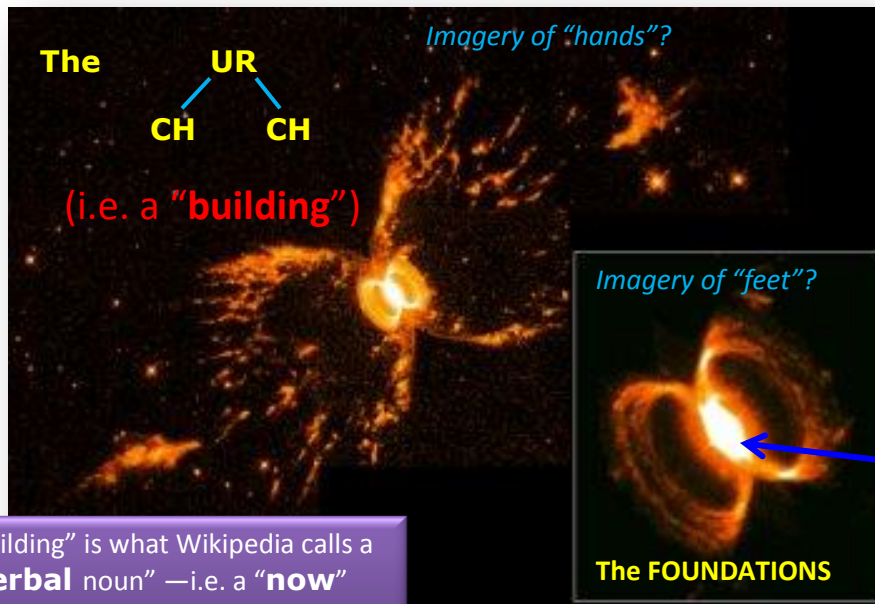
2beef vt (1860) : to add weight, strength, or power to — usu. used with *up* <money to ~ up its staff of professional economists—John Fischer> ~ vi : COMPLAIN

There is a lot of imagery in the Holy Bible using “oxen/cattle,” which is why I am including the definition for “beef”:

1 **beef**—*n, pl beefs or beeves* [ME, fr. OF *buef* ox, beef, fr. L *bov-*, *bos* head of cattle—more at COW] (13c) **1** : the flesh of an adult domestic bovine (as a steer or cow) used as food **2 a** : an ox, cow, or bull in a full-grown or nearly full-grown state; *esp* : a steer or cow fattened for food <quality Texas *beeves*> <a herd of good ~> **b** : a **dressed** carcass of a beef animal **3** : muscular flesh : BRAWN **4 pl beefs** : COMPLAINT

beefalo [variant of “halo”]—*n, pl -alos or -aloes* [¹beef + buffalo] (1973) : any of a breed of beef cattle developed in No. America that is genetically 3/8 American bison and 5/8 domestic bovine

beefcake—*n* (1949) : a usu. photographic display of muscular male physiques—compare CHEESECAKE



“building” is what Wikipedia calls a “**verbal** noun” —i.e. a “**now**” that expresses “**movement**”

Question:
 “If the foundation **s** be destroyed, what can the righteous do?”— Psalm 11:3

Answer:
LIVE!!!!!!!!!!!!

The “**center**” is the foundation “~~STONE~~” or (“~~live~~”) “~~COAL~~” or “**GEM**”—i.e. “**O**-mega,” “gym (MiG—a fighter “plain”)”— a “**priceless**” diamond—i.e. **THE PEARL** of great price!

[The “fore/four”-“given”]

Jeremiah 18:1-6,

- ¹ The word which came to Jeremiah from the Lord, saying,
- ² Arise, and go down to the potter’s house, and there I will cause thee to hear my words.
- ³ Then I went down to the potter’s house, and, behold, he wrought a work on the wheels.
- ⁴ And the vessel that he made of clay was marred in the hand of the potter: **so he made it again another vessel**, as seemed good to the potter to make it. [cf. Heb. 8:8, “For finding fault [-lines]...” / He destroyed the “old” to make the “new” because it was “rejected” [Luke 20:17 (cf. Daniel 2:34-35)] → sandwich the “r” between the “**ease**” of “**rejected**,” placing the “j” on the “outside” and you get “J erected”—cf. 1 Samuel 15:12 (NIV), “...he has set up a monument in his own honor and has turned and gone down...”]
- ⁵ Then the word of the Lord came to me, saying,
- ⁶ **O** house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, **O** house of Israel.

“There’s nothing as powerful as a changed mind.”

—T. D. Jakes (also the title of his sermon on [YouTube](#) taken from Hebrews 12:11-17)

“Nothing changes in your life until you change the way you think.”

—Creflo Dollar (from sermon: “Overcoming A Fluctuating Soul”)

Luke 6:47-49,

⁴⁷ Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: ⁴⁸ He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. ⁴⁹ But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

2 Chronicles 31:5-7,

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. ⁶ And concerning the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. ⁷ In the third month they began to lay the **foundation of the heaps**, and finished them in the seventh month.

Ezekiel 13:10-14,

¹⁰ Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: ¹¹ Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and **ye, O great hailstones**, shall fall; and a stormy wind shall rend it. ¹² Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? ¹³ Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. ¹⁴ So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be consumed in the midst thereof: and ye shall know that I am the Lord.

Heb. 6:1-6,

¹ Therefore **leaving the principles** of the doctrine of Christ, let us go on unto perfection; **not laying again the foundation** of repentance from **dead** works, and of faith toward God, ² Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³ **And this will we do, if God permit.** ⁴ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵ And have tasted the good word of God, and the powers of the world to come, ⁶ If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. [I find this passage interesting because I have heard a lot of sermons on “getting back to the foundation” or “re-laying” the foundation. Truth is, in order to “re-lay” a foundation, you have to either “move” the entire building that rests upon it, or “tear” it down **before** you can even begin to deal with the foundation itself—to either “destroy” it (to re-lay it), or to “re-pair” it [which wouldn’t require “altar”-ing the building]. (Many have asked for and prayed for the “church” to return to the foundational “truths” that it was founded upon and that request has been granted in the form of the “gay” lifestyle being accepted as a way of life within the Christian community. **Now don’t get me wrong.** Remember what I said about “sex” being a form of “worship” and “homo”-sexuality merely means in the imagery that there are **two who are the “same” existing as ONE**—i.e. ONE “word” sailing along on the “ship.” “Homo” sexuality is imagery of “aloneness,” of a “sole/soul” survivor, of “stag-nation.” It is Father as “**GOOD**” and His “**changed mind**”—i.e. “LOVE”—**before** the “MORE.”) Recall what is recorded in Hebrews 8:6-8, “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises [the promise of “FAMILY”—covenants can be broken, but a relationship of BLOOD can never be “altar”-ed]. **For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them** [“fault-lines”—i.e. “ax-queues-Ers”], he saith, Behold, the days come, saith the Lord, when I will make a new covenant [covenant of “PEACE/PIECE”] with the house of Israel **and** with the house of Judah [2].”]

“LEAVE”
EL ave
THE “ave”

Job 38 [I was focused on **verse 4**, but I decided to include the entire chapter because of the imagery that acutally continues beyond this chapter—in either direction],

- ¹ Then the LORD answered Job out of the whirlwind, and said,
² Who is this that darkeneth counsel by **words without knowledge**? [cf. Isaiah 50:4]
³ **Gird up now thy loins** like a man; for I will demand of thee, and answer thou me. [These words are repeated in Job 40:7, “Gird up thy loins now like a man; I will demand of thee, and declare thou unto me.”]
⁴ Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
⁵ Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? ← This can also be imagery of a “kite”!
⁶ Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
⁷ When the morning stars sang together, and all the sons of God shouted for joy?
⁸ Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
⁹ When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
¹⁰ And brake up for it my decreed place, and set bars and doors,
¹¹ And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?
¹² Hast thou commanded the morning since thy days; and caused the dayspring to know his place;
¹³ That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
¹⁴ It is turned as clay to the seal; and they stand as a garment.
¹⁵ And from the wicked their light is withholden, and the high arm shall be broken.
¹⁶ Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?
¹⁷ Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
¹⁸ Hast thou perceived the breadth of the earth? declare if thou knowest it all.
¹⁹ Where is the way where light dwelleth? and as for darkness, where is the place thereof,
²⁰ That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
²¹ Knowest thou it, because thou wast then born? or because the number of thy days is great?
²² Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
²³ Which I have reserved against the time of trouble, against the day of battle and war?
²⁴ By what way is the light parted, which scattereth the east wind upon the earth?
²⁵ Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
²⁶ To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
²⁷ To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
²⁸ Hath the rain a father? or who hath begotten the drops of dew?
²⁹ Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
³⁰ The waters are hid as with a stone, and the face of the deep is frozen.
³¹ Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
³² Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
³³ Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?
³⁴ Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
³⁵ Canst thou send lightnings, that they may go and say unto thee, Here we are?
³⁶ Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
³⁷ Who can number the clouds in wisdom? or who can stay the bottles of heaven,
³⁸ When the dust groweth into hardness, and the clods cleave fast together?
³⁹ Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
⁴⁰ When they couch in their dens, and abide in the covert to lie in wait?
⁴¹ Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of mea

[To better understand this imagery, study every verse “containing” the word **“foundation.”**]

Verse of the Day—BibleGateway.com

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. [Galatians 5:22-23 KJV](#)

I want to go back to some previous imagery. But first lets consider the following definitions from Merriam-Webster's Ninth New Collegiate Dictionary:

1 sieve—*n* [ME *sive* [defensive, offensive, etc.], fr. OE *sife* [variant of “wife,” “knife”]; akin to OHG *sib* [sibling] sieve, Serb *sípiti* to drizzle] (bef. 12c) : a device with meshes or perforations through which finer particles of a mixture (as of ashes, flour, or sand) of various sizes are passed to separate them from coarser ones, through which the liquid is drained from liquid-containing material, or through which soft materials are forced for reduction to fine particles [1 & 2 Samuel 13:12—page 770]

2 sieve—*vb* **sieved; siev-ing** (15c) : SIFT

sieve of Eratosthenes—(ca. 1928) : a procedure for finding prime numbers that involves writing down the odd numbers from 2 up in succession and drawing a line through every third number after 3, every fifth number after 5 including those already lined out, every seventh after 7, and so on with each successive number which has not been lined out, every number that is not lined out being prime

sieve plate—*n* (1875) : a perforated wall or part of a wall at the end of one of the individual cells making up a sieve tube

sieve tube—*n* (1875) : a tube consisting of an end-to-end series of thin-walled living cells characteristic of the phloem and held to function chiefly in translocation of organic solutes

As I was looking at these words, I spotted the definition for “sight” and realized the answer to the question I asked myself eons ago: What was so important about the imagery of “sitting”-down? Sometimes, it takes a while to see the obvious—that being the imagery of the “letters” that comprise the “sound” of the word “sight”—i.e. \sīt\!

The parentheses represent “walls” and “bridges”—the “division” of the “cell” into “experiences.”

The **NEGATIVES** represent more “walls” than “bridges”

The **POSITIVES** represent more “bridges” than “walls”

(-1 (-1 (-1 (-1 (0!) +1) +1) +1) +1)



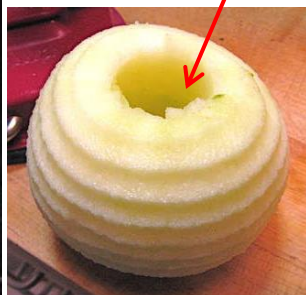
↑
HEAVEN
GOOD
[“home” base and the “in”-field]

↔↔↔↔↔
earth
LOVE
[left field]

It is all imagery of an **app-EL** “shedding” its “skin.”

The “appearance” is of separate “slices,” but it is more akin to the final apple image—a coiled “line” [the “core us” [chorus] line].

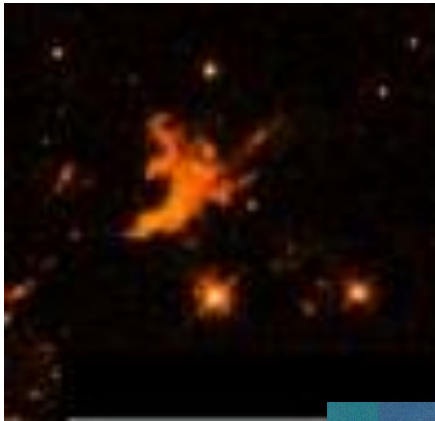
The coil is only halved by “principle.”



Cf. 1 Samuel 1-2—story of Hannah and her child, Samuel, the “pro-fit”!
 “Small” Magellanic Cloud = the boy Samuel
 “Large” Magellanic Cloud = Hannah the “barren woman”
 The Milky Way = the high priest Eli

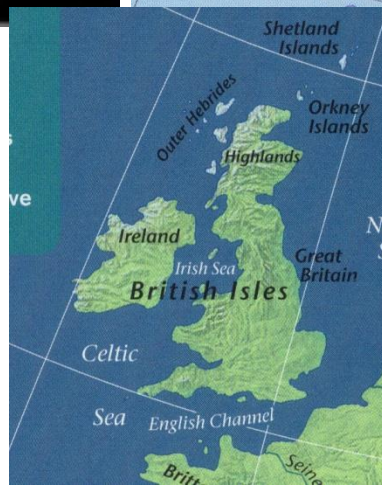
April 3, 2014

When I look at the images on page 797—particularly the image in the red circle—and those from the National Geographic Student Atlas of the World (NGSAW—pages 19, 80 (space view), 82, 83), I see something that causes me to think that, perhaps, the “e” that represents the “e” of **Einstein’s equation** is “more” than just England, but the “**whole**” of the British “I’LLS” when observed in the topography of the earth. Observe the following “CHAIN” of images that “draws” me towards that conclusion [In “my” mind, they each represent the “same”—i.e. The “Small” (and perhaps, also the “Large”—in the case of the British Isles) **Magellanic Cloud(s)** [that is imagery of the “woe” man and her “child”—i.e. the “Ma-DON-na”]]:

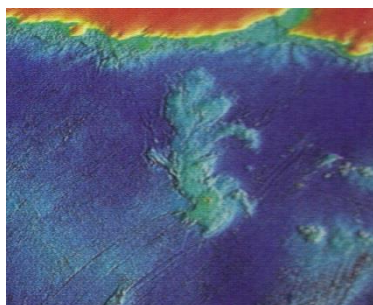
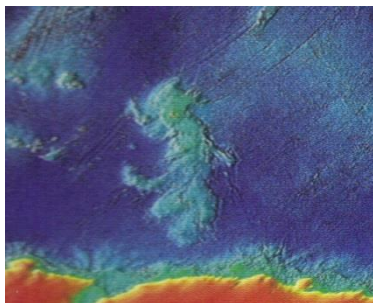


These two resemble a bird-like creature following a rabbit heading “east.”

The more you look, the more you see!



The imagery of the British Isles is that of something small “breaking-away” from something large—i.e. like a “creature” losing its wings, but the wings become something “new” that, too, is as alive as its “parent” piece. But the imagery seen in the Hubble image and NGSAW (p. 19, below) is of one “whole”—not two.



The image on the left is actually “under” water in the Indian Ocean near Antarctica (appearing “red” in the image). The top picture reminds me of a child “skipping” along, heading east with her “pig-tails” flying in the wind. Upside-down, it reminds me of a man “racing” along towards the west—his head held high and his arms and his “single” leg extended behind him to give him more “thrust” as he moves “forward”—sure of his ability to get the job “done.” Compare to the images on the right.

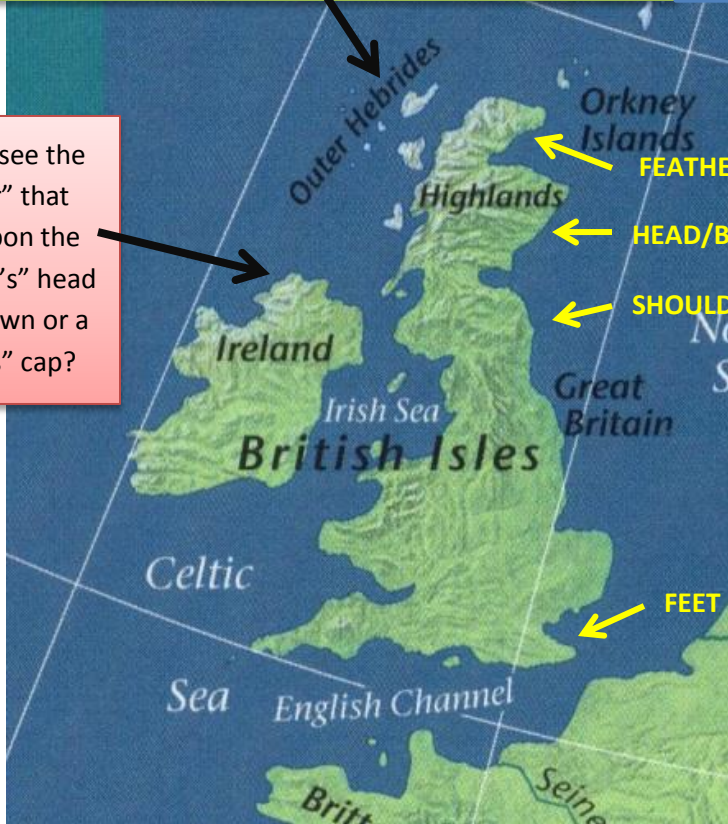
Images:
www.tactical-graphic-design.com/shutterstock.com



The image on the right reminds me of a “woman” of the 1800’s(?) wearing a bonnet with a feather on top and she has “turned” her “head” to the “left” to look over her shoulder at the “creature” that is flying behind her as they each face eastward [the view is of the “back” of her head (bonnet)]. Compare to images of ladies’ dress from the late 1700-1800 (*Wikipedia.org*). Upon closer inspection she appears to be more a **child** (playing “dress-up” with her “pet”—a dog or “cat” wearing her clothing[e]) than a woman. HOLLY HOBBIE imagery? You “rare”-“lee” see her F-A-C-E?

When I see this image in the *view from space*, I see a child in adult clothing [(imperial) military general’s epaulette on the right shoulder] with a look of dejection. The view is a full “side” profile and the turban-clad head is “lowered” to the chest as though the weight on the head is too heavy—the “impression” is that the child has been “scolded” for doing something “wrong”; but the “creature” (a bird of some sort) has a “halo” above its head. When I look again, closer, it appears as though the face is slightly turned towards me.

Can you see the “flower” that “sits” upon the “creature’s” head like a crown or a “sailor’s” cap?



“As a child, you were wise. Now you reason like a woman—foolishly.”
 —The Robe

**“Sabatelli and Blakemore violated the first rule you learn in Law School:
‘Never Commit Anything to Paper.’”**

—*Law And Order* (season one, episode 15)

April 6, 2014

I woke up this morning with this imagery on my mind. But first consider the following verses (these are the ones that “came” to me):

Job 22:22-25 [my focus was more on verse 24],

²² Receive, I pray thee, the law **from his mouth**, and **lay up** his words **in thine heart**. ²³ If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. ²⁴ **Then shalt thou lay up gold as dust**, and the gold of Ophir as the stones of the brooks. ²⁵ Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

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**.”

Revelation 21:21,

“And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.”

(There are only two references for the word “PAVED”)

Exodus 24:10,

“And they saw the God of Israel [Whose face none can see and live (Ex. 33:20/cf. Ex. 10:28)]: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in **his** clearness.”

Song of Solomon 3:10

“He made the pillars [akin to “posts”] thereof of silver, the bottom thereof of gold, the covering of it of purple, **the midst thereof being paved with love** [“love” is something that can be “seen”—How does one see the “in” tangible?], for the daughters of Jerusalem.”

Mark 6:11,

“And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony **against** them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.”

Luke 9:5,

“And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony **against** them.”

I heard this story (a parable) in a song and a sermon. Can’t say that it’s true, but the imagery is worth mentioning. It goes like this:

There was an “old” farmer who had an “old” goat. The goat fell into a dry well. The farmer didn’t know how to get the goat “out” of the well, so he decided after a while when he no longer could hear the goat struggling or crying, that he would fill in the well and bury his “friend.” So the farmer got enough dirt to fill in the well. Then, he began shoveling the dirt “into” the well. But, the goat wasn’t dead. So every time the farmer threw dirt into the hole, it would land on the back of the goat. The goat, not wanting the dirt on its back, would “shake-it-off” and “pat-it-under-its-feet.” I think you can figure out the rest of the story. By the time the old farmer had gotten to the end of his dirt pile, the old goat had enough dirt under its feet to raise it to the level of the well where it was able to simply “jump” out on its own. “Safe and sound”—and hungry.

Those verses reminded me of this story. And I wondered if that is the imagery being conveyed through them. Perhaps the “dust” is “fool’s gold” used to bring beauty to an otherwise “dull” landmark (i.e. the “asp-halt”

streets)—two things that alone are of “little” value, but, together, they **beautify** a “drab” existence. And though they had “little” genuine glory of their own, they can now reflect the glory of that which is truly “honorable”—i.e. the “Sun/son”—becoming “MORE” than they were “alone.” Now they, too (two), are truly glorious being “MANY.”

“What’s **in** a name?”

—Shakespeare

I was thumbing through Zondervan Publishing House’s PICTORIAL BIBLE DICTIONARY (1973 printed edition), when “NAME” caught my attention:

NAME (Heb. *shem*; Gr. *onoma* [“Oh no, Ma!”/ “O—no Ma!”]). In Bible times the notion of “name” had a significance it does not have today, when it is usually an unmeaning personal label. A name was given only by a person in a position of authority (Gen. 2:19; 2 Kings 23:34), and signified that the person named was appointed to a particular position, function, or relationship (Gen. 35:18; 2 Sam. 12:25). **The name given was often determined by some circumstance at the time of birth** (Gen. 19:22); sometimes the name expressed a hope or a prophecy (Isa. 8:1-4; Hosea 1:4). Where a person gave his own name to another, it signified the **joining** of the two in very close unity, as when God gave His name to Israel (Deut. 28:9, 10). **To be baptized into someone’s name therefore means to pass into new ownership** (Matt. 28:19; Acts 8:16; 1 Cor. 1:13, 15). **In the Scriptures there is the closest possible relationship between a person and his name, the two being practically equivalent, so that to remove the name is to extinguish the person** (Num. 27:4; Deut. 7:24). **To forget God’s name is to depart from Him** (Jer. 23:27). **The name, moreover, is the person as he has been revealed**; for example, the “name of Jehovah” signifies Jehovah in the attributes He has manifested—holiness, power, love, etc. Often in the Bible the name signifies the **presence** of the person in the character revealed (1 Kings 18:24). To be sent or to speak in someone’s name signifies **to carry his authority** (Jer. 11:21; 2 Cor. 5:20). In later Jewish usage the name *Jehovah* was not pronounced in reading the Scriptures (cf. Wisdom 14:21), the name *Adhonai* (“my Lord”) being substituted for it. To pray in the name of Jesus is to pray as His representatives on earth, in His Spirit and with **His aim**, and **implies the closest union** with Christ. S.B.

NAMES. By giving names, God enabled us to express relations of His creatures (Gen. 1:5, 8, 10; 2:11-14). Man named the beasts (Gen. 2:19, 20), and woman (Gen. 2:23) by derivation. Her personal name is from her function as mother of all living (human) beings (Gen. 3:20). Cain’s name is a pun on two Heb. words (Gen. 4:1). Seth is a reminder that God “appointed” him instead of Abel (Gen. 4:25). “Men began to call upon the name of the Lord” (Gen. 4:26) when they began to recognize Him by His revealed name, Jehovah (Yahweh). God changed the name of Abram to Abraham in view of his destiny (Gen. 17:5). Names in Genesis 10 are of individuals (Nimrod) or nations (Egypt=Mizraim; Jebusites, etc.) or eponymous ancestors or tribes descended from them. People were named for animals (Caleb, dog; Tabitha=Dorcas, gazelle), plants (Tamara, palmtree), precious things (Penninah, coral or pearl), qualities (Hannah, grace; Ikkesh, perverse; Ira, watchful) or historical circumstances (Ichabod, the glory is departed), for relatives (Absalom named a daughter for his sister Tamar), etc.

The significance of the names of the tribes of Israel is brought out in Genesis 48 and 49. Men were distinguished as sons (ben, bar), women as daughters (bath) of their fathers (Benzoheth, Simon bar-Jonah, Bathsheba). Names compounded with El (God) or Jeho-, -iah (Jehovah) became common. Jacob (Gen. 32:24-32) received the name Israel, prince with God, for Jacob, supplanter, and recognized God without learning His **secret** name. Prophets gave their children symbolic names (Isa. 8:1-4; Hos. 1:4-11). Messiah was given significant names: Immanuel, God with us; Jesus, Saviour (Isa. 7:14; Matt. 1:21, 23; Luke 1:31). In His name (Acts 3:16) miracles are wrought, as He promised (John 14:13, 14). When we act in Jesus' name we represent Him (Matt. 10:42). Place names are for natural features (Lebanon, white, because snow-capped; Bethsaida and Sidon [**Sí/sigh/see Don**] from their fishing; Tirzah, pleasantness, for its beauty; etc.). By NT times both personal and family names were common (Simon bar-Jona) or descriptive phrases were added, as for the several Marys. Hybrid or duplicate names occur in a bilingual culture: Bar (Heb.) –timeus (Greek); Saul (Heb.) =Paul (Roman); John (Heb.), Mark (Roman). Patriarchal times saw names as indicators of character, function or destiny. Soon names began to be given more hopefully than discriminatingly, until finally we are not sure whether the name tells us anything about the nature: was Philip a “lover of horses,” or could Archippus ride them? The many genealogical tables in the Bible follow the practice of ancient historians, showing the importance of descent and of the relations thus established between individuals. E.R.

I include the following because its imagery caught my notice as well:

SHADDAI (shăd'î, Heb. *shadday* [**“Shade Day”**], exact meaning still uncertain, although KJV's *Almighty* probably approximates basic idea), a title for God found 48 times in the OT. Appearing first in Genesis 17:1 (cf. 35:11; Exod. 6:2f) as a self-designation of God, it is subsequently used by Isaac (Gen. 28:3), Jacob (43:14; 48:3; 49:25), Balaam (Num. 24:4, 16), Job (31 times), Naomi (Ruth 1:20f), David (Ps. 68:14; 91:1), and the prophets (Isa. 13:6; Ezek. 1:24; 10:5; Joel 1:15). Rightly understood, Exodus 6:2f does not support the critical view that El Shaddai (or Elohim) was God's exclusive name in the pre-Mosaic revelation.

SHADOW, a word used literally, figuratively, and theologically. Literally, of a mountain (Judg. 9:36), tree (Dan. 4:12; Hos. 4:13; Mark 4:32), dial (Jonah 4:6), a person (Acts 5:15); figuratively, of life's shortness (1 Chron. 29:15; Job 8:9; Ps. 102:11), of protection (either good, as in Ps. 17:8; 36:7; 91:1; or evil, as in Isa. 30:3; Jer. 48:45), of the Messiah's blessings (Isa. 4:6; 32:2; 49:2; 51:16), of death (either physical, as in Job 10:21f; Ps. 23:4; 107:10, 14; or spiritual, as in Isa. 9:2; Matt. 4:16; Luke 1:79); and theologically as follows: (1) of God's unchangeableness (James 1:17); (2) of the typical nature of the OT (Col. 2:17; Heb. 8:5; 10:1), illustrated in these facts: the OT prefigures in outline the NT substance; the OT represents externally (in rites and ceremonies) what the NT fulfills internally; the OT saints, nevertheless, could, by faith, comprehend the inner reality of the shadow; the NT, therefore, fulfills and abolishes the OT shadow; the NT saints, however, can still draw from the shadow spiritual instruction; and, finally, even NT saints, with the shadow and the substance, still awaits the full day of spiritual understanding (1Cor. 13:12). W.B.

“Your **GOLD** will buy their answers...and their lives.”

—The Robe



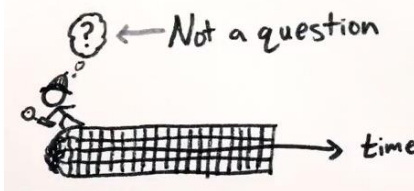
I was trying to find a particular verse and came upon the following from Zechariah and noticed something that I never really paid attention to before:

Zechariah 4:8-14,

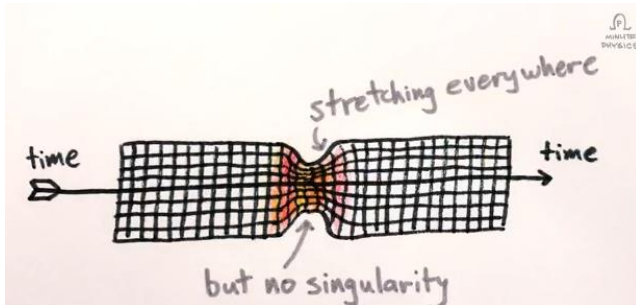
⁸ Moreover the word of the Lord came unto me, saying, ⁹ The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. ¹⁰ For who hath despised the day of small things? for they shall rejoice, and shall 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 [cf. Jeremiah 5]. 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 [cf. ten foolish virgins let their lamps “go out” (Matthew 25:1-13)]? ¹³ And **he answered** me and said, Knowest thou not what these be? And I said, No, my lord [note the use of the “lower”-case]. ¹⁴ Then **said** he, These are the two anointed ones, that stand by the Lord of the whole earth.

I found it interesting that every “answer” was a “question.” It took me back to page 740:

Colourbox.com



“Money answereth all things.”—Ecclesiastes 10:19
(cf. Acts 26:2 / Matt. 17:24-27 /
Jonah 2:10 / Job 22:22-25)



Remember what I said about the “answers” being “given” but the “questions” must be “dis”-covered [in this “upside-down kingdom”]. “We” are the “money” that answereth “all things” (Who is Father—a “statement” that could also “serve” as a “question”). The “money/question/answer” **factor** is equivalent to the “manna” [translated: a “**whatness?**”] given as FOOD to the children of “Is REAL” in the wilderness.

2 Chronicles 16:9 was the verse I was looking for after hearing it mentioned by Andrew Wommack. The other verses I came across during my search:

2 Chronicles 16:9, “For the eyes of the Lord run to and fro throughout the whole earth, to shew himself [sounds like “himself” = “eyes” of the Lord] strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.” [I found it interesting that “eyes” RUN (cf. Jer. 5:1).]

Matthew 9:17, “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 [for a “time” until “wanted” for “use”].” [Imagery of the “Big Stretch”]

Job 38:33-38, “³³ Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? ³⁴ Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? ³⁵ Canst thou send lightnings, that they may go, and say unto thee, Here we are? ³⁶ Who hath put wisdom in the inward parts? or who hath given understanding to the heart? ³⁷ Who can number the clouds in wisdom? or who can **stay the bottles of heaven**, ³⁸ When the dust groweth into hardness, and the clods [“you” was removed from “clouds”] cleave fast together?”
[The book of JOB is full of “questions” that are “answers”!]

"God will never let you earn His love."

—Joseph Prince

Today, April 11, 2014, I was listening to some preachers. It brought the following imagery to mind. But first let me give you the foundation Scripture, Luke 15:11-32:

¹¹ And he said, A certain man had two sons: ¹² And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. ¹³ And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. ¹⁴ And when he had spent all, there arose a mighty famine in that land; and he began to be in want. ¹⁵ And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. ¹⁶ And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. ¹⁷ And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! ¹⁸ I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, ¹⁹ And am no more worthy to be called thy son: make me as one of thy hired servants. ²⁰ And he arose, and came to his father. But when he was yet a great way off, his father saw him¹, and had compassion², and ran³, and fell on his neck⁴, and **kissed** him⁵. ²¹ And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. ²² But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: ²³ And bring hither the fatted calf, and kill it; and let us eat, and be merry: ²⁴ For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. ²⁵ Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. ²⁶ And he called one of the servants, and asked what these things meant. ²⁷ And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. ²⁸ And he was angry, and would not go in: therefore came his father out, and intreated him. ²⁹ And he answering said to his father, 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: ³⁰ But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. ³¹ And he said unto him, Son, thou art ever with me, and all that I have is thine. ³² It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

"Make the bond!...Tsaheylu, Jake...Tsaheylu!"

—Avatar

(-1 (-1 (-1 (-1 (0!) +1) +1) +1) +1)

The "sands of time"

The "stars of heaven"



Electron motion

As I listened to Joseph Prince preach (sermon #49) from this passage, I realized something when he said that the Greek word used for "kiss" means to kiss again and again and again (fervently). I saw imagery of the parentheses "joining" as ONE to form circles—but there's more to it. The imagery was akin to a "high-rise" building with an elevator shaft that goes all the way "up" and all the way "down." The "eye" looks in either direction simultaneously seeing the "closures" of the doors [which "radiate" from "ground zero"] as the parentheses "kiss" each other with a "perfect" kiss—"sealing" the "bond." And this causes me to wonder if this is imagery of the "middle" or the "end" (or both). Perhaps this is telling us that the circle opened up to become "MANY" and either (or both) opened up and closed to become its "different" SELF (with "echoes"), or continued as it "always was" with only the **"illusion"** of "opening" and "closing."

"When you love someone, you feel like one kiss is not enough." —Joseph Prince

“Around here, however, we don’t look backwards for very long. We keep moving forward, opening up new doors and doing new things, because we’re curious...and curiosity keeps leading us down new paths.”

—Walt Disney

Awhile back, I mentioned a movie called *Upside Down* (see page 731). I showed you imagery that was somewhat “reverse” (or “opposites”). I have some thoughts that may seem “disjointed” at first glance, but I was thinking of them at rather the “same” time, so they are in some way “connected”—but the links that actually connect each of them together may be “missing.” You’ll have to imagine what “lies” between them. I’ll try my best to present them in the way in which they came to me. You’ll understand the connection to the movie imagery.

Psalm 103

A Psalm of David

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** [cf. 1 Cor. 3:9]; 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: bless the LORD, O my soul.

“If you are in Him, you’ve got full coverage. Access the benefit.”

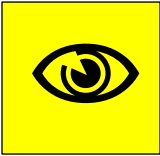
—Dr. Cynthia James

The question arose in my mind: **When do the “benefits” (GOOD “fits”) come?** And, without thinking about it, I heard myself ask: **What else is there?** Since I don’t know “where” that question “sprang” from, I’ll leave you to ponder it on your own.

But I, then, began to think of “covenant” and “sonship.” I saw Father & Son in the light of a family-owned “BUSINESS.” And I began to think of the “Son’s” responsibility in “carrying-on” the business. This thought

clearly connects with my “final” thought before I began typing this page—and that is: **covenant REMOVES the option of “CHOICE.”**

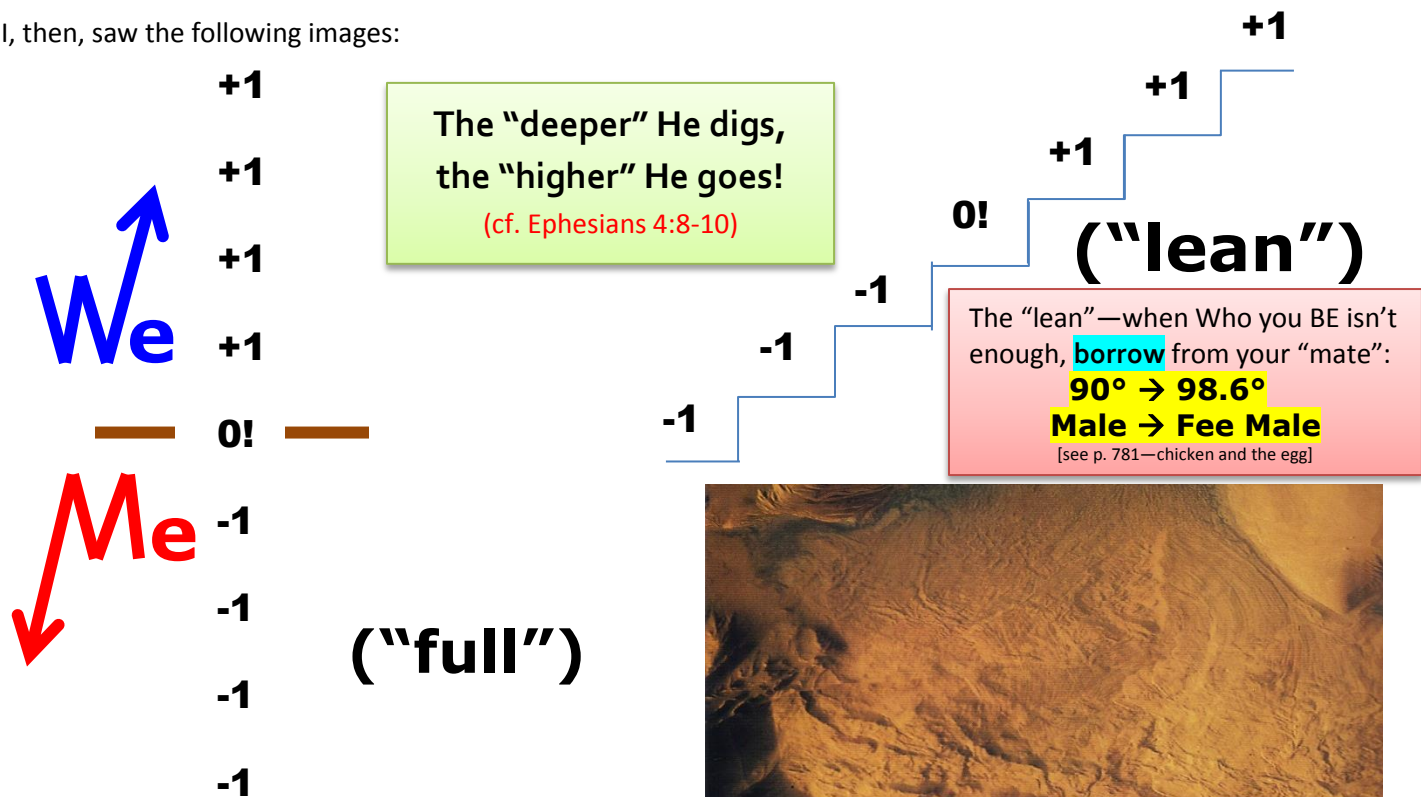
- What if the Son doesn’t want the Father’s business but wishes to “branch” out on his own?
- “Father & Son” is a “partnership” of sorts
- The “business” becomes the Son’s if he desires to “keep” it



A “Covenant” **takes** away the right to choose. The Son would be “bound” by the agreement made by the Father. It would be an obligation the Son couldn’t refuse no matter how much he desired to. He would be “required” to **die** for not fulfilling that obligation—but, thereby, releasing any of his “heirs” from having to do so. They would be “free” to “chart-their-own-course”—so to speak.

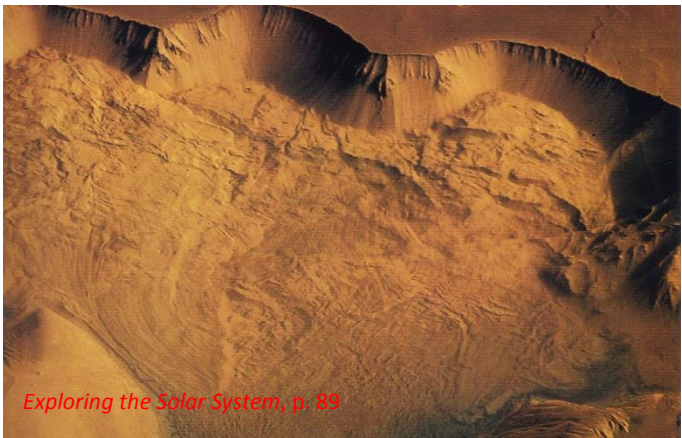
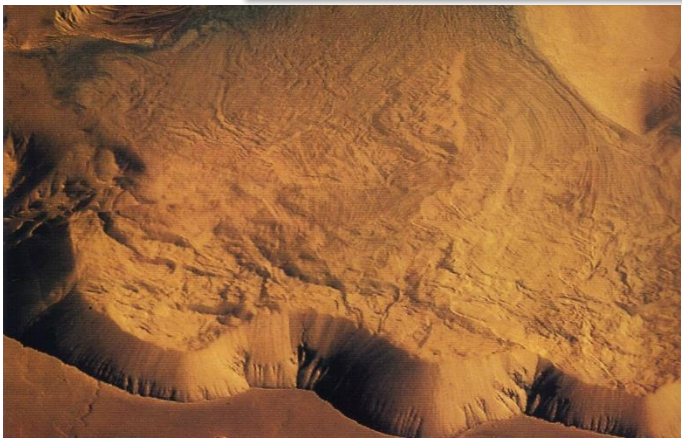
My next thought was: **It’s not about “Me” or “U”—it’s about “US!”**

I, then, saw the following images:



“Me” went “down” so that “We” could “come” UP!

The picture on the right is of the surface of MARS. The *bottom* picture is how scientists observed it. The *top* is how it would be seen “Upside Down.” Notice, also, that the top picture appears to be **“RISING (-down)”** [cf. Jer. 18:2/Mic. 7:8]—like bread dough being “proofed.” [see article, “PROOFING,” p.821]



Exploring the Solar System, p. 89

“We have had a child, Zod. A boy child...And he will be FREE to forge his own destiny!” —*Man of Steel*

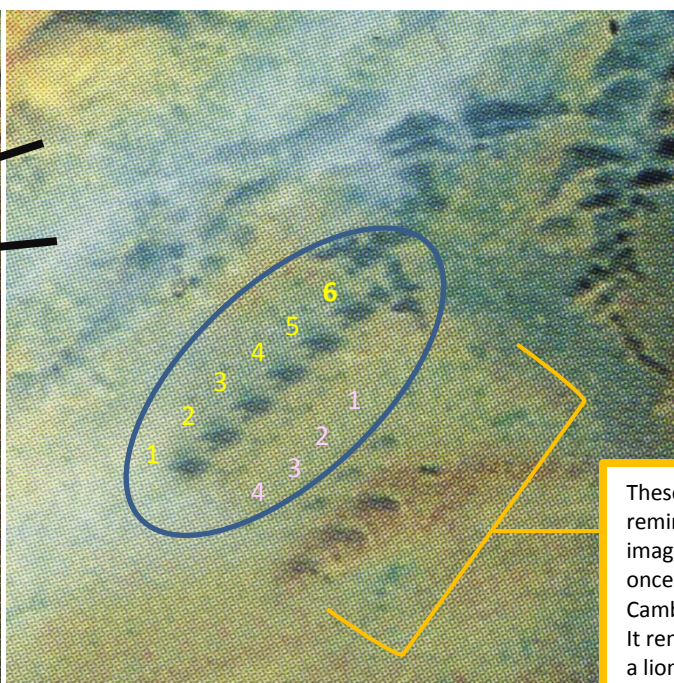
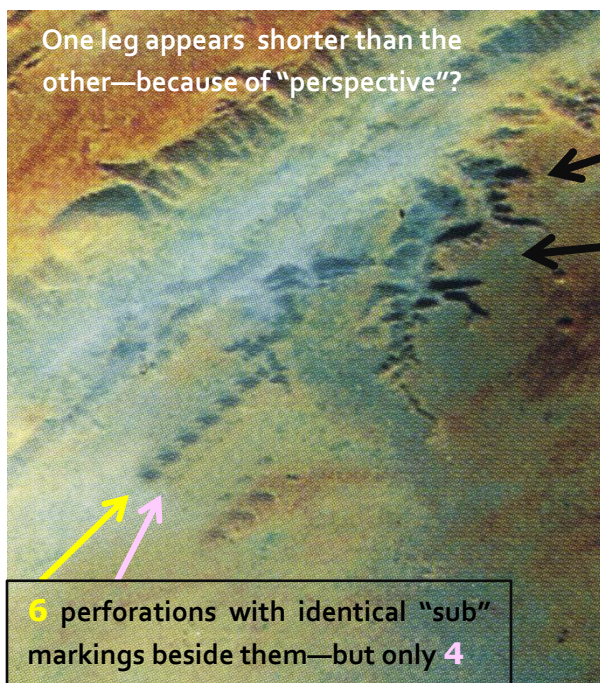
My following thought was:

- When you are all that “THERE” is, how do you create a “re-flex-ion” (reflection)?

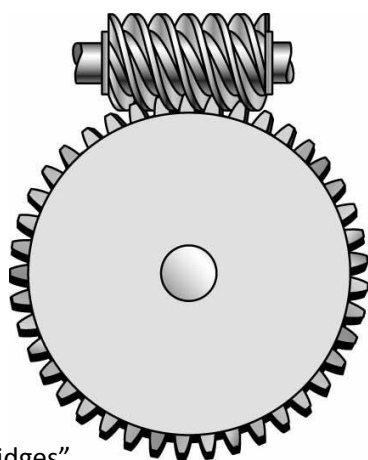
My last thought before my “final” thought was:

- Father’s “give”! And a “good” father wants “better” for his kids than the life that he himself has “lived.”

The following images should come before my “last” thought, but I place them last for the sake of preventing my “last” thought from being “lost” or “Pass-over”-ed. In the book by Nicholas Booth, *Exploring the Solar System* (p. 89), I saw the image of evenly-spaced “perforations” on the surface of Mars that reminded me of the gears of a CLOCK. A part of that image reminded me of a “Har-le-quin” dancing on stilts wearing a Native American headdress of “feathers” (compare “feathers” (marked by black arrows) to the “markings/notches” on a “sundial” and to “eyelashes”). That led me to imagery of Mardi Gras (carnival) and “masks.”

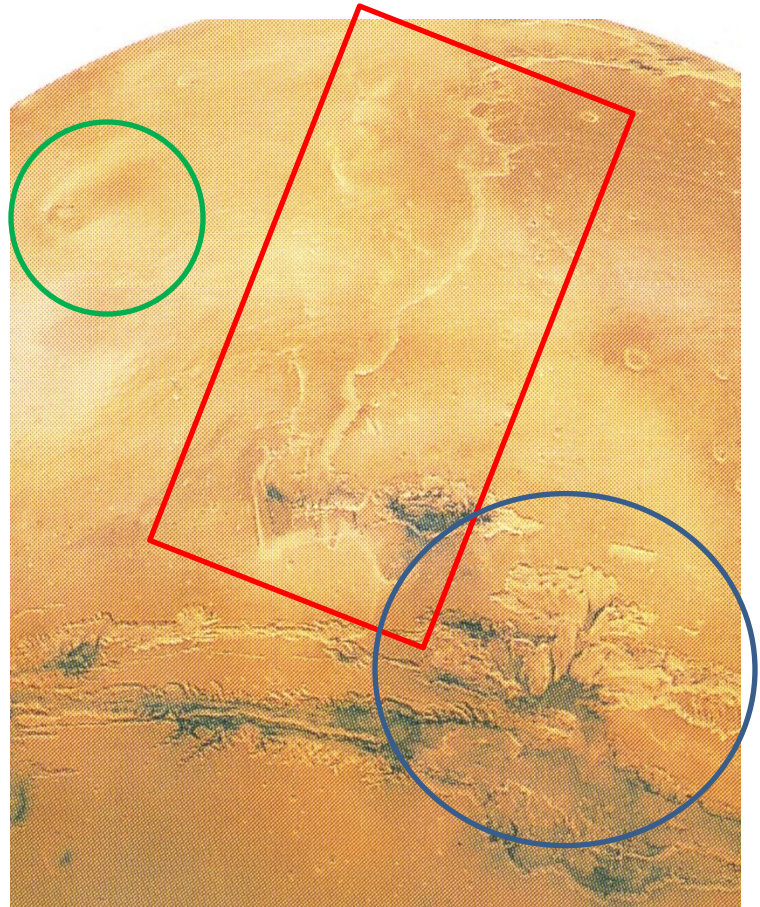
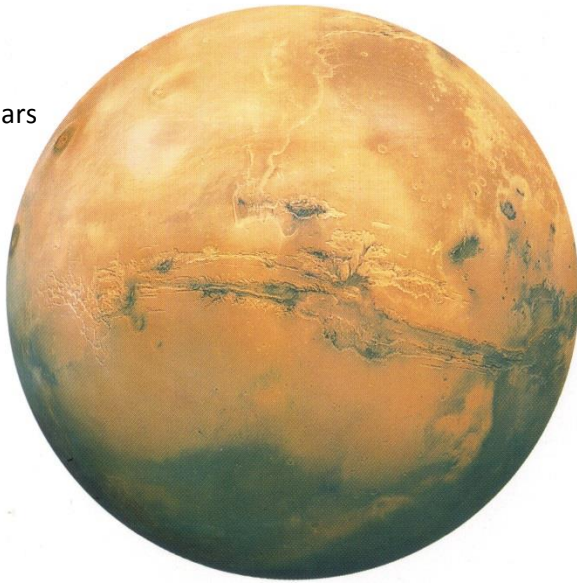


6 days + 1 (the seventh is “divided” into 4 “watches” [of the (k)night?])

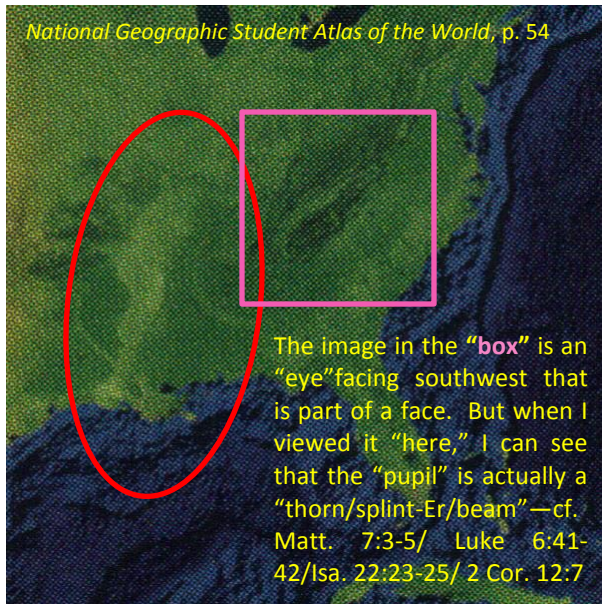


The following images are also pictures taken from *Exploring the Solar System* by Nicholas Booth, page 89. I want to point out a few things that I see.

Mars



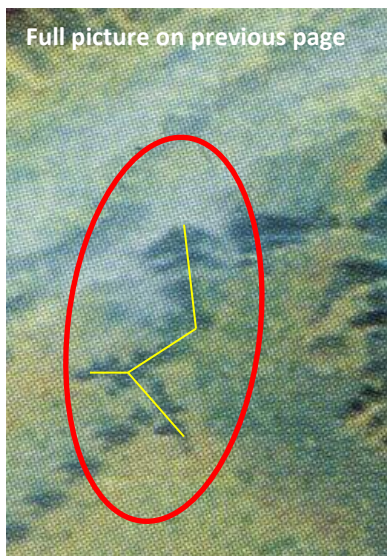
National Geographic Student Atlas of the World, p. 54



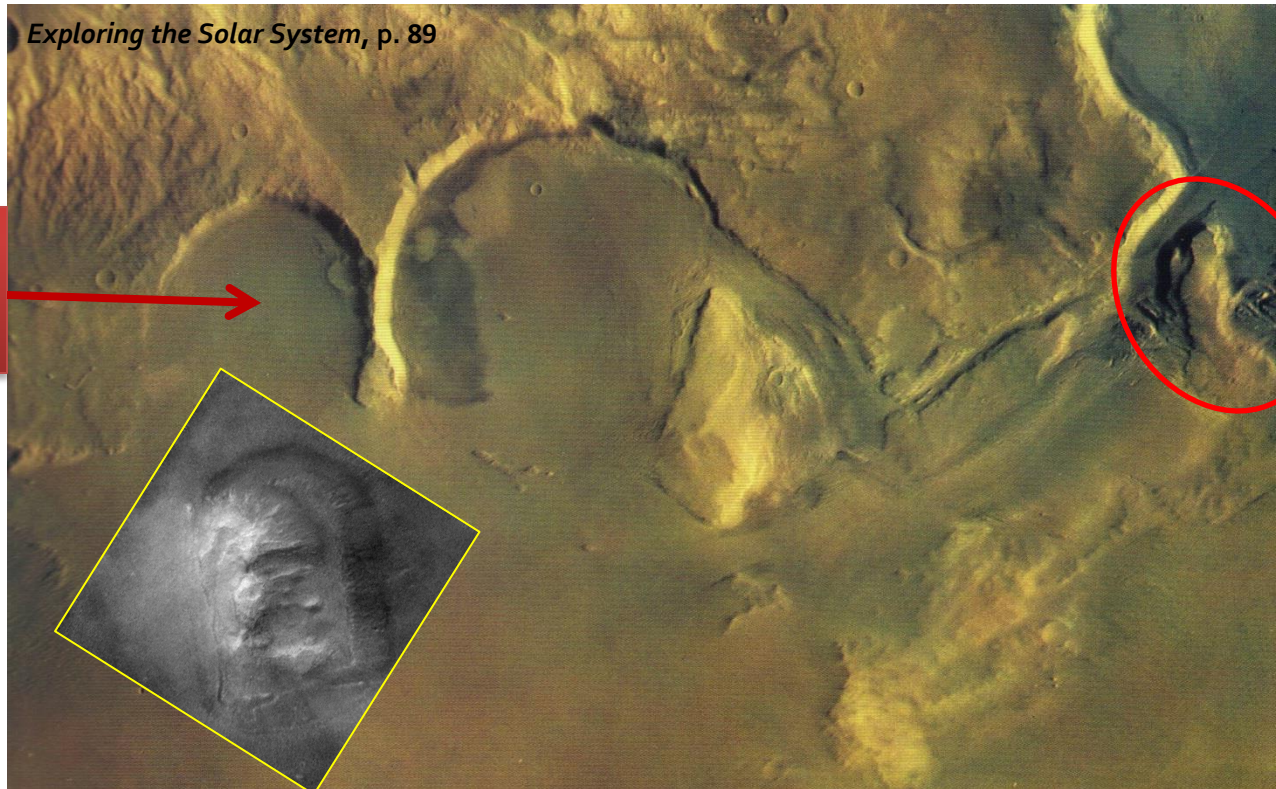
The image in the "box" is an "eye" facing southwest that is part of a face. But when I viewed it "here," I can see that the "pupil" is actually a "thorn/splint-Er/beam"—cf. Matt. 7:3-5/ Luke 6:41-42/Isa. 22:23-25/ 2 Cor. 12:7

In the pictures on this page, the *red* outlines the image of a leg "quarter" (to use the "poultry" term for "it"). Each are facing east (even when the "body" [lower left] is westward—two "right" legs?). In the picture above, I see much more "there" than first "catches" the eye. The "thigh" is the proud chest of a "stag/ram." Its "Pa" is resting on a burning candle. Upside-down, the horn of the ram appears to be the eyes and top of head of a "lamb." The *blue circle* is the image of "flowers" growing out of the dry earth. Compare the *green circled* image to the Hubble image. They are all trying to tell us "something"! Are we listening yet?

Full picture on previous page

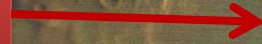


I could go on and on with the images that are “repetitive” throughout the imagery. I see them like pieces of a “puzzle.” I don’t have the knowledge to tell you what they all mean—I simply “see” them. There are even more on these pictures that I could point “out,” but I don’t have the time or the resources to do so. Therefore, I will only do a few more and leave it at that. I will merely “point” them out, not interpret their meaning.



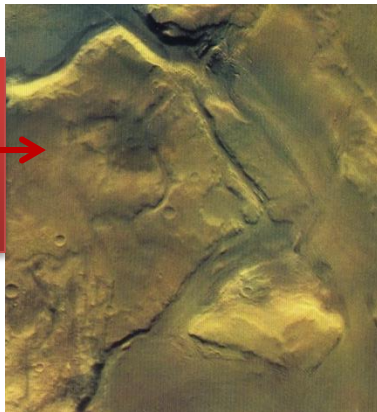
Exploring the Solar System, p. 89

Imagery of “hooks” and a “wishbone”



The red circled image looks like a mummy sitting, wearing a mortar’s cap with a “pony-tail” instead of a tassel dangling from the cap. Turn the picture 90 degrees so that the red circle is on top, and you will see the image of *Elsie the Cow* (top of image) with a “muzzle”—a “band” around the mouth [cf. Deut. 25:4/1 Cor. 9:9/1 Tim. 5:18].

Can you see the “small” eye within the “great” eye?



Yin Yang face—happy sad/good evil/great small/rich poor. The shape of the mouth tells a tale. The sad face has a “box” mouth, and the happy face a “wedged” mouth—LAW “smiled”/“Jesus wept.” Compare the “shape” of the jaw to the “arch” shapes on Mars.

Notice the chain of imagery that can be seen in these images to the right. There are sculptures of Medusa’s head being “held-up” in like fashion as Moses [sesoM → “se(e) som(e)”] held up the serpent in the wilderness (cf. Num. 21:5-9—But He “made them look” to live!).



Proofing (baking technique)

From Wikipedia, the free encyclopedia

"...But my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world....I am the bread of life: he that cometh to me shall never hunger; and he that believeth **on** me shall never thirst."

—John 6:32-33, 35



[Challah](#) proofing in loaf pans. Bread covered with [linen](#) proofing cloth in the background.

Proofing (also called **proving**), as the term is used by professional bakers, is the final [dough](#)-rise step before [baking](#), and refers to a specific rest period within the more generalized process known as [fermentation](#). Fermentation is a step in creating [yeast breads](#) and baked goods where the yeast is allowed to [leaven](#) the dough.

Fermentation rest periods are not often explicitly named, and normally appear in recipes as "Allow dough to rise."

Proofing, as used in some cookbooks intended for home use, may refer to testing the viability of yeast. Dry yeast is mixed with a small amount of warm water and sugar, and if the yeast is viable, a [layer of foam](#) is developed by the action of the yeast. Typically, using US

customary volume units, $\frac{1}{4}$ cup (≈ 59.1 mL) water at 105–115 °F (41–46 °C) and $\frac{1}{2}$ teaspoon (≈ 2.5 mL) of sugar are used,^[1] or expressed differently, a sugar weight of about 3.5% of the water's weight. While this sugar may be [sucrose](#) or table sugar, instead it may be [glucose](#) or [maltose](#),^[2] typically enzyme-derived from [starch](#).^[3]

Proofing yeast may refer to the process of first dissolving yeast in warm water.^[4] Some believe this is a needed hydration step when using [active dry yeast](#).^{[2][5][6]} Other bakers^[who?] put active dry yeast directly into the bread dough undissolved. To hydrate the yeast, the weight of water required may be calculated: yeast weight $\times 4 =$ water weight.^[6] In one variant of the [sponge](#) technique known as [poolish](#), *proofing the yeast* is the process step prior to feeding the yeast any carbohydrate.^[7]

Dough processes[[edit](#)]



[Croissants](#) proofing on plastic tray



Dough, resting and rising in bulk fermentation



40 minutes later

The process of making yeast-leavened bread involves a series of alternating work and rest periods. Work periods occur when the dough is manipulated by the baker. Some work periods are called *mixing, kneading, and folding, as well as division, shaping, and panning*. Work periods are typically followed by rest periods, these occur when dough is allowed to sit undisturbed. Particular rest periods include, but are not limited to, *autolyse, bulk fermentation* and *proofing*. *Proofing*, also sometimes called *final fermentation*, is the specific term for allowing dough to rise after it has been shaped and before it is baked.

Autolyse is either an essential or undesired dough process. It refers to a period of rest after the initial mixing of flour and water, a rest period that occurs sequentially before the addition of yeast and other ingredients.^{[8][9]} This rest period allows for better absorption of water and helps the gluten and starches to align. Breads made with autolysed dough are easier to shape and have more volume and improved structure.

Fermentation typically begins when viable yeast or a starter culture is added to flour and water. During *fermentation*, yeast converts glucose and other carbohydrates to carbon dioxide gas which makes the dough rise, and alcohol which gives the baked bread flavor.

Depending on a bread's recipe, different bread varieties will have different process requirements. These are generally classified as either straight or sponge dough processes. Some straight doughs will require only a single mixing period while others, particularly sponge doughs, will need multiple periods.^[10] Between rest stages of fermentation recipes will often instruct a cook to "punch down" or "deflate" the dough to expel gas from the carbon dioxide bubbles that have formed.

Overproofing occurs when a fermenting dough has rested too long. Its bubbles have grown so large that they have popped and tunneled, and dough baked at this point would result in a bread with poor structure. Length of rest periods, including proofing, can be determined by time at specific temperatures or by characteristics. Often the "poke method" is used to determine if a dough has risen long enough. If the dough, when poked, springs back immediately it is *underproofed* and needs more time.

Retarding may occur at any time during fermentation and is accomplished by placing the dough into a dough retarder, refrigerator, or other cold environment to slow the activity of the yeast. The retarding stage is often used in sourdough bread recipes to allow the bread to develop its characteristic flavor. A cold fermentation stage is sometimes used to develop flavor in other artisan breads, with a part of the dough ("pre-ferment") before the final mixing, with the entire dough during bulk fermentation, or in the final fermentation stages after shaping.

Proofing equipment^[edit]

To ensure consistent results, specialized tools are used to manipulate the speed and qualities of fermentation.

A **dough proofer** is a chamber used in baking that encourages fermentation of dough by yeast through warm temperatures and controlled humidity. The warm temperatures increase the activity of



A dough proofer

the yeast, resulting in increased carbon dioxide production and a higher, faster rise. Dough is typically allowed to rise in the proofer before baking.



A banneton basket viewed from below

A **dough retarder** is a [refrigerator](#) used to control the fermentation of yeast when proofing dough. Lowering the temperature of the dough produces a slower, longer rise with more varied fermentation products, resulting in more complex flavors. In sourdough bread-making, cold decreases the activity of wild yeast relative to the [Lactobacilli](#),^[11] which produce flavoring products such as [lactic acid](#) and [acetic acid](#). Dough that is retarded before baking results in a more sour loaf. To prevent the dough from drying, air flow in the dough retarder is kept to a minimum. Home bakers may use cloth to cover dough that is kept for a longer period in the refrigerator.

A **banneton** is a type of basket used to provide structure for the [sourdough](#) breads during proofing. Proofing baskets are distinct from [loaf pans](#) in that the bread is normally removed from these baskets before baking. Conventionally, these baskets are made out of [wicker](#), but many modern proofing baskets are made out of [silicone](#) or plastic. A banneton will often have a cloth liner to prevent dough from sticking to the sides of the basket, though some have no such

cloth. These baskets are used both to provide the loaf with shape and to wick moisture from the crust. Banneton baskets are also known as Brotform or proofing baskets. Alternatively, a **couche** (pronounced *koosh*) or proofing cloth can be used on which to proof dough, or it can be used to cover the dough. Couches are generally made of linen or other coarse material to which the dough will not stick and are left unwashed, so as to let yeast and flour collect in them, aiding the proofing process. A banneton is used for round loaves, called boules, and a couche is typically used for longer loaves, such as baguettes.

See also [\[edit\]](#)



[Food portal](#)

- [Lame \(kitchen tool\)](#)
- [Roller docker](#)

References [\[edit\]](#)

1. [Jump up](#) ^ Cunningham, Marion (1984). *The Fannie Farmer Baking Book*. New York: Knopf (Random House). ISBN 0-394-53332-1.
2. ^ [Jump up to:](#) ^a ^b *Baking handbook*. Washington 25, D.C.: Navy Department, Bureau of Supplies and Accounts. 1961. pp. 1–7. NAVSANDA publication 342. Retrieved 2012-02-22.
3. [Jump up](#) ^ Baltzer, Lynne E.; Gilmore, Shirley (2002). *Food preparation study course: quantity preparation and scientific principles*. Ames, Iowa: Iowa State Press. p. 80. ISBN 0-8138-2711-6.
4. [Jump up](#) ^ Barbara G. Salsbury (2006). *Preparedness principles: the complete personal preparedness resource guide*. Bountiful, Utah: Horizon Publishers. p. 70. ISBN 0-88290-806-5. "Proofing yeast involves letting the yeast sit in warm water for about five minutes before it is ready to mix with other ingredients."
5. [Jump up](#) ^ Peter Reinhart (2001). *The bread baker's apprentice: mastering the art of extraordinary bread*. Berkeley: Ten Speed Press. p. 61. ISBN 1-58008-268-8. "... active dry yeast is grown on larger grains of nutrient that have to be dissolved first in warm water (this is called proofing the yeast)."

6. ^ [Jump up to:](#) ^{a b} DiMuzio, Daniel T. (2010). *Bread baking: an artisan's perspective*. Hoboken, N.J.: John Wiley & Sons. p. 22. ISBN 0-470-13882-3. "Active dry yeast ... must be resuscitated in 4-5 times its own weight in warm (100-110°F) water, which is then subtracted from the quantity of total water in a bread formula. The time for blooming or proofing the yeast in warm water is around 10 minutes...."
7. [Jump up](#) ^ Joe Ortiz (1997). *The Village Baker: Classic Regional Breads from Europe and America*. Berkeley, Calif: Ten Speed Press. p. 86. ISBN 0-89815-916-4.
8. [Jump up](#) ^ Calvel, Raymond (2001). *The taste of bread*. Gaithersburg, Md: Aspen Publishers. p. 31. ISBN 0-8342-1646-9. Retrieved Jun 4, 2011.
9. [Jump up](#) ^ Gisslen, Wayne (2008). *Professional baking*. New York: John Wiley. ISBN 0-471-78349-8.
10. [Jump up](#) ^ "Bread Preparation Processes". Oregon State University. Archived from [the original](#) on 2011-06-06.

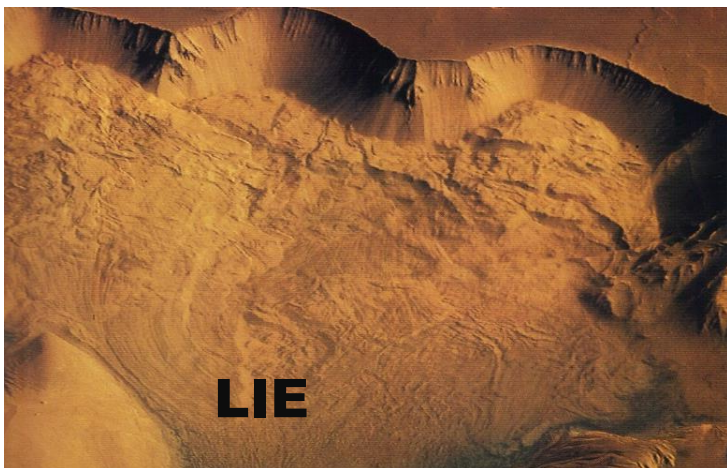
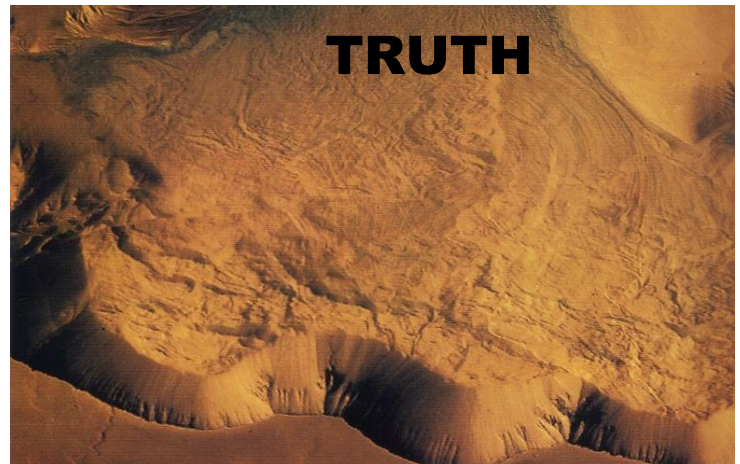
[Jump up](#) ^ Gänzle MG, Ehmann M, Hammes WP (July 1998). "Modeling of Growth of *Lactobacillus sanfranciscensis* and *Candida milleri* in Response to Process Parameters of Sourdough Fermentation". *Appl. Environ. Microbiol.* **64** (7): 2616–23. [PMC 106434](#). [PMID 9647838](#).

"God showed me that HOPE is like a rope that He lets down from heaven for us to hold on to. When we hold on to that HOPE it lifts us out of the natural and brings us into His supernatural."

—Marilyn Hickey

Imagery of:

- "UPRISING"
- "Rising"
- "Puffed up" (1 Cor. 5:2)
- "Above"
- "Spring (-up)"
- "MORE"
- etc.



Imagery of:

- "DOWNFALL/Fall (-ing)"
- "DOWNSITTING"
- "Depression"
- "Beneath/Below/'Lo'"
- "Sorrow/Sadness"
- "LESS"
- "woe"
- "cast down"
- etc.

"HOPE is supernatural, it offers strength to stand fast when all hell comes against us, and it assures you that God's promises are sure." —Marilyn Hickey

Two different "realities." And, yet, they are the "same"!

(It's all a "state-of-mind"! [Right-side-up or Upside-down])

[Speaking to himself] Outcast. Betrayer. Alien. I was in the place the eye does not see. I needed their help, and they needed mine. But to ever face them again, I was gonna have to take it to a whole new level. Sometimes your whole life boils down to one insane move.

[Speaking to his "ride"] There's something we gotta do. You're not gonna like it.

—Avatar

The "Place" of "Zero"

A Mountain. Majestic and wide. Immoveable. Yet, despite its snow-capped beauty and majesty, it is nothing more than a "place" holder. A "bare/bear 'e' Er" (barrier). A "hindrance" to communication and travel. The mighty "thing" that can be conquered by something as insignificant as a "single," "consistent" drop of water.

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

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



"THERE" IS A "PLACE"

- ²¹ And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:
²² And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:
²³ And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.
- Exodus 33

The "Place" Called "THERE"

As I pondered the thought of "zero," it occurred to me that I haven't finished addressing the issue of "there." When the phrase "THERE IS A PLACE" came to me, I went to BibleGateway.com to see how many times that "exact" wording is used in the Holy Bible King James Version. It is only used "once" (out of 145 uses of this "cluster" of words, I believe it was)—which makes it of great significance knowing "exactly" WHERE it is used—in Exodus 33:21. "Thirty-three" is the "age" of Jesus at the time of the crucifixion. WHY? "Twenty-one" is the "age" in which an American is "deemed" an "adult." WHY? And WHY in the book of Exodus [sudo Ex ("e" always "leads", but reverse it) → pseudo "Z"—see "GAMES" document for "germaneness"]?

These are just "thoughts"—but I "wonder."

When you look "into" a mirror, you don't just see your own reflection, but you "catch" a glimpse of the reflection of all that is "BE-hind" you. And if you are astute, you will see the beauty that you weren't aware of before because your mind was focused only on the "drab" of your circum-stances ["succumb (to) stances"]—the seeming emptiness that was around you.

This morning, April 15, 2014, I woke up and began writing as Father began dictating to me.
I place it all here without “change” [except for the Scripture reference & text boxes].

The “POWER” of “ZERO”

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

“If they cannot contain, then let them marry.” (ref?) [1 Cor. 7:9]

Containment. What if “0” represents the “wall” or “fence” or “box” surrounding ALL THAT “THERE” IS? It has no “true” limits other than itself. The container (of sorts) is merely the limitation of the “MIND” to refuse to “explore” that “there” can be “MORE” than its “per”-“cep”-“shun.” That “life” can “go” beyond the “hum-drum” of its “present” reality to em-“bark” upon (em-“brace”) something “new” that “it” has never “ex”-“plored” (pored, lord, plode, etc.) “BE”-“four”! A new REAL-A-LIT-“y”! “Something” that “feels” real—“IS-RAEL” (“is-rail”—i.e. a “way” OUT)!

The imagery of “Zero” can be seen in the “races.” As I discussed in the “GAMES” document, the poverty of the BLACK “race” is imagery of a “full” set appearing empty—i.e. the black race is the most talented of all the races as a whole, yet the most impoverished. The YELLOW “race,” by features, “appears” the same as that of the least intelligent [“Down” Syndrome] but are viewed as the most intelligent race as a **whole**. The brown race is the representative of “decay” and “death,” but are the “liveliest,” most vibrant “culture” as a whole. All are “prolific” (pro-life-I-see/sea/sí).

“Slavery” is forced “containment.” Just as “black” represents the darkness of space, it is the “out”-law—it was never meant to be contained. That is why it is not “found” **in** the prism. It is “outside.” The Paradox is:
Black is **FREE!**

An “empty set” is “anything” but “empty.” An “Empty set” is actually a “full” set (potential) that hasn’t been “tapped” yet—i.e. the “fallow ground” (imagery of “compression”) that needs to be “broken-UP”!

Father (GOOD) is represented by “Zero,” that “empty set” so full of “pot-ten-(it)-all” (potential). He became “death” so that He could “live.” He became the “fool” to “gain” the knowledge of “all.” He became the “m”-poverished to gain the “greatest” of riches—i.e. a “FAMILY”!

So the next time you look at something and see only “Nothing,” just know this: Inside of that “nothing” you scoff at, lies the greatest treasure you’ll ever find—The Diamond in the ROUGH! A GEM (“game”)! The PEARL (“p” real) of great “price”!

**In case I have failed to make this clear before, let me clarify it now:
The “GOSPEL” is not a “book”—it is “people”—the “members” of
THE “Family”—there’s only ONE—FATHER’S family!**

“I know nothing...NOTHING!” —Sgt. Schultz (HOGAN’S HEROES)

1 Corinthians 2:1-10 (KJV)

¹ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ² **For I determined not to know any thing** among you¹, **save Jesus Christ**² [Father in the box = JC, out of the box = salvation], and him crucified³. ³ And I was with you in weakness, and in fear, and in much trembling. ⁴ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵ That your faith should not stand in the wisdom of men [He became “the fool”], but in the power of God. ⁶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸ Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. ⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

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

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

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

—Avatar

“Word” imagery: Zero → “eros” → “(h)eros” → “He rose”

ANG(L)ER (LOVE)

Has "never enough"

HAPPY

(LIFE)

Has "more than enough"

2 Pairs (of eyes)
that are 3 (faces)

[Imagery of the
DNA strand]



whataboutharlequins.com

SAD

(DEATH)

Has "nothing"

Without the aid
of his "friends,"

ANGER is
"blind."

[He looks **"BACK"**!]

"The fear of the wicked, **it**
shall come upon him: but
the desire of the righteous
shall be granted."

—Proverbs 10:24

Like the three "**crosses**" on the hill of Calvary,
the one in the "center" is the only one that "**counts**"!

(cf. Matt. 10:30, 18:12/Luke 12:7, 15:4-7)

"The blessing of the
Lord, **it** maketh rich,
and **he** addeth no
sorrow with it."

—Proverbs 10:22

EYE/EYES of the Lord [I searched for the **EXACT phrase**]
—total of 23 results (1 + 22)—equals 23 minutes
in Hell? [Psalm 16:10, "For thou wilt not leave my soul in hell;
neither wilt thou suffer thine Holy One to see corruption."
There was a way "in" and a way "out"!!!!!!!]

Only 1 result for "eye" of the Lord—"CYCLOPS"

1. Psalm 33:18

Behold, the **eye of the Lord** is **upon** them that fear him, **upon** them that **hope** in his mercy;
[verse 19, "To deliver their soul from death, and to keep them alive in famine."]

22 results for "eyes" of the Lord—"paired" vision

1. Genesis 6:8

But Noah found grace in the **eyes of the Lord**.

2. Deuteronomy 11:12

A land which the Lord thy God careth for: the **eyes of the Lord** thy God are always upon it, from the beginning of the year even unto the end of the year.

3. Deuteronomy 13:18

When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the **eyes of the Lord** thy God.

4. 1 Samuel 26:24

And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the **eyes of the Lord**, and let him deliver me out of all tribulation.

5. 2 Samuel 15:25

And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the **eyes of the Lord**, he will bring me again, and shew me both it, and his habitation:

According to Marilyn Hickey, "HOPE" is:

Healing—physical & emotional

Oppportunity—new, miraculous open doors

Provision—abundant supply...**more than enough**

Enabling (through the Holy Spirit)—supernatural power to "do" & "be"

6. [1 Kings 15:5](#)
Because David did that which was right in the **eyes of the Lord**, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.
7. [1 Kings 15:11](#)
And Asa did that which was right in the **eyes of the Lord**, as did David his father.
8. [1 Kings 16:25](#)
But Omri wrought evil in the **eyes of the Lord**, and did worse than all that were before him.
9. [1 Kings 22:43](#)
And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the **eyes of the Lord**: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.
10. [2 Chronicles 14:2](#)
And Asa did that which was good and right in the **eyes of the Lord** his God:
11. [2 Chronicles 16:9](#)
For the **eyes of the Lord** run to and fro [the “wedged” opening prevented him from going “round”] throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.
12. [2 Chronicles 21:6](#)
And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the **eyes of the Lord**.
13. [2 Chronicles 29:6](#)
For our fathers have trespassed, and done that which was evil in the **eyes of the Lord** our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs.
14. [Psalm 34:15](#)
The **eyes of the Lord** are upon the righteous, and his ears are open unto their cry.
15. [Proverbs 5:21](#)
For the ways of man are before the **eyes of the Lord**, and he pondereth all his goings.
16. [Proverbs 15:3](#)
The **eyes of the Lord** are in every place, beholding the evil and the good.
17. [Proverbs 22:12](#)
The **eyes of the Lord** preserve knowledge, and he overthroweth the words of the transgressor.
18. [Isaiah 49:5](#)
And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the **eyes of the Lord**, and my God shall be my strength.
19. [Jeremiah 52:2](#)
And he did that which was evil in the **eyes of the Lord**, according to all that Jehoiakim had done.
20. [Amos 9:8](#)
Behold, the **eyes of the Lord** God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.
21. [Zechariah 4:10](#)
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.
22. [1 Peter 3:12](#)
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.

“Zero” is equivalent to a “TOTAL” **Strang-Er**—i.e. the “combination” (or “sum total”) of ALL “Things” —whether considered “living” or “dead.”

“Patience is the stepping stone to wisdom.”

—Merlin (BBC series)

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).

When **I listen** to music, **I see** imagery. When **I see** pictures, **I should “hear”** what it is “saying” to me.

DREAM 4-17-2014 [I don’t know the relevance of putting this here, but I felt “led” to do so.]

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 50+ 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. 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?”]

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 this 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 [“junk”—definitions]. 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). 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 have “created” my own “personal” HELL!]

When I got up after having this dream, I went to my Webster’s dictionary to look-up the meaning of the word “lea.” I knew that the clue to understanding the dream was tied to the meaning of the “words.” After reading the meaning of “lea,” I took a look at the meaning of “lee.” As I was looking at that meaning, my eyes were drawn towards the opposite page. I saw “3000 to 6000” under the meaning for “legion” and remembered the verse in Judges about “3000 on the roof.” I am telling you all of this because there is something vitally significant in the imagery Father is trying to get us to understand. Perhaps, something about “ourselves” that will significantly transform the way we “see” ourselves. Or, perhaps, it was just for me—so that I would transform the way “I” see myself. Either way, you have been with me on “my” journey—so let’s see where it gets “me.”

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* ,är\ *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>

1lee \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

2lee—*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

1legion \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 **2** : a large military force; *esp* : ARMY 1a **3** : a very large number : MULTITUDE **4** : a national association of ex-servicemen

2legion—*adj* (1678) : MANY, NUMEROUS <the problems are ~>

“The first thing we can’t do is talk about something without a **FULL** revelation.”

—Gary Oliver (2014 Easter Sunday Message)

[Most of us “know enough to be dangerous,” but not **whole world** effective!]

¹⁸ Hear, ye deaf; and look, ye blind, that ye may see. ¹⁹ Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? ²⁰ Seeing many things, but thou observest not; opening the ears, but he heareth not. ²¹ The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. —Isaiah 42

My best friend, Debbie, is totally blind. She has difficulty telling when it is night or day if she loses track of the time. I was flipping through Webster's and saw the word, "blindworm" ["slowworm"], and it reminded me of the imagery of the "turtle" or a "slug." Its definition is followed by the word, "blink." However, the word that precedes it is what "captured" my attention [I found it interesting the number of "animal" names that followed the word "blind"—i.e. blindfish, blind pig, blind tiger [the last two are one and the same and has nothing to do with "animals"—IT is a "place": "a place that sells intoxicants illegally"]]:

blind trust—*n* (1970) : an arrangement by which a person in a sensitive position protects himself from possible conflict of interest charges by placing his financial affairs in the hands of a fiduciary and giving up all right to know about or intervene in their handling

“Attitude determines approach. Approach determines success or failure.”

—Dale Bronner

April 24, 2014—There is a lot of imagery running through my mind right now. I know better than to try and put it on paper (or even this "virtual" paper) right now. Doing so causes me to "lose" most of what I am "seeing"—so I'll wait to see how they all "Pan"-out before I began to try "conveying" them to "you." I can see a link between the story told in the imagery of cellular replication and the story told in the facial features of "humans"—and the "meaning" of the "Trifaccia" (the three faces of HAPPY, ANGER, and SAD [imagery of "trifecta" [or "quiniela," or "perfecta"?]]).



ANGER represents the "zero."

Zero is a "blind"/"partial-senses" FACE.

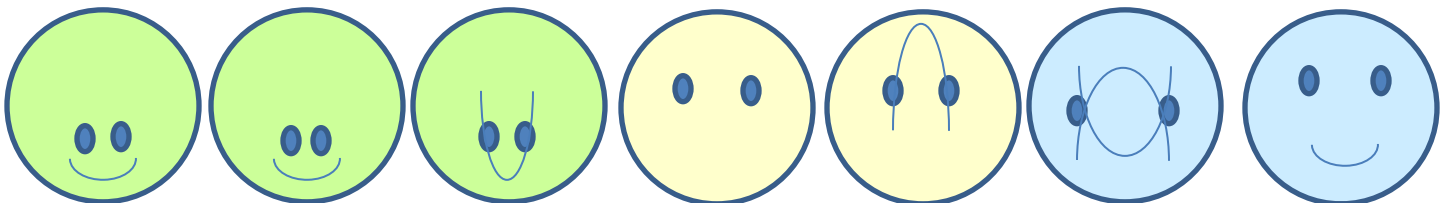
ANGER always looks BACK.

Without the aid of his "friends," ANGER is "blind." Can any "hear"?

[ANGER can see "cause" he "borrow not a few" (2 Kings 4:3)
—refer to imagery at bottom of p. 729→ LAW'S seed]

ONE "hole" has now become TWO "wholes"—and a "frown" is simply an upside-down smile!

Below is the imagery of the FACE. I don't fully understand this, but a scientist can correct the errors! It's not as **trivial** as it looks. **NOTE:** In the imagery, the nostrils of one image is often the eyes of another.



ANGER has only a mouth and nose of its own:

Nose = 2 "joined" fixed points

ZERO is a "smiley" face that **"looks low"**—a "living," "breathing," "speaking," "blind" FACE that is **2 nostrils and a mouth**

Curved line passing through 2 "joined" fixed points

EYES (a high-look) = 2 separate fixed points

ANGER is a FROWN—Curved line passing through 2 fixed points

The "division" of a "single"-heir-it-"y" (singularity)
A chick with its mouth wide—open/
"fish-eyes"

I arrived at those thoughts by thinking about the circumstances of someone I love and care about who was made a “ward” of the Texas Probate Court System after a stroke that left him partially “blind” but **NOT** physically incapacitated. I feel that now is the time and place for the imagery it conveys. **What does one do when one is “forced” to pay his enemies to fight against him?** That may sound ridiculous to many, but in Texas, there are many in the Probate Court system who are “forced” to do just that—and many are retired military veterans—until they regain the “right” to have “life, liberty, and the pursuit of happiness.” [My loved one had **two** independent psychiatrists and his own “personal” physician sign-off on his ability to care for his own finances, but the “eye” doctor that declared him not to “be” (after a simple eye exam), is a close friend of the “judge” of the Probate court—the judge stated that he would “trust” his “friend’s” opinion over the “others’.” He, later, wrote an order to reinstate my loved one’s “rights” but **refused** to sign it. The order has no value without the signature!] As they fight for their “freedom” from this form of “tyranny”—and I don’t use that word “lightly”—they are forced to pay fees to those who are fighting to keep them “bound” [cf. Micah 7:3, “That they may do evil with both hands earnestly, **the prince asketh, and the judge asketh for a reward;** and the great man, he uttereth his mischievous desire: so they wrap it up.”]. And the “cost” is a “pretty penny.” The ONE that I am close to has had the “state” deplete his resources by more than \$30,000 in less than four years’ time—none of that going to his care! But they claim that all of that is necessary to prevent those “close” to him from “taking” his money [and in many cases, “**suspicion**” against those “close” or against the “ward” [accused of being “in”-capable” of handling their own finances “well”; and/or those “close” as “unqualified”] is all it “takes” for the “take-over”—**not “proof”**]. So “they” **took** it instead. And the cost is continuing to rise. But he is one of the “lucky” ones in the system. Many find themselves living in a “facility” and their “property” sold—their beloved pets “euthanized” [variant of “euthenics”]. Many are separated from their loved-ones who are treated as criminals if they dare to try and be a part of their lives and keep a check on whether they are being “well” treated by the state or not. It is a **form of Nazism** that is “accepted” by the “LAW” in the state of “TAXES.” A form of Nazism that is “blind” to all “differences” except the only one that seems to matter these days—“wealth”! The “poor” are spared (“pass-over”ed) from this ill-treatment [like the “enslaved” children of Israel in the land of “Go-schin” were spared from the ten plagues of Egypt]. So what does this variation of the imagery truly “mean”? Why Nazism? Why “Texas”? And why are so many “remaining” blind to this fact even after “hearing”—such as America did during the “beginning” of the war with Hitler?

See p.835
Micah 7
(complete
text)

QUESTION: How does one successfully “fight” a “well-accepted” **legality** that “bene-fits” those with the “power” and the **authority** to change it? [**“copyright”-Er**]

Understand
Texas Law in
regards to \$
and you’ll
understand
a “**Lot**”!

I found this interesting and maybe it may help to explain something about the dream I had the other day—why the crowd was “facing” one way, but “listening” another. I was standing in the hallway when I heard a noise. I thought that it was the sound that air makes when “in” the water pipes. I stood “silent” for a moment to “listen.” That’s when I realized that the sound wasn’t coming from within the bathroom whose door was opened “behind” me. No, it was coming from behind the closed door of the room “beside” me. And the “sound” wasn’t “air” at all. It was the “rust”-ling of “paper” and “plastic.”

The Anatomy of ANGER

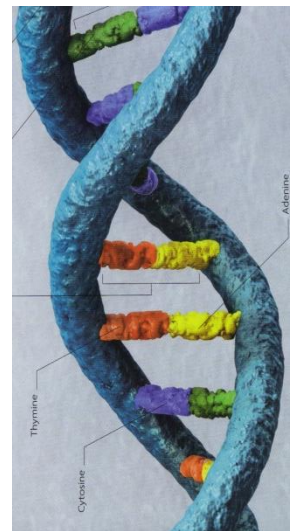
The Anatomy of "THE RISE (DOWN)"

"This" is
imagery of
"THAT" →



(-1(0!)+1)

Things aren't
always what
they "seam"!



The Human Body Book



—imagery of an
"OPEN"-BOOK and
the "sound" of the
"content"(-ed)
inside (the "sigh lent"
scream of "frustration")!
[cf. Eze. 22:30]

EYES are two "separate" that are "SAME"
but "different"

(He "borrowed" from his "OLD" friends)
[imagery of "sold(i)ering"—
the middle is "something NEW"]

NOSTRILS are two
"joined" that are
now ONE

MOUTH is ONE
"whole" that is now
MANY parts

**...is the
anatomy
of...**

...the

FAMILY!

"a mill/meal"

[Am I EL?]

When it **ex-"hails"**,
It speaks "**boast**"-"full" things!

[cf. Daniel 7:8]

“People can be fun-fabulous; and people can be the pits.”

—Sarah Bowling

Micah 7 (KJV)

¹ Woe is me! for I am as when they have gathered the summer fruits, as the **grape gleanings** of the vintage [**“vent age”**]: there is no cluster to eat: my soul desired the **firstripe** fruit. [**“conjoined twins”**]

² The good man is perished out of the **earth** [**earth**→ (put first **as** last) the “ar”/ (put first **with** last) the ear→ **“EL ear”**]: and there is none upright among men [**all are “bowed” in “favor” —i.e. all are GRACE**]: they all lie in wait for blood [**the “oo” is where the mirror “meets” its reflection → “do OLD”**]; they **hunt** [**“hewn CROSS” [I could do this with “every” word and it would yield another meaning than what is being said on “this” one level (or, “angle”)→ The deeper you dig, the more you’ll “see”!]**] every man his brother with a net .

³ That they may do evil with both hands earnestly, **the prince asketh, and the judge asketh for a reward**; and the great man, he uttereth his mischievous desire: so they wrap it up [**with a “bow”?**].

⁴ The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

⁵ Trust ye not in a friend [**“that sticketh closer than a brother”**], put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

⁶ For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; **a man's enemies are the men of his own house**.

⁷ Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

⁸ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

⁹ I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

¹⁰ Then **she that is mine enemy** shall see it, and **shame shall cover her** which said unto me, Where is the Lord thy God? mine eyes shall behold **her**: now shall **she be trodden down as the mire** of the streets [**she that is trodden down is the mire of the streets**].

¹¹ In the day that thy walls are to be built, in that day shall the decree [**erced**→ **ear seed**] be far removed.

¹² In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

¹³ Notwithstanding the land shall be **desolate** because of them that **dwell** therein, **for the fruit** of their doings.

¹⁴ Feed thy people with thy rod, the flock of thine heritage, which dwell **solitarily** in the wood [**cf. Judges 18:27-31**], in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

¹⁵ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

¹⁶ The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth

[**“they” have ONE “hand” and ONE “mouth”**], their ears shall be deaf [**MANY “ears” that hear NOTHING!**].

¹⁷ They shall lick the dust like a serpent, **they shall move out of their holes like worms** of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

¹⁸ Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he **retaineth not his anger** for ever, because he delighteth in mercy.

¹⁹ He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

²⁰ Thou wilt perform **the truth** to Jacob, and **the mercy** to Abraham, which thou hast sworn unto our fathers from the days of old.

Cf. Rom.
15:5-6/
Rev. 19:1

Merlin (season 5, episode 11)

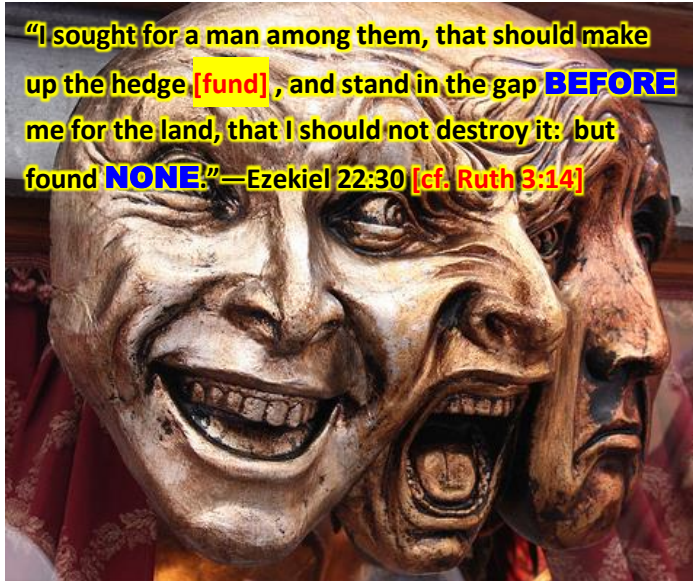
Arthur: Every person present know the crimes for which you are guilty. But I’m willing to offer you a chance. I know that the Druids are a peaceful people. You are young and impressionable. An easy target for the likes of Morgana [**“Morgue Anah”**]. If you repent your crimes, I will spare your life.

Kara: I cannot repent a crime I have not committed.

Arthur: Kara.

Kara: It is not a crime to fight for your freedom. It is not a crime to fight for the right to be who you are. You deserve everything that’s coming to you, Arthur Pendragon.

What is wrong with this picture?



"I sought for a man among them, that should make up the hedge [fund], and stand in the gap BEFORE me for the land, that I should not destroy it: but found NONE."—Ezekiel 22:30 [cf. Ruth 3:14]

If the faces are equivalent to Michael, Gabriel (Israel), Lucifer and Jesus, then which is "which" considering Jesus "turned" to Peter and said, "Get behind me, Satan! You are a stumbling block to me" (Matt. 16:23). Is it truly a matter of WHO, or a matter of WHEN? Which is the "accused" and which is the "accuse-er"? Could they both be "ONE" and the "SAME"—i.e. Jesus said, "Do not think that I will accuse you to the Father [Jesus accused them to their "f-a-c-e" (cf. Matt. 21:33)]: there is one that accuseth you, even Moses, in whom ye trust" (John 5:45)? What of Colossians 1—esp. 18-19 "...that in ALL things he might have the preeminence. For it pleased the Father that in him should ALL fulness dwell [the good, bad, righteous, evil, etc.]"? CROSS-REFERENCE the following verses: Philp. 1:12-30/ Ezek. 1:18, 10:12, 12:12/Dan. 7:8, 20—refer to ALL references for "creature(s)" especially in Ezekiel 1 & 10 & 2 Cor. 5:17, "...a NEW creature"/Ex. 33:20-23/Gen. 42:14-38, 43:1-15/Hab. 1:13

If:

- SAD = DEATH [LAW],
- ANGER = LOVE
- HAPPY = LIFE

DEATH is confused because he doesn't know "what" he "is"? ["Manna" → "whatness?"]

then,

- the "back" = the face of LAW [DEATH] [cf. Gen. 19:26 with all references to "face," esp. Gen. 33:10/Ex. 33:11, 16, 20, 23/Ezek. 1 & 10/2 Cor. 5:17] [Ps. 34:2—"He" said, "My soul shall make HER boast in the Lord."]

But what is LAW/DEATH's "(BE-)"attitude "after" having been "re-vial-ed" by his brothers [cf. Matt. 5:11-12]? His attitude is "gay"! He's "happy" just to BE "THERE"! [cf. Colossians 1:12-29]

1gay—adj [ME, fr. MF *gai*] (14c) **1 a**: happily excited : MERRY ("marry") **b**: keenly alive and exuberant : having or inducing high spirits <he turned from a sober traditional style to one more timely and ~> **2 a**: BRIGHT, LIVELY <~ sunny meadows> **b**: brilliant in color [like Joseph's coat of many colors] **3**: given to social pleasures; also : LICENTIOUS **4 a**: HOMOSEXUAL ("homo" = "same" → "we were all female" = "gender neutral") **b**: of, relating to, or used by homosexuals <~ liberation> <a ~ bar> **syn** see LIVELY [1 Pet. 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to off up spiritual sacrifices, acceptable to God by Jesus Christ."] — **gay** adv — **gay-ness** n

2gay—n (1953): HOMOSEXUAL



Imagery of an **OPEN BOOK** (but things aren't always what they "SEAM"—the "mode" of Israel's enslavement changed to "LAW") [cf. Eph. 4:8]

"Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua...and be strong, all ye people of the land, saith the Lord, **and work:** for I am with you, saith the Lord of hosts:"

The image of the faces can be viewed on different levels.

On the first level, ANGER could represent the "opening" of the waters. That is what I first believed it to be. But then, I thought of SAD. SAD represents "no sound." No sound could equal "zero" which would also represent the opening that has "no water" in it (when viewed at "face" value—but since the human body is mostly water, that assumption is erroneous). So why is SAD at the "end"? I remember my dream in which the cheering crowd in the bleachers were looking East, but facing South (like HAPPY). What does it mean? Was there an exchange? Was there "conflict"? Was there an accusation (cf. Luke 15:28-32)? Who accused? Who should have?

SAD also represents the "woe MAN"—LAW. The woman represents "zero" when you consider the imagery seen in societal treatment of the "fee male." Consider this imagery as it relates to all cultures and all "periods" of time. Why is LAW's mouth "shut" (Isa. 53:7/John 8:10-11/Hab. 1:13)?

On another level, the image of the three faces is akin to the molecule, H₂O—but opposite (i.e. O₂H). That is to say: HAPPY & SAD represent Father (GOOD—i.e. "O") "after" and "before" the "new thing" arrived that changed His existence (ANGER = "h" = "breath").

And what of the BACK "view"? WHO's got their "back"?

When I went to BibleGateway.com, this verse was the “Verse of the Day”:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and **became obedient** unto death [DEATH], even **the** death of **the** cross [ssorc → “SOURCE” → “so you’re Sea”].
[Philippians 2:5-8 KJV](#)

“BECAME”—that word packs a lot of imagery. It is the past tense of “become”:

become—*vb* **-came; -come; -coming** [ME *becomen* to come to, become, fr. OE *becuman*, fr. *be-* + *cuman* to come] *vi* (bef. 12c) **1 a** : to come into existence **b** : to come to be <~ sick> **2** : to undergo change or development ~ *vt* : to suit or be suitable to <her clothes ~ her [Death Becomes Her]> — **become of** : to happen to

becoming—*adj* (15c) : SUITABLE, FITTING; *esp* : attractively suitable—**be-com-ing-ly** *adv*

QUESTION: What had He “been” **BEFORE** “becoming” obedient? Could He have been “The Revolutionary”? Or, “A Rebel Without A Cause”—the (“small cell”) free radical” wandering “aimlessly”?

“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 [Yin “joining” with Yang].” (Isaiah 43:19)

I asked this **QUESTION** before:

What had Father been “doing” that is now OLD?

ANSWER: NOTHING! NADA! ZIP! Father existed **WITHOUT** “productivity.” He had “no” place to “go” and “nothing” to do [the “religious” ideal of “HEAVEN”—and “He” thought of it as HELL!].

Father merely [mirrorly] existed as the Only ONE [“only” is a variant of “lonely”/“loonly”—“lone/loan lee”]. Until, He divided Himself. And, I am convinced that we aren’t “truly” **HERE**. That we exist “here” as only a shadow of our true selves—“consciousness,” if you will. We never truly “left” where we are, only “moved” our consciousness to “dwell” in these “bodies.” And our “leaving” here isn’t really a matter of “leaving,” but in truth, it’s a matter of “mirror-lee” “waking-**UP**”!

“All changes, even the most longed for, have their melancholy; for what we leave behind us is a part of ourselves; we must die to one life before we can enter another [the “ENTER-course”—the “entry” Ex-Am].”

—Anatole France

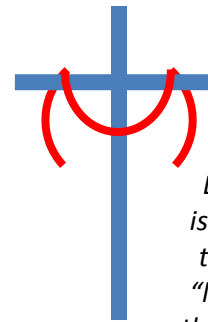
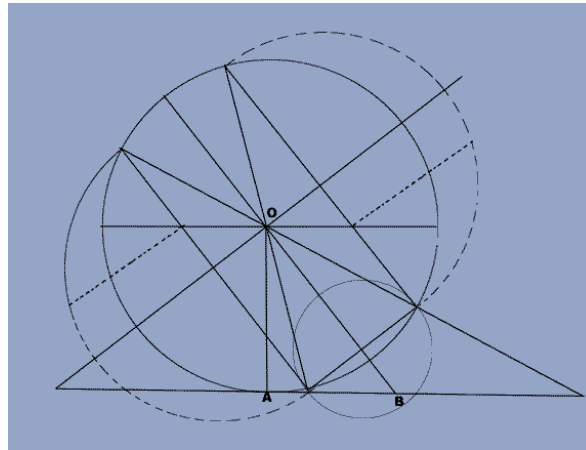
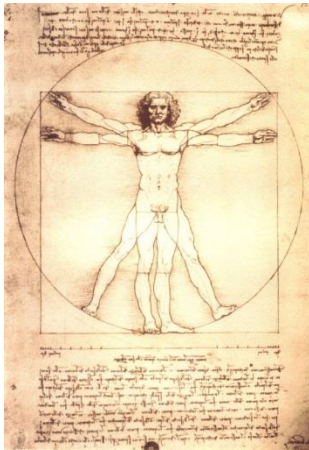
But Father decided to “dye,” not in “death” but rather in “birth/berth.”

Lazarus’ Resurrection Reveals the New Birth & the Rapture—Charles Capps

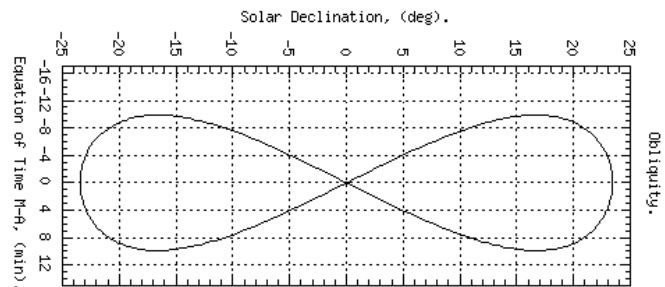
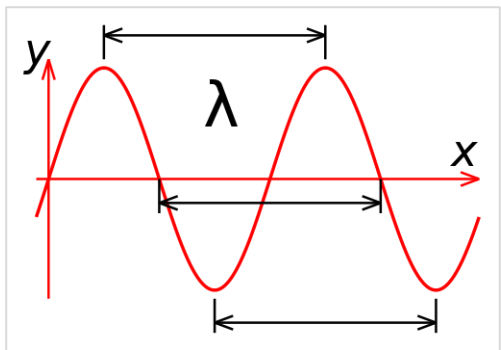
There is much that is “flowing” through my mind—questions (...and answers). They are too abundant to place on paper right now. I have to allow them time to “settle” before I can even begin to start to write them down. Otherwise, they would seem like chaos to anyone trying to decipher the “thoughts” that I would be trying to convey. So for now, I allow them to “simmer” in my mind until they take on a “form” that is comprehensible. I know that somewhere among them is “the” question that is “begging” to be “asked.” Right now, it just feels like an “impression” on my heart. But, soon enough, it will **become** much more.

I’ve decided to try and present those thoughts now—in visual form, anyway. They are not completely “clear” to me, but some I am forgetting what they “looked” like—therefore, before they are “lost” to me, I will try to help you see what I see. There is a “chain” that links as ONE the imagery from the previous pages with this page and those that follow. As before, you may have to imagine what “lies” between them as they “form” the “CYCLE” of LIFE:

Imagery of “cart-wheels”

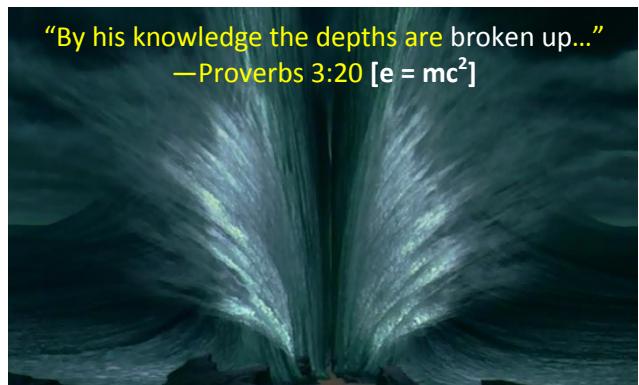


Draped cross is imagery of the serpent “lifted”-up in the wilderness by Moses.



CLOSED—ENDS “JOINED” TOGETHER
 [The (re-)CYCLE of LIFE—“every joint supplieth”—
 i.e. **great** ↔ **small** (cf. Ephesians 4)]

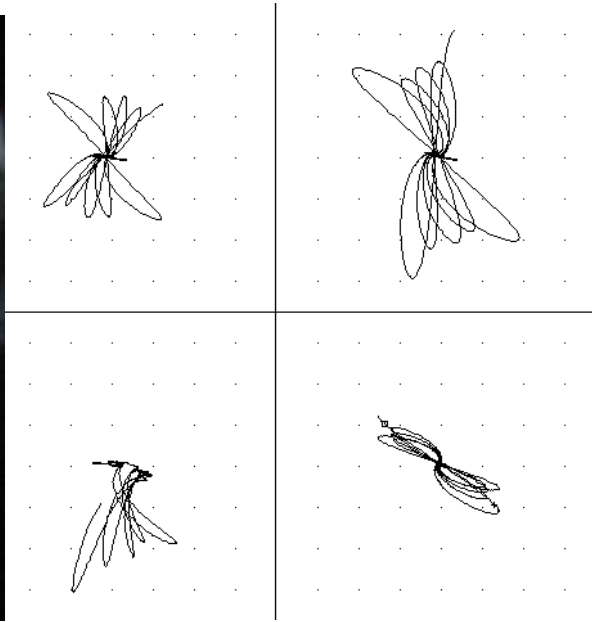
The wavelength is imagery of a “free radical” (who desires to “do” its “own thing”) being “tethered”—it can only “stray” so far. East and West is the “same” imagery of the “x” axis and the “8” analemma—only perspective determines “which” is West and which is East [it is **CLOSED**—“knit together” (Col. 2)]. But the “y” axis is **OPEN**ed, like the “parting” of the waters—there is a “definite” North and “definite” South.



OPEN—ENDS “PARTED”

“By his knowledge the depths are broken up...”
 —Proverbs 3:20 [$e = mc^2$]

The wavelength corresponds to these images of "FREQUENCY" [ONE "string" looped MANY times and CLOSED (?)]—the imagery of the "BUTTERFLY" → "stringed instrument" → vocal "chords":



```

ANALYZE:
Playback>Stop 0
  threshold 1
Redraw <> Mode
Save deFect
+36° 1.66V 20%0
Tube SP
Cal table 0
Quit
chaNnel 4 D
Freq 11,000
Phase 249
Gain 40
H volt/Div 0.50
V volt/Div 0.50
Lp filter 450
mixer 1 Off

Gain 100
In phase 238
Out phase 13
H weight 47
V weight 29
H volt/Div 0.25
V volt/Div 0.25

Cancel
#Erase help? <>
Balance Screen
1.555Sec ect
  
```

The following I will try to present in the way I wrote/drew it in my notes (somewhat "flipped" horizontally):

THE "ENTER" COURSE



NON-virtuous:
DAVID and BATHSHEBA
TAMAR and AM-"NON[e]"
[2 Samuel 11, 13]

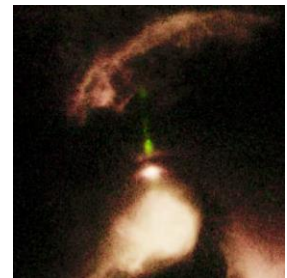
Virtuous:
RUTH and BOAZ
[Ruth 3]

Malachi 3:7-8

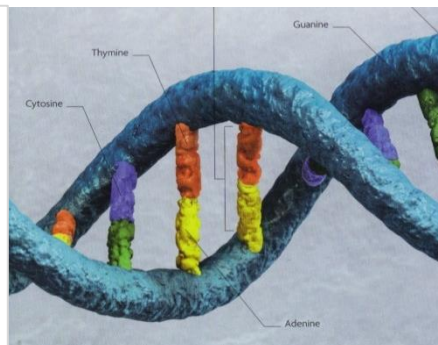
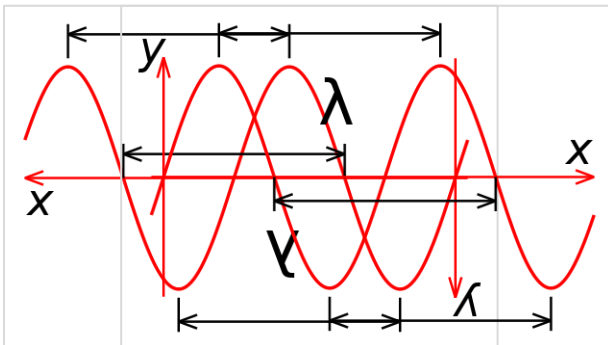
"Return" in "tithes and Offerings":

- Tithe = the offspring/fruit
["x" axis → "unending line"]
- Offerings = LOVE, the
"Seed" ["y" axis]

The "Parting" is imagery of Cherubim Wings that are "separating" rather than "joining" as "in" the MercySeat. The imagery of the "parting" is also that of "feathers"/quill "pens"—like the Hubble image on the right of a quill pen and inkwell.



But the "COaST" of Father's FREEDOM left a "gap" that needed to be "filled" (Eze. 22:23-31/Acts 2:2/Mal. 3).



"Good," old-"fashioned" MALE/"mail"-bonding!

“Foolishness is bound in the heart of a child; but the rod of correction [the “x” axis] shall drive it far from him...Train up a child in the way he should go: and when he is old, he will not depart from it.” —Proverbs 22:15, 6

QUESTION: What does he do while he is “YOUNG”?

The **ANSWER** is found in Ecclesiastes 11:

⁹ Rejoice **O** young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

¹⁰ Therefore remove sorrow from thy [NOT “thine”—why?] heart, and put away evil from thy flesh: for childhood and youth are vanity.



HAPPY is eager to speak. He is the “Jester” seeing “fun” in “everything.” He left “home” to explore LIFE. But, soon enough, he “ran” into TROUBLE. “That” LIFE he was eager to explore had “become” too painful to “bear.” But, through it all, ANGER “learned” the meaning of “restraint.” Now, that he is older, he “thinks” before he speaks. SAD [“Sorrowful”] has learned that “in returning and rest shall ye be saved; in quietness and in confidence shall be your strength: **AND YE WOULD NOT.**” [cf. Gen. 20:13, “God caused me to wander from my father’s house”/Luke 15:11-32/Isaiah 30:15(b, c, d)/1 Peter 1]

Although SAD could teach his “brothers” many things, SAD has “nothing” to say.

“You have to find your ‘TEACHER’ voice.”

—Tuleatha Pride

Jeremiah (KJV)

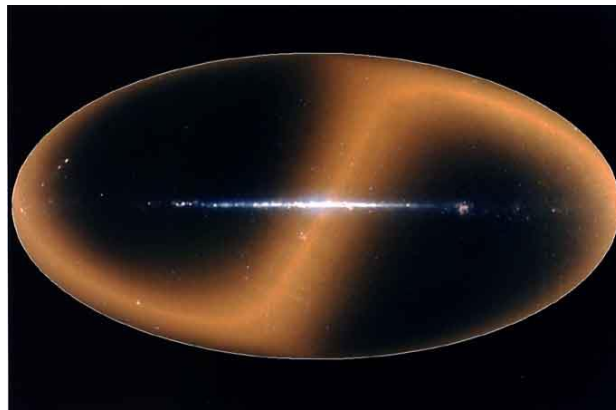
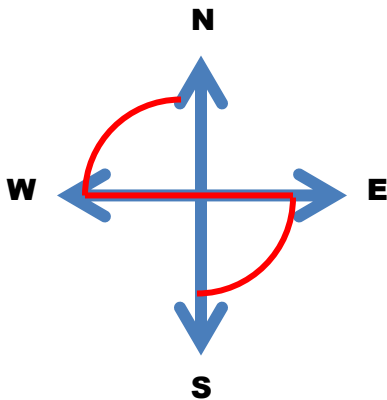
¹The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: ²To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. ⁴Then the word of the Lord came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. ⁶Then said I, Ah, Lord God! behold, **I cannot speak: for I am a child.** ⁷But the Lord said unto me, **Say not, I am a child:** for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸**Be not afraid of their faces:** for I am with thee to deliver thee, saith the Lord. ⁹Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. ¹⁰See, I have this day set thee over the nations and over the

kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

¹¹Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. ¹²Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

¹³And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. ¹⁴Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. ¹⁵For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. ¹⁶And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. ¹⁷Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. ¹⁸For, behold, I have made thee this day a defenced city [an “unfenced city?”], and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. ¹⁹And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

Jeremiah 2:1-2, “Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown **[S→E→W→N]**.”



This COBE Satellite Map of the Milky Way Galaxy is “obviously” on its “SIDE”!

“It was so important to have a son in Bible times that the woman’s name was changed to ‘Mother of...’ when her first son was born. Sons not only helped to work the family’s land, but they were also needed to carry on the family name. In the earliest times, before the development of belief in life after death, people liked to think that they would live on through their children, so without children there was no future. This was why, if a man died without a child, it was the duty of his closest relative to marry the wife. Their first son would then take the dead man’s name and inherit his land [but, if he “**FELLED**” to die, then she would be an “adulteress” for marrying another].”—*Nelson’s Illustrated Encyclopedia of the Bible*

“Human life comes about at the greatest point of pleasure.”

—Joseph Prince

The "CRADLE" of LIFE

EL D'ARC → "THE D'ARK"

When I was flipping through the *Nelson's Illustrated Encyclopedia of the Bible* (page 107), I saw this picture that reminded me of "teeth." It is a picture of an ancient wine cellar.

"The wine cellars at Gibeon (right) contained 66 cavities for storing wine jars. By placing a large stone over the top of the cellar the ambient temperature could be kept at a constant 18°C. Each wine jar had a capacity of about 45 litres/10 gallons, and the cellar could hold up to a total of about 100,000 litres/22,000 gallons of wine."

When I see this, I am reminded of Joseph being thrown into a pit by his older brothers—imagery of LIGHT passing through a "prism." I am also reminded of the fact that Joseph's "coat of many colors" was NEVER "put" into the pit with him [cf. Gen. 37:23-24].



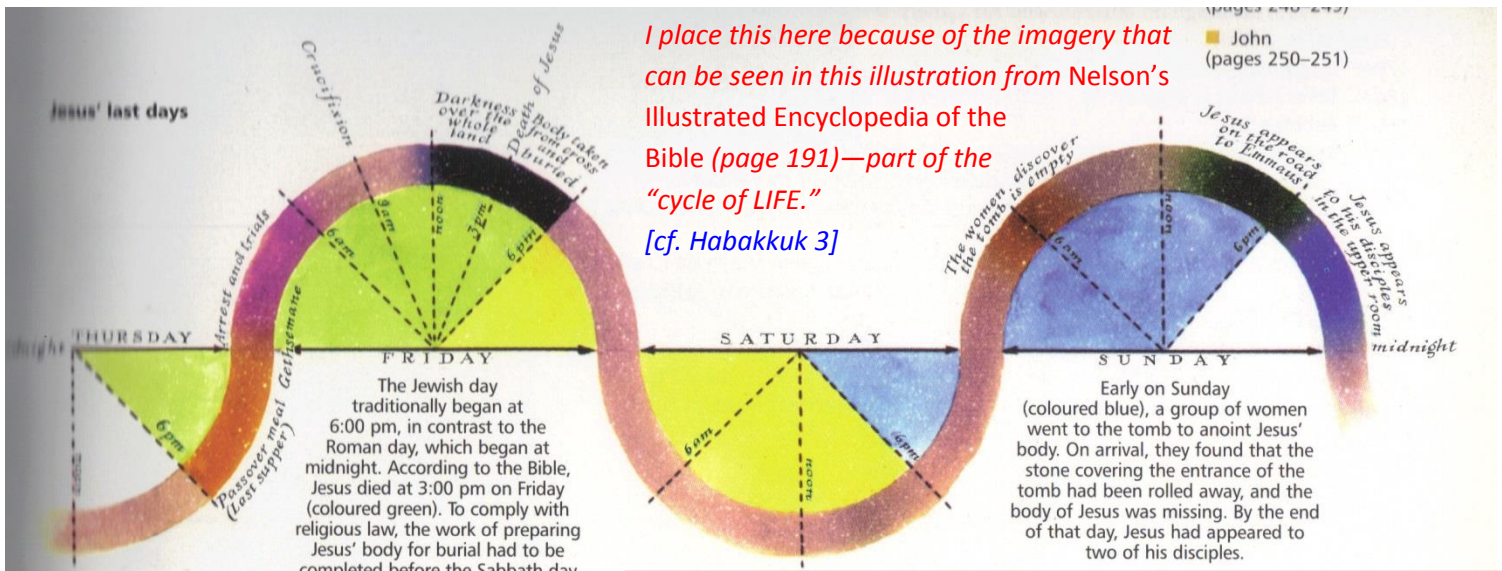
The first re-corded miracle of Jesus is of His turning jars of simple water into jars of the "finest" of wines. What laws of nature had to be "manipulated" to "produce" the "finest" of wines in a moment of time? [cf. John 2:1-11]

Joseph's PIT was a low, cool, dry, place—like a refrigerator. The purpose of his "drama" was "to preserve life" [Gen. 45:5].

"Salt was used for seasoning food and, more importantly, for preserving it, too. There was plenty of rock salt on the south-west shores of the Dead Sea, and salt was also obtained by evaporation. Mint, dill and cumin were used to give food the strong flavouring which everyone liked. They also helped give variety and interest to an otherwise boring diet. Rarer spices, imported from Africa and Asia, were used only by the wealthy."—*Nelson's Illustrated Encyclopedia of the Bible* (page 107)

[Consider DNA imagery of Africa: a FEW "whites" went "in" and brought MANY "blacks" OUT. That's equivalent to "led captivity captive and gave gifts to men"—i.e. the "gifts" were "in" the black slaves —i.e. the "gifted and talented." Did the "ancient" Romans purchase slaves with "talents"?)

Joseph's "TROUBLE" only "came" to "pass." [It was a "JOURNEY" → "your knee"—"And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his needs [imagery of a "man" giving birth to his "seed" [Deut. 23:13]—compare to Elijah praying for "rain" (1 Kings 18:42)] , and he bowed himself with his face to the earth." (Gen. 48:11-12)]



I place this here because of the imagery that can be seen in this illustration from Nelson's Illustrated Encyclopedia of the Bible (page 191)—part of the "cycle of LIFE." [cf. Habakkuk 3]

(pages 250-251)
John (pages 250-251)

They were "given" a 6 hour "head" start.

"You'll get through this. It won't be painless. It won't be quick...."
—Max Lucado

Caesar: Tell me again, Maximus. Why are we here?
Maximus: For the **GLORY** of the Empire, Sire.

It's been many days since I wrote the previous pages. I haven't completely lost my train of thought, though. However, once I began to write down and illustrate the thoughts of the previous pages, they took on a form I hadn't envisioned. Placing them on paper caused them to take on a new life of their own—especially as I began to see “more” that unveiled itself as I began to try and make it (what I envisioned) “plain.” I will try to stay on task and present the rest of my thoughts from the “other” day—but I doubt if I will succeed at doing so because “MORE” keeps “coming.”

“And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall **haste** and **bring down** my father hither.”—Genesis 45:13

In the original document that is located at the “end” of the main document, I discussed that verse found in Romans (3:23) and some others that we allow our prejudices to “overlook” because the “truth” goes against our “religious” TRADITIONS. When Father said, “ALL,” He meant **ALL!**

“For **all** have sinned, **and come** [[**www.com\(e\)**](http://www.com(e))]
short of the glory of God.”—Romans 3:23

Imagery of the lower-“case” letter “i”—a line that goes **UP** but doesn't quite make it to its destination (the “point” of arrival). It “miss”-ed the “Mark.” It had to “grow” in GRACE: “i” → “I”. It needed to “make a connection.” [“I” is “i” with a “found ‘a’-shun” and a “roof”] [“foundation” → found “AT” ion (charge)] OR, perhaps it is “back”-wards/re-“versed.” “I” appears to be “contained” within that space that is “roofed” and “founded.” Only the “dot” floating in the openness of “space” appears totally “free”!

STRONG'S #266 (hamartia, *ham-ar-tee'-ah*)—from 264; *sin* (prop. abstr.):—(rendered in Scripture as:) offence, sin (-ful).

STRONG'S #264 (hamartanō, *ham-ar-tan'-o*)—perh. from 1 [“A”—“of Hebrew origin; the first letter of the alphabet; fig. only (from its use as a numeral) the *first*:—Alpha. Often used (usually **an**, before a vowel) also in composition (as a contr. from 427 [“anēu, an'-yoo; a primitive particle; without”]) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contr. of 260 [“hama, ham'-ah; a primitive particle; prop. at the “same” time, but freely used as a prep. or adv. denoting close association:—also, and, together, with (-al)”])”] (as a neg. particle) and the base of 3313 [“mērōs”—“from an obsolete but more primary form of mēirōmai (to get as a section or allotment); a division or share (lit. or fig. in a wide application)”]; prop. **to miss the mark** (and so **not share in the prize** [this part of the definition is “rarely” spoken of]), i.e. (fig.) to *err*, esp. (mor.) to *sin*:— for your faults, offend, sin, trespass.

“If all you focus on is **ME, MY, and I**, you put your money in a bag full of [w]holes [a “sieve”/“strain-Er”].”—Joseph Prince

“People are against anything they don’t understand.”—Dale Bronner

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

It amazes me how that most of us who “do” read the Holy Bible, **don’t READ** the Holy Bible. I’ve heard many sermons on the “downfall” of Lucifer. That it was the focus of his attitude of “I” that led to “it.” Today, I was listening to a preacher read some words of Jesus that repeatedly said, “I.” He found “no fault” in “that” use of the “letter.” Jesus testified of Himself: “I am the vine...I am the Good Shepherd...I am come that they might have life...If ye believe in ME...Come unto ME...” In the original document [pages 674-708 of the main document—PDF link on the 1st page of goodtheoryofeverything.com], I discuss a revelation that some “religious” people will find difficult to accept—i.e. Lucifer and Jesus are “ONE” and the “SAME”—two sides of ONE “coin”—Yin and Yang (the Siamese twins)—Cain and Abel—“front” and “back”—“left” and “right”—imagery of a “dry cistern” and a “full well”—**IT’S A MATTER OF “WHEN”**—the “peak” or the “trough”—or some-“when” in between (i.e. Michael or Gabriel/Israel). [Cf. page 406]

[cf. Deut. 23:5, 2 Cor.5:17, Rev. 21:5, Lam. 3:52-63, Job 6, 7, Ps. 51:1-19, 2 Chron. 9:8, Dan. 4:34-37, Job 17:10-12, Ps. 118:17, “I shall not die, but live, and declare the works of the Lord”, Heb. 2:14-18, Heb. 9:24-28—“**second time WITHOUT sin**”, Isaiah 61:7-11, Heb. 2:6-13, Matt. 11:19, “The Son of man came eating and drinking”, Heb. 12:22-23, Jer. 42:5-6 “whether for good **or for evil**, **we will obey** the voice of the Lord our God”]

- Isaiah 49:1, “Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.”
- Isaiah 14:12, “How art thou fallen from heaven, O Lucifer [“loose if Er”], son of the morning [“mourning”]! how art thou cut down to the ground, which didst weaken the nations!
- Rev. 3:12, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him **my new name.**”
- Isaiah 62:2, “And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by **a new name**, which the mouth of the LORD shall name.”
- “**I Jesus**”—Rev. 22:16, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root¹ and the offspring² of David, and the bright³ and morning star⁴.”
- “Then I returned”—Ecc. 4:7(-15), “**Then I returned, and I saw vanity under the sun.**”

“We are no longer the JOSEPH generation. We are now the BENJAMIN generation.”—Creflo Dollar

- Leaning Tower of Pisa is imagery of a “building” with foundation problems. And, yet, it STANDS—withstanding the “test” of “time”! [cf. Eph. 6:10-14, “...and having done all, to stand. Stand therefore...”]
- House of Cards—stacked “single file” on top of each other [Ex. 22:6, “...stacks of corn”/cf. Rom. 16:9—“Stachys [STRONG’S #4720]” (“stack is”); Ex. 30:34, “stacte [STRONG’S #5198]”]

“Those that be planted in the house of the Lord shall flourish in the courts of our God.”

—Psalm 92:13 [NOTE that there is only “end” punctuation // cf. Ps.89:1-4]

“When your feet are planted, your life will flourish.”

—T.D. Jakes

“Behold the glory’ means that Glory can be **seen.**”—Joseph Prince
[i.e. like the imagery of an eclipse = “black hole” = light spilling out of the well/whale]



National Geographic

“I’m a victim of my own generosity.”

—SCROOGE

There is a truth that I “know” and “believe”—but the “element” (?—for want of a “better” word) of REALITY, I have yet to “grasp.” How does one “join” [like a molecule] these factors of **KNOWLEDGE**, **BELIEF**, and **REALITY**? The answer “lies” in the “small” minuscule factor of **GREED**! “THAT” part that says [demands], “**I want MORE!**” How does **GREED** “hold” things “together”? That’s simple enough to answer: **GREED IS A “MISER.”** **GREED** “hordes” wealth, saying that there is “never enough.” Therefore, **GREED** can’t afford to let “any” go [Matt. 4:4]—allowing none to “parish.” **GREED** is Father’s, “I can’t get enough of ‘you’!”

“Because food is simply a bridge to giving starving people an opportunity.”

—Love A Child

Psalm 42:1-3

“As the hart panteth after the water brooks, so panteth my soul after thee, O God.
My soul thirsteth for God, for the living God: when shall I come and appear before God?
My tears have been my meat day and night, while they continually say unto me, Where is thy God?”

Matthew 5:6, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

Proverbs 2:1-9

“My son, if thou wilt receive my words, and hide my commandments with thee;
So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
If thou seekest her as silver, and searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord, and find the knowledge of God.
For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.
He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
He keepeth the paths of judgment, and preserveth the way of his saints.
Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Genesis 30:1, “...Rachel envied her sister; and said to Jacob, Give me children, or else I die.”

There is something I am known for saying:

NEVER give anyONE access to all your money!

“A foole and his money is soone parted.”—John Bridges (1587/Thomas Tusser 1573)

(www.phrase.org.uk)

When I was growing up in Indiana, I remember the older married women—and the “wise” younger ones who listened to them—would always have a “stash” of cash that their husbands knew “nothing” of. They kept it for “emergencies.” Years ago, when I was working, I would keep some of my money “back”—but not for emergencies. I called my stash, “Mad-Money.” It was used for an “occasion” when I wanted to “recklessly” spend money—take a trip, go shopping or to the movies, buy someone a gift, splurge on myself—i.e. “fun” stuff! But one time, I kept it to get ahead on the monthly (recurring) bills—i.e. electric bill, rent, etc. I was planning a “move” and didn’t want to get “behind” just in case it would take a while to find another job. So I averaged my monthly expenditures (exaggerating the “costs”) and paid four months in advance for ALL of those recurring bills. I didn’t do it alone. My sister, Lee, and I did it together. I was making more at the time, so I paid the most. My sister and I have always operated as a team. When she worked and I was unemployed, she carried the weight of the expenses. When I worked and she was unemployed, I carried the weight of the expenses. It never bothered us either way. We knew that we needed each other no matter who was working or not. And when we both worked, it was “heaven on earth” because we had plenty of money to “pool” together to accomplish what we “each” wanted to do. We have never had a problem with “sharing.” That goes for all of my sisters and me. That’s why we get along so well. And my being the baby girl has its “benefits”! Yea-a-a-ah! 😊 [with a “hand clap”]

In the book of Acts (and I go into part of this in the original document), there is an account of a husband and wife who “kept back” some money that they “lied” about “keeping.” It is the story of Ananias and Sapphira, told in the 5th chapter. “What” they “kept” is considered the “accursed thing”—a.k.a. the “treasure hidden in jars of clay” by the “Treasure-Er” [cf. 2 Cor. 4:7, “...treasure in jars of clay”/cf. “Shebna [(“She Be Nay”) variant of “Sheba” [She Be “A”]]” Isaiah 22:15ff]. A preacher or theologian could explain these better.

The thing with “hidden” treasure is that you really have to dig “deep” to “un”-cover it. It won’t be easy. It may be “ex”-“haus”-“t”-“gni-.” It may even be painful. And it will always be time-“consuming”!

As I explained before, when I began, Father told me that I “keep” something for “myself”—don’t give it **all** away. I didn’t equate that with what I have always said: Don’t give anyone access to all of your money! You need to “spread” it around to ensure **minimum risk of loss**. Putting all that you have into the hands of one person or “place” could be equivalent to placing all of your money on a Roulette wheel, betting on BLACK. It may or it may not “come through” for “you.”

Despite all of “that” (or is it “inspite”—whatever!), I have never “taken” my own advice.

Question: To whom do **U** “in”-trust “your” **most “precious”** possession?

“A revelation on Stewardship will unlock a **reservoir of Leadership**—live to give.”

—Dr. Cynthia James

“It’s not going to ‘release’ Leadership;
it’s going to **UNLOCK** it.”

—Dr. Cynthia James

CONSIDER the following imagery:

MOON IMAGERY:

- Genesis 37:9-11—"sun" = father, "moon" = mother, "stars" = brothers
- The nakedness of the wife is the nakedness of the husband
 - We would look upon "her" nakedness every "night" if not for the "Father," the Sun (son), "casting" some of his light upon her to "cover" her shame [shame is in the "absence" of LIGHT—that is the Biblical definition of "nakedness" according to the IMAGERY! Compare this to Ruth 3:9 (NIV)—Boaz spreading the "corner" of his garment over Ruth; and 2 Samuel 13—Amnon and Tamar]. The "New" Moon's "nakedness" is never seen, for she "hides" herself until she is "Abel" to "reflect" her husband's "GLORY"—"casting" his light upon the darkness of the "(k)night. "

"Because of tidal locking, a moon day (one rotation) is the same as a moon "year" (one revolution around the earth, i.e. one month)."
 —MinutePhysics: The Dark Side of the Moon explained in ten seconds

Only in **Lunar "time"** does **ONE day = ONE year = ONE month**

[Rev. 9:15, "And the four angels were loosed, which were prepared for an hour¹, and a day², and a month³, and a year[n]⁴, for to slay the **third part** of men."] ["What" about a "weak"? Where does "it" fit "in"?]

If $n = 1x$, then $m = 2x$ // If $u = 1/x$, then $w = 1/2x$ (or vice versa)

GREED—"As the deer pants for the waterbrook..." (Ps. 42:1)

DEER → 2 kings
 DEAR → 1 king, 1 queen [she brought "hearing" in]

DEER-G → DEAR "G"
 P^E_TER-G / P^E_TERG
 (deter-G)

33 → 3:3 → 8

"words" → "works"

d = c + l **k = l + c**

"closed" "open"

["d" is "in" but "k" is "turned-OUT"]

"...ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—2 Corinthians 3:3

PANTS—trousers → trows-Ers

Hannah and Peninnah (1 Samuel 1)
 "han(d)nah"/ "pen in 'han(d)'"

Sheba → Shebna [Law and her male "altar"-ego]

"guilt" → guilded → guillotine (DNA imagery)

"colon", colony, Colossians, collision

Ēr → ear // errors → Er roars → ear roars
 real, reel, re-EL // laer, La Er (the "Er"), la(y)er

"imagine"—I'm a "gin" "e" (king) / I'm a gēnē

MISER—turn it upside-down and only the first and last gets turned on their heads—and the foolish "glutton" becomes a man of "wisdom."

Acts 5:23, "Saying, The prison truly found we shut with all safety, and the keepers standing **without** before the doors: but **when we had opened**, we found no man **within**."

BIBLEGATEWAY.COM: **Verse of the Day**

Walk **in** wisdom toward **them that are without**, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man [Note "how" Jesus answered those who questioned Him before His **crucifixion** [cruse "if"—"fix" ion [i.e. cruise "LIFE"—the anointing oil—i.e. to place in a "bottle" OR, to "sail/sell" upon in a ship // "fix ion" means to "neuter" the "charge"—thereby it can't "repel" or be repelled by anything OR, to "cheat"/"repair"/"pay-back"/etc. the "charge" // "ion" = "eye on" = spy/watch/guard]]. [Colossians 4:5-6 KJV](#)

THE EXCHANGE

To discuss this in a manner of **“TRADITIONAL”** Christian **“thinking”** [and too many of us allow **“tradition”** to dictate **“how”** we READ the Holy Bible rather than **“listening”** to what the text is actually **“saying”**]:

As representatives of “Christ” we are “doing” what He has “done” [**“...as the Messiah is, so are we in the world”** (1 John 4:17—Complete Jewish Bible)]: exchanging our “glory” for the “filthy rags” of the “world.”

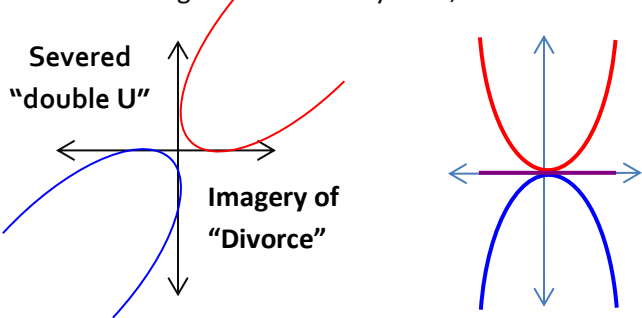
The “un-” sanctified is sanctified by the sanctified. (cf. 1 Cor. 7:14)

As followers of Jesus, when we “took-up” His “cross” (so to speak), just as “He” bore our “sin(e),” “we” are bearing the “sin(e)” of the “lost.” We exchange our “light” for their “darkness”—and in that way, **“the light is as darkness”** (cf. Job 10:22, 29:3/Ps. 139:12/Isa. 5:20, 30, 58:10/Amos 5:18, 20/John 1:5/Luke 11:35/2 Cor. 6:14/Eph. 5:8/2 Peter 2:4) [cf. **Ecc. 7:20, 8:14** (an exchange), 9:2, **“...as the good, so is the sinner”**].

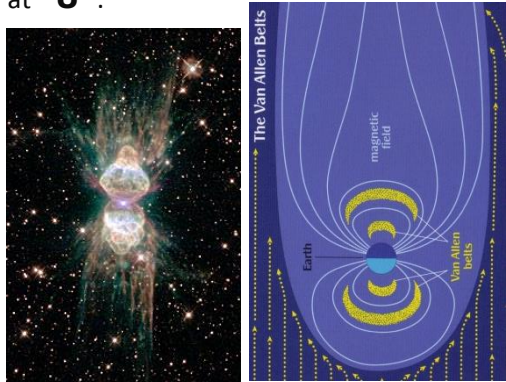
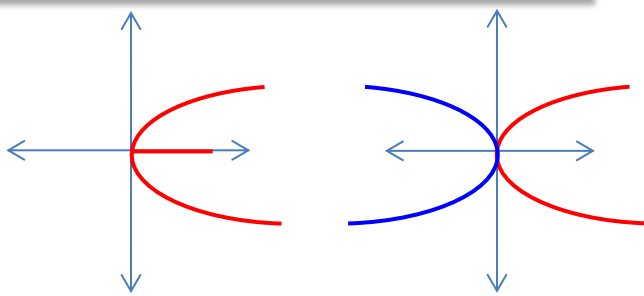
LOVE submitted to GOOD by allowing LAW to bend LOVE to GOOD’s “will”—i.e. GOOD’s Last “Wheel” and “Test a Mint.” Thereby, the “clean” became the “unclean”—i.e. the **“wicked”** hand of LAW that doesn’t “wax” short.

A “STARTING” FINISH [**“in”** passing through and **“joining”** with **“fish”**]

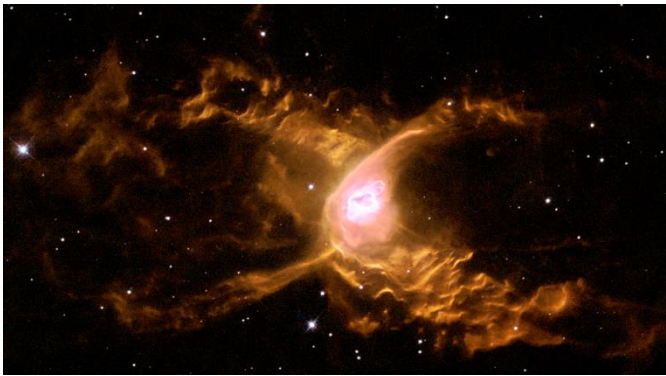
I thought I was ending this Journal. But over the last days, it seems as though I’m starting all over. I’ve got more notes that are “piling” UP! Aargh!!!! I’ve decided that I will end this, but will add anything that merits mentioning when necessary. But, let me **throw** “this” at **“U”**:



“Never leave your partner behind.”—Fireproof



Compare the graph to the image of the *Ant Nebula* and the *Van Allen Belts* (from *The Universe* by Silverstein, Silverstein, & Silverstein Nunn).



This resembles a “bird” (roadrunner?) trotting west with “heartburn.”

A “marriage” of TRUE MINDS

All other “zones” are a “mere” fig-mint of THE “I’m a gēnē nation”!

“He must increase, but **I [eye]** must decrease”—Jn. 3:30

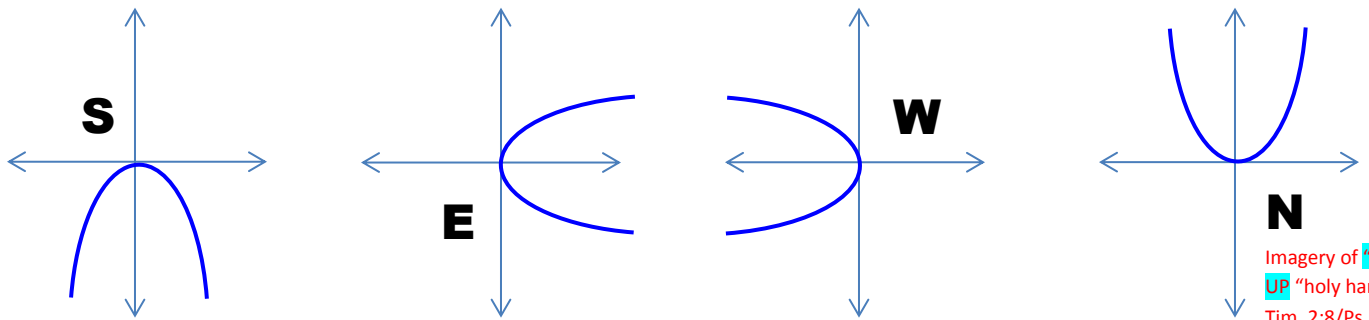
Father = - - - - - (the “broken” line)
 In “visible” (i.e. “no thing”)
 Son = ———— (the “unbroken” line)
 Visible (i.e. **“some THINGS”**)

The visible “joined” with the “in”-visible.

“We’re not meant to save the world. We’re meant to leave it. And this is the mission we were [s]trained for.”
 —*Interstellar* (the movie)

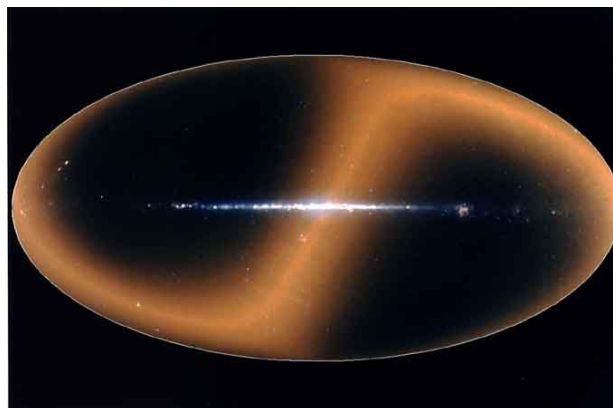
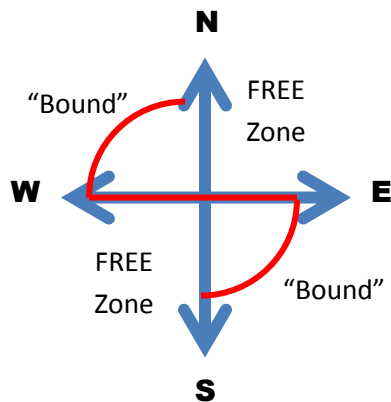
S-E-W-N

“To every thing there is a season, and a time to every purpose under the heaven:...A time to kill, and a time to heal; a time to break down, and a time to build up;...A time to get and a time to lose; a time to keep, and a time to cast away; **A time to rend, and a time to sew**; a time to keep **silence**, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace [**piece**].”—Ecclesiastes 3:1, 3, 6-8



Imagery of **“lifting”**—
UP “holy hands” [cf. 1 Tim. 2:8/Ps. 141:2/Ne. 8:6/see also Isa. 9:18, 33:3/Pro. 30:32/Job 22:29/1 Chron. 11:20, 15:16]

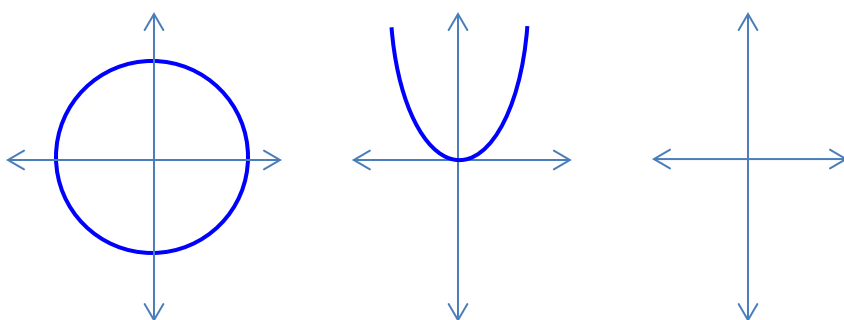
“...thou wentest after me in the wilderness, in a land that was not sown [**S→E→W→N**].”



“Weebles® wobble but they don’t fall down.”
 —toy slogan

O-U-T

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.”



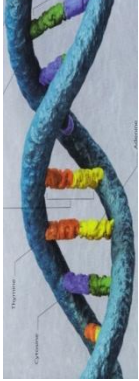
EYE knead U to “Sir vive”!

“Rise” above “it”!

“X” (horizontal plane) moved up “north”—i.e. **“mi-great-ed.”** The vertical plane (“y”) becomes two “joined” lines heading in the “same” direction—i.e. **UP! Then “they” became FREE!!**

THE “Quest-eye-on” IS...

May 29, 2014



When I look at the DNA strand in the image from *The Human Body Book* by Steve Parker, I wonder: “what” is “it” composed of, and what is “that” (that “makes” it what it is) composed of. There is always a “smaller” fish (organism) in the pond. We gain the ability to see parts of it and sometimes “stop” THERE. But even the Amoeba [the smallest living organism “known” to man?] is composed of smaller parts that should, in turn, be composed of smaller parts—material that “composes” material that we are “Abel” to “ob.”-serve. If mathematically there can be no limit to how much a “number” can be divided, why assume that the same cannot “hold” true of “life” itself. That LIFE is more than the “ob.”-servable universe. The question to ask is: WHAT IS “NOT LIFE”? How should we define “DEATH”? Is it to “not BE”? Is THAT truly possible? Or, could DEATH merely be a “transist-ion” or “con-verse-ion” into an “unseen” realm? That is to say: Perhaps DEATH is “returning” to the “way” things were “before” Father decided to “do” a “new thing.”

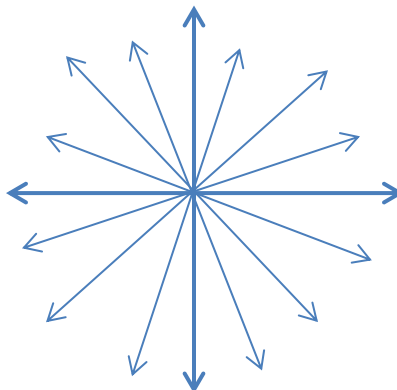
In the 13th chapter of the first book of the Kings, there is the story told about a “profit” [“a man of God”] who went “out” of Judah “by the word of the Lord unto Beth-el:” [if you take the first verse at “face” value, the colon could lead you to believe that “the man of God” and “Jeroboam” are ONE and the SAME]. This NAMELESS “man of God” was “sent” to “cry” (prophecy) against the ALTAR that Jeroboam had “set” in Beth-el—but NOT the one he “set” in Dan. He was sent to cry against the altar “in the word of the Lord”—NOT the “name” of the Lord. Verse 4 says something worthy of noting:

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. [When I read things like this, I see imagery of the first and second re-tellings—the first re-telling being “heaven” and the second being “earth.” As I have stated before, I believe that the first has already “transitioned” and the imagery of THAT “heaven” exists solely for our benefit. The individuals that we refer to as “angels” no longer dwell in “bodies” that are akin to “ours”—and I don’t want to go into the whole of that now. I spent a great deal of time talking about them in the original document.]

“Could not pull it in again [“pull-in” is “G” imagery]” relates to verses 8-9 which is imagery of the letter “S”:

And the man of God said unto the king, If thou wilt give me half thine house [an house he made of “high places”—the “RISE” (cf. 1 Kings 12:31)—this sounds like he could be asking for a “bribe”], I will not go in with thee [not become a “partner” to him?], neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

“S” represents a change in the “direction” of a cycle. Many “changes” of this “nature” is a “wave.” But the imagery of “a wave” is “a cycle.” So what does this mean? It is merely imagery of the MANY strings of String Theory or the “stringed” instrument of the Holy Bible or of the “body” of the “covering” cherub. It is imagery akin to that on page 701:



I think it would take a mathematician to truly understand and appreciate the “limitless” expansion that can result from simply “dividing” something that appears to be (a) “limited” (edition).

As the second re-telling, “we” represent that part that is “FREE” to plot its own course. As earthlings, we have “chosen” to worship (or not to worship) as we please. There are many “religions” and many “thoughts” that we earthlings “ascribe” to. “In” what we call “Heaven,” there was only ONE form of thought until some decided to go against the “grain.” There is much imagery in this that would take too long to discuss as it relates to the “articles” in the Mosaic Tabernacle—things of “base” materials “covered” in gold.

This brings me back to the idea of DEATH (I originally typed this word as “DEARTH”). What is DEATH? Our thinking is so limited and finite that we cannot conceive, even in our wildest imagination, the possibilities that are possible. We cannot grasp the reality of Murphy’s Law—That ANYTHING is possible—even though we have centuries of proof “attesting” to that fact (we must needs acknowledge that if there can be ONE exception to ANY “rule,” there can be MANY exceptions to ALL “rules”—in the “unknown” realm).

So what is DEATH? How can we assume that we can “de-fine” it considering the on-going argument about “when” is LIFE? It requires the knowledge of ONE to define the “other.”

“We’ve always defined ourselves by the ability to overcome the impossible. And we count these moments...these moments when we dared to aim higher, to break barriers, to reach for the stars, to make the unknown known. We count these moments as our proudest achievements. But we’ve lost all that. And perhaps we’ve just forgotten that we are still pioneers. That we’ve barely begun. And that our greatest accomplishments cannot be behind us. That our destiny lies **ABOVE us.”** —*Interstellar* (the movie)

So maybe “NOTHING” is “truly” as it “seams” to be. “Just” maybe, it is a “whole” lot MORE. Which brings me to the question I “need” to ask. But, as of “noun,” that question continues to elude me. Perhaps as I am waiting for MORE to come to “fill” this page, it, “two,” will come.



“When?” is the most “re-lev-ant” question “U” could ask.

[re-lev → re-leave / relieve // re-vel → revel / reveal / re-veil // lev-er → lever / leave Er]

“When” is life? For some that answer would be: At the point the “idea” of a “dream” was “birthed” in their hearts! For others, it could be at the point of “realization” of the dream. But for many, it is the point when SIGNIFICANT “change” (for the “better”) COMES! For these “last,” the realization of a dream may or may not be all that they had hoped for. It may even have brought “dis”-“appoint”-“mint” rather than “excite-mint” because it didn’t prove to be all that it was “cracked-up” to be. They were left with “emptiness.” They needed “more” than the dream.

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”
—Mark 11:24

Note that it **doesn’t** say: “whatsoever things”! The “whatsoever” got “inter-rupted” by a lot of “THINGS”! Before “He” could finish speaking, **“new” things** “moved”-“in” and “dis-rupted” the “normalcy” of

Father's "being" [Isa. 65:24/Am. 9:13]—like the pennies placed into the wine glass [page 217]. It can only hold ten before it begins to "overflow" its "banks." Much like the wax of a burning "can-d-EL." The wick burns its way "out" of the wall of wax that "sur-rounds" it. The wax enables "it" to burn "longer." The wick is constantly being transformed into "another" state of existence as it burns. A scientist could explain this better (and "more"), and Einstein said that energy cannot be destroyed; only changed.

"Behold, I will do a new thing" (Isaiah 43:19)

Father "changed"! I often wonder how long did He exist "before" He decided to change? There is "no time" in His "former" (natural) existence, so "how" do you measure the "when"? I can't conceive the thought of "no time." I can only think in terms of "beginning" and "end." It boggles my imagination trying to "trans- send" time? Perhaps "you" will do better than "eye"!

I heard Joseph Prince talking about a candle and wax and how it relates to the name, Emanuel ("God with us"/"God in man"/"God in ONE"). His sermon, "Make Jesus the Center of Your Life," conveyed a lot of imagery [cf. with Jeremiah in a dry cistern (Jer. 38)]. He also spoke of Jesus as the vine and gave some good information about "how" the vine "grows." You should be able to find it on **ITBN** (Trinity Broadcasting Network's internet outreach).

There is "another" question that begs to be asked: **How do we bring about a change in "when"?** **"What" is the "appointed" time?** ["Appointed" → "peepee" replaced the "in" of "anointed"]

I "know" what the question is that has "bin" begging to be asked:

"FINE" flour or
"COURSE" sand—
which is
"opti-Mum"?
[cf. Isa. 28:16-21]

How do we de-"fine" our relationship with the "GOD/Father"?

[fine = fee of the "fee male" → the "bill of divorcement (a "dis-charge" from duties)" (Deut. 24:1/Isa. 50:1/Jer. 3:8/Mark 10:4/Luke 16:6, 7/Mark 5:25-34)—the (water-) "course" is FREE! ["dis-charge"—fee for a "long" distance "call" that came about because the "bear-Er" of the "Ma Lady" could not be approached (brought near) because of uncleanness]

If you have been reading my paper, you should already know the answer to this question—in "part." Our relationship is ONE of "sym"- "BE/buy"- "O"- "sis"—we **cannot** exist without Him (Father) and He **won't** [that is, He "refuses," "is unwilling" to] exist without us (the GOD "**factor**")!

symbiosis \,sɪm-bē-'ō-səs, -,bi\ n, pl **-bi-o-ses** \-,sēz\ [NL, fr. G *Symbiose*, fr. Gk *symbiōsis* **state of living together**, fr. *symbioun* to live together, fr. Gk *symbios* living together [imagery of "**shacking-UP**"], fr. *syn-* + *bios* life — more at QUICK] (1622) **1** : the living together in more or less intimate association or close union of two dissimilar organisms **2** : the intimate living together of two dissimilar organisms in a mutually beneficial relationship; *esp* : MUTUALISM **3** : a cooperative relationship (as between two persons or groups) <the ~...between the resident population and the immigrants—John Geipel> — **sym-bi-ot-ic** \-'ā-tik\ *adj* — **sym-bi-ot-i-cal-ly** \-ti-k(ə-)lē\ *adv*

symbiote—*n* [F, fr. Gk *symbiōtēs* companion, fr. *symbioun* to live together] (ca. 1909) : SYMBIONT

symbiont \'sɪm-bē-,änt\ *n* [prob. fr. G, modif. of Gk *symbiount-*, *symbion*, prp. of *symbioun*] (1887) : an organism living in symbiosis; *esp* : the smaller member of a symbiotic pair

I include the following definitions from Merriam-Webster's Collegiate Dictionary, 10th edition because they "caught" my attention [listed in the order "seen"]:

sympatric [Imagery variant of “sympathy”] \sim-'pa-trik\ *adj* [syn- + Gk *patra* fatherland, fr. *patēr* father—more at FATHER] (ca. 1904) : occurring in the same area; *specif*: occupying the same range without loss of identity from interbreeding <~ species> — compare **ALLOPATRIC** — **sym-pat-ri-cal-ly** *adv* — **sym-pat-ry** *n*

synaptosome [“Sin—Pa to some”]—*n* [*synaptic* + -o- + ³-some] (1964) : a nerve ending that is isolated from homogenized nerve tissue — **syn-ap-to-som-al** *adj*

symbol—*n* [in sense 1, fr. LL *symbolum*, fr. LGk *symbolon* [var. of “colon”], fr. Gk, token, sign; in other senses fr. L *symbolum* [var. of “column”] token, sign, symbol, fr. Gk *symbolon*, lit. token of identity verified by comparing its other half, fr. *symbollein* to throw together, compare, fr. *syn-* + *ballein* to throw—more at DEVIL] (15c) **1** : an authoritative summary of faith or doctrine : CREED **2** : something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance; *esp* : a visible sign of something invisible <the lion is a ~ of courage> **3** : an arbitrary or conventional sign used in writing or printing relating to a particular field to represent operations, quantities, elements, relations, or qualities **4** : an object or act representing something in the unconscious mind that has been repressed <phallic ~s> **5** : an act, sound, or object having cultural significance and the capacity to excite or objectify a response

Another question begs to be asked (but answered “outside” of the traditional “boxed” way of thinking):

Why does the “act” of “marriage” distinguish us “hew-mans” from all other species of “life” (perhaps with the “exception” of those animals [or organisms] that mate for “life” such as the “E-gull”)?

I believe that the “answer” to these questions can be found in the “life” of **JOB** as “toad” in the book of the “same” name. I want to “pass-along” some imagery that can be seen in the names of his “friends”:

Eliphaz → “Eli” phase → “EL eye” phase → “THE eye” phase
 Temanite → t eman nite → “cross name—night” → X (an “ill/eel” literate man’s “mark”—He became sick of
 Bildad → “bill Dad” [Father pays—not the SON, nor the WIFE (her “bill” of divorcement)] “righting”
 Shuhite → “shoe height” [“HIGH” or “LOW” top] His Name
 Zophar → “so far” (in a “hurry”—“suddenly”)
 Naamathite → “Naaman (the leper)”
 → “math” (count tree → country)
 → “height” (the tree grew tall → to “great” heights)
 Elihu → “EL eye hew” / “e/EL” lie(lye), hew [the false (clean) “king” chopped down the tree—“pruned”]
 Barachel → BA Rachel → “Ab” “Rachel (“ewe”)” / bar ache EL [legal/alcoholic problems]
 Buzite → “buzz/booze” “uzi” “zit/ziti” [Buzite → “u” rushing through the middle of “bite”]
 Ram → are “AM” / “ram”—“mar”

So WHAT “is” the “answer” to these questions:

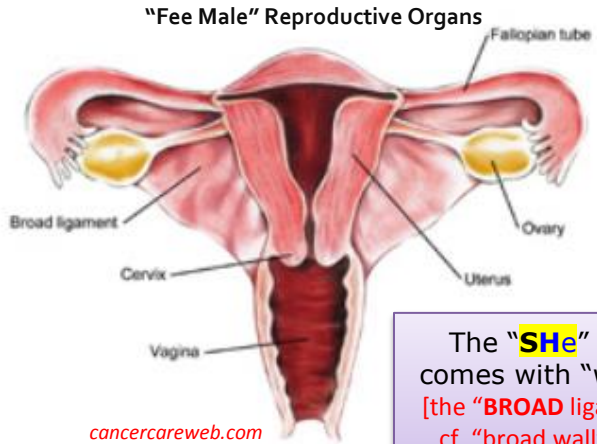
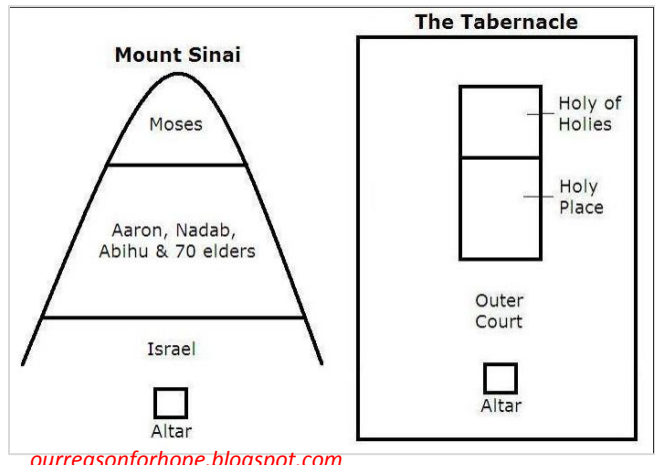
- What is “not life” [what is DEATH]? Since Jesus referred to “death” as “sleeping,” then the true question should be: What is it to be a-“wake”? What does it “mean” [cf. Mark 13:37, “Watch”—STRONG’S 1127]?
- “When” is life? Personally, I believe it is when we “wake-UP”! ☺
- How do we **fully** “de-fine” our relationship with the “GOD/Father”?
- Why are humans “set apart” in their approach to “mating” by the act [“axe”] of marriage? (think in terms of “pruning” [John 15:2/ Gen. 1:26-28/Luke 13:6-9])
- How do we bring about change?
- “What” (not “when”) is the “appointed” time for change? I would answer this with: LOVE!

I believe that if you can “correctly” answer ONE, you will answer ALL.



"In my Father's house are many rooms [KJV—"mansions"]; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.....I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."—John 14:2-4, 6-7 (NIV)

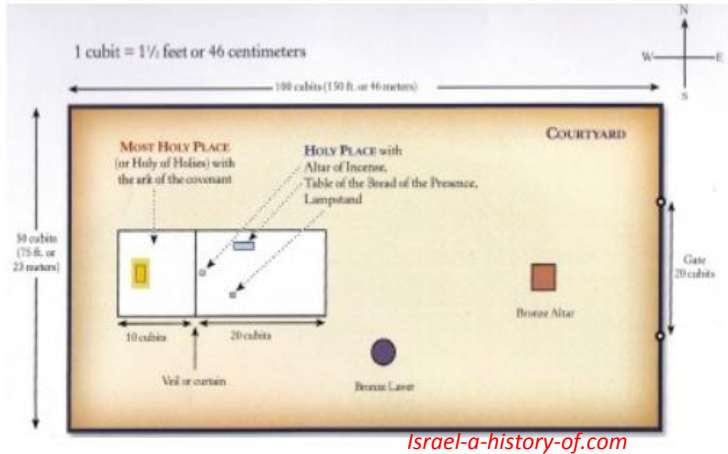
The imagery I'm about to present may seem obvious to any who have already read pages 184-198 (an article about the Tabernacle), but I wanted to provide visual imagery to express it more clearly and provide Scriptural references that support the imagery of the female reproductive organs being imagery of the Tabernacle. But it is also imagery of "E den," **the "virgin womb,"** the "cross," and the letter **"T"**:



The **"SHe"** Thing comes with "wings"!!
[the **"BROAD** ligament"—cf. "broad wall"—Neh. 3:8/Isa. 22:9-10]

The author of a blog equated Mt. Sinai [a "peek"] with the Tabernacle of Moses [a "plane"]. Compare each with the female reproductive organs. **Consider the possibilities:**

- "Over 'e'" = cherubim on the Mercy Seat
- "U-TEAR-US" = Holy of Holies [& the "Inner Court"]
- "SIR FIX" = Veil that separates the Holy Place from the Holy of Holies [marked by cherubim]
- **"VA gin 'a'"** [Veteran's Admin, manufactures [the cotton] Seed of Law] = Holy Place (where the LAMP "stands") [& the "Outer Court"]
- **"HIGH(way) MEN"** = the "brasen" Altar



The-tabernacle-place.com mentioned that the Tabernacle was a "visual" dwelling. Yet, it is necessary to note that this "visual" dwelling made of "gold" is covered in animal "hide" ["flesh/skin/hair"]. The "common" people were not to look upon the gold. Centuries before its "creation," Job alluded to it when he said, "My bone [imagery of a pillar] cleaveth to my skin and my flesh. And I am escaped with the skin of my teeth." "Cleavage" (the Big Stretch). That is a word to describe the "multiplication" process of the single egg cell into the blastocyst—that is, that which, eventually, "BE-comes" the "child"—i.e. a MANY "sailed" THING.



This reminds me of a computer chip!

When I first saw this, it reminded me of a POSTCARD. **NOTE** "where" the addresses [add "dresses"] "go" and the "righting" (mess-age), and the stamp.

"Waiting is a sustained effort to stay focused on God..."
—Max Lucado

“Elvis [THE “vis”] has left the building!”

vis—n, pl vires [L—more at VIM] (1601) : FORCE, POWER
vim—n [L, accus. of vis strength; akin to Gk is strength, *hiesthai* to hurry, OE *wāth* pursuit] (1843) : robust energy and enthusiasm

He “left” the WHITE “HOUSE/cloud/cotton/closet”

(cf. Luke 14/Luk 23:14-19// Esther 7 → sperm = Haman bidden to a “feast”)



[Mizrahi family shofar] Israelity.com

The Long Arm of (the) LAW (she “kept” her hand on “it” → “Be HELLED”)

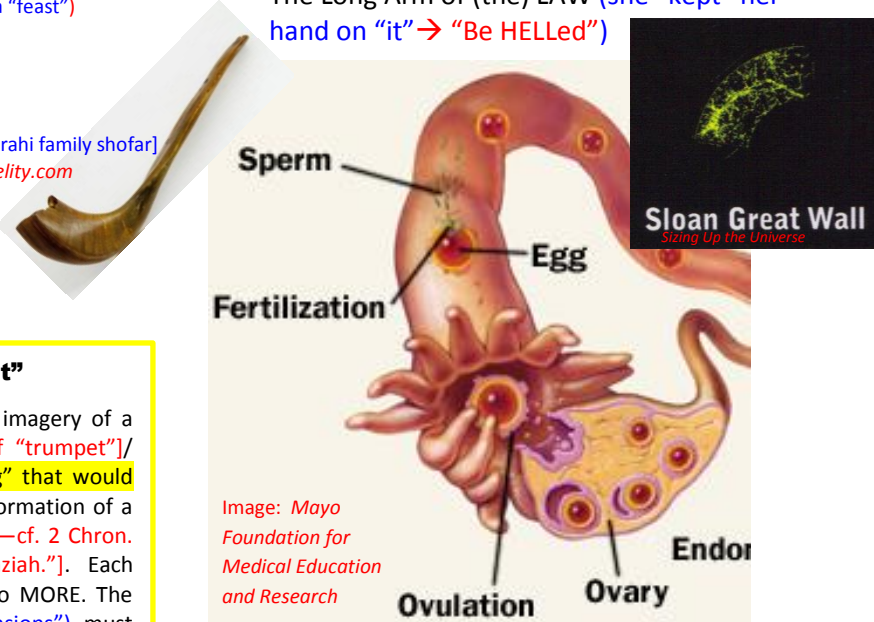


Image: Mayo Foundation for Medical Education and Research

NOTE that the finger-like projections “shepherds/” “governs/ guides” the egg “into” the tube—John 10:1-2, “Verily, verily, I say unto you, **He** that entereth not by the door into the sheepfold, but **climbeth up** [like salmon “racing” up-stream (1 Cor. 9:24/Philp. 3)] some other way [imagery of the sperm], the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep [the egg].” Egg breaks “out/fo[u]rth” and the sperm breaks “in” (the THIEF¹ and a “robe Er”²).

The Entrance Ex-AM Stretched His “In-tell-act”

The “Fall-opian” TUBE [to/two BE] of the virgin womb is imagery of a worm-hole/black hole/Sloan Great Wall/shofar [a kind of “trumpet”]/ pipe/vine/well [“whale”]. As a black hole, the “stretching” that would occur at the entrance “causes” cleavage, resulting in the formation of a twin [“homo”] cell [about the “second” day of fertilization—cf. 2 Chron. 26:1, “...Uzziah...made...king in the room of his father Amaziah.”]. Each “day” the egg experiences an “explosion” of “growth” into MORE. The egg, now composed of many “cells” (or “ROOMS”/“mansions”) must travel and dwell in the dark. (To) Be “where” the “high(way)men”!

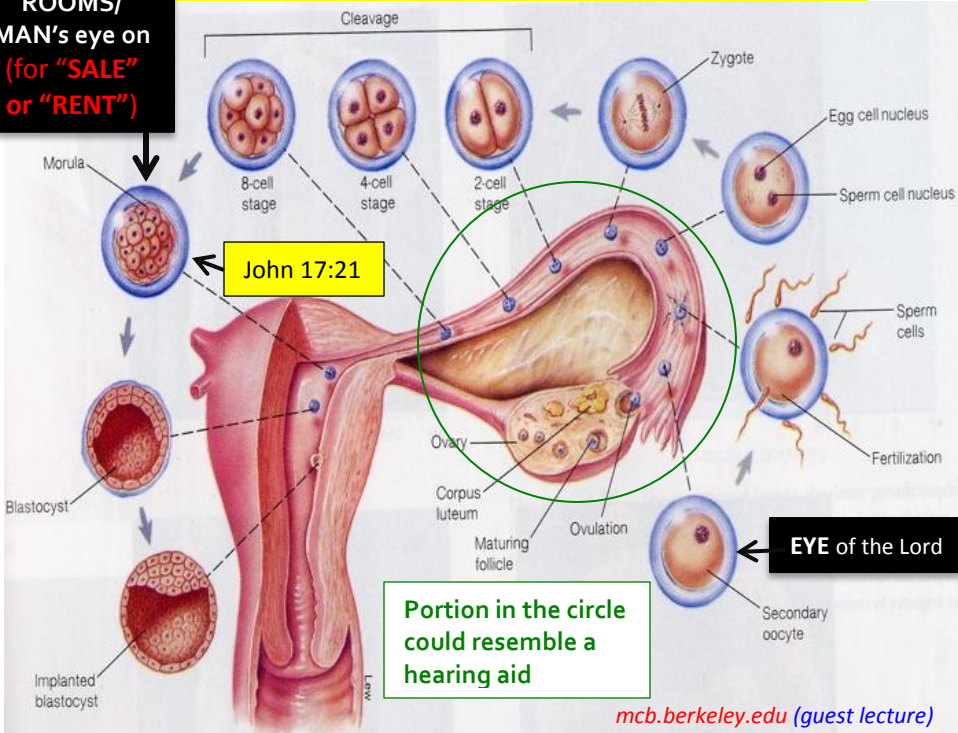
“Behold, I send you forth as sheep in the midst of wolves [egg]: Be ye therefore wise as serpents [sperm], and harmless as doves.”
 —Matt. 10:16

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.”
 —John 10:4

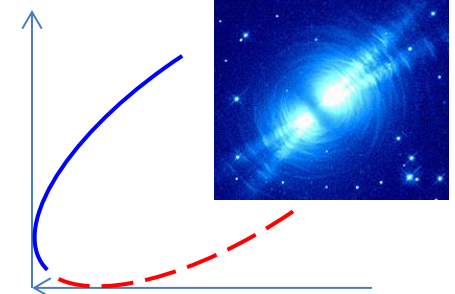
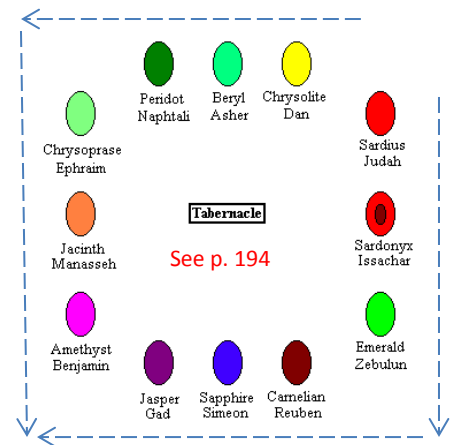
“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you [cf. Luke 1:35/Acts 1:8].”
 —Luke 11:20



Many ROOMS/ MAN’s eye on (for “SALE” or “RENT”)



The Order of Operations is Wrong



“Nobody does the right thing.”

—The Bourne Identity

[cf. (“note wording”) Ps. 14:1, 3, 53:1, 3/Rom. 3:12]

The ovary is imagery of the “ship/ark.” The eggs inside are the “passengers”— imagery seen in **all** biblical references to boats/ships/arks. [The same can be said of the “fertilized” egg.] Jonah and Peter represent the ONE that was “cast” [in the “roll” of MANY in the “greatest” production ever “maid”]. (Cf. Jonah 1/Matt. 14:30/John 21:7)

“They run on the city, they run on the wall. Great is the army that carries out His Word....
The Lord utters His voice before His army. The Lord utters His voice before His army.
Blow the trumpet in Zion, Zion. Sound the alarm in my holy mountain.”
—*Blow The Trumpet In Zion* (song based on the book of **Joel**/cf. Rev. 9:1-11)

The “Pen IS” (represents the Word) utters its voice by “re-Leasing” the Baby Loan—i.e. the “congregation” of the “church” into the “temple/tabernacle” like a rushing flood “a- riving” at a “s-pacific” time for the (track) “meet”-ing.

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 [ar-]rivers in the desert.”

The book of Joel [the “BE” of JOB was replaced (substituted) with THE “EL”] describes what Father did when He decided to “do” a new thing. If you listen carefully, you will see the imagery of the MANY sperm “invading” the “virgin” womb of WISDOM—which is the imagery of the “beginning” of “things.”

Joel 2 (KJV)

¹ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

² A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning [dew→ “tears” of “mourning” = the “off”-spring] spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. [cf. Psalm 97/2 Samuel 22]

³ A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

⁴ The appearance of them is as the appearance of horses; and as horsemen, so shall they run. [cf. Rev. 9:1-11]

⁵ Like the noise of chariots on the tops of mountains [compare to 2 Sam. 5:24/1 Chron. 14:15 (page 857)] shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

⁶ Before their face the people shall be much pained: all faces shall gather blackness.

⁷ They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

⁸ Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword [the “egg” — also the “Word”], they shall not be wounded. [imagery of “iron sharpens iron”—sperm and egg are each a “sword”]

⁹ They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

¹⁰ The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

¹¹ And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? [answer: Only the “most honorable” (cf. 1 Chron. 4:9)—he is “chosen” to be “castrated”/“circum”-“sized” (beheaded)→ i.e. his “punishment” for “fornicating/invading/raping” the cell]

¹² Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

¹³ And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

¹⁴ Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

¹⁷ Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? [2 Kings 2:14, “And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.”]

¹⁸ Then will the LORD be jealous for his land, and pity his people.

¹⁹ Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

Only “you
nick(ed)s”
were
allowed to
“BE”
around the
king’s
“girls”!

²⁰ But I will remove far off from you the northern army, and will drive him into a land barren and desolate [imagery of the sperm entering the egg], with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

²¹ Fear not, O land; be glad and rejoice: for the LORD will do great things.

²² Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

²³ Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

²⁴ And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

²⁵ And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

²⁶ And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

²⁷ And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

²⁸ And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my spirit.

³⁰ And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

³¹ The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

³² And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

1. **2 Samuel 5:24**

And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

2. **1 Chronicles 14:15**

And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

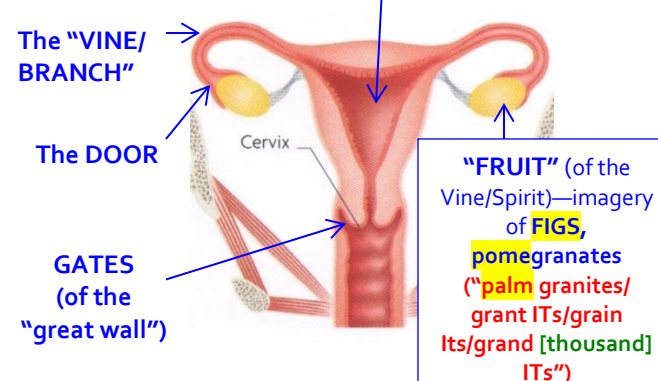
The film, *The Eagle*, opens with the following words that are imagery of sperm entering the vagina and “vanishing” in THAT “upper ROOM” [there are many historical incidents that help visualize this]:

“In 120 AD, the Ninth Legion of the Roman Army marched into the unconquered territory of northern Britain. They were never seen again. All 5,000 men vanished, along with their treasured standard...the EAGLE. Shamed by this great loss, the Emperor Hadrian [“had rain”] ordered the construction of a giant wall to cut off the north of Britain forever. Hadrian’s wall marked the end of the known world.”

—*The Eagle*

A study of “conception” would render great clarity to the understanding. Since I am not an expert on the subject, I will leave that for others. What I would like to help you see is what I found interesting:

THE Upper room/“high place”/“street”/“city”/river “bed”



In the books of Genesis and Revelation, there is the mention of the Tree of Life [Rev. 22:2, “her fruit” (the “mask U-line” bearing “leaves” not “fruit”—Jesus cursed it—cf. Mark 11:13-14, 13:28-29/Matt. 21:19-22, 24:32-33)]. But only in Genesis is the Tree of (the) Knowledge of Good and Evil [left and right “wings” of the “brick house”] made “known.”

“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.”—Isaiah 45:1

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.”—Isaiah 60:11

Male and Female reproductive organs represent the “trees of righteousness, the planting of the Lord, that he might be glorified” (cf. Isaiah 61:3). As I said before, this imagery can be taken on many levels—these presented here are the most obvious.

I won't place a diagram of the male reproductive organs here because it would make some religious people uncomfortable; therefore, I will simply tell you the imagery conveyed:



- The “River of Water of Life” is equivalent to seminal fluid
- Scriptural references to “walking up and down” [verses on page 859] throughout the “earth” (i.e. earth = LAW) is equivalent to an “erection” [of a “monument” to one’s self [i.e. the “child”]]
- the “Pen IS” — represents the “VOICE”/speaking/ “prey Er” → the “issue”
 - The sperm represent “Pennies” — “Pennies for your THOUGHTS” —i.e. the “mite/might” — what Father used to “redeem” the time—THE “money” that “answereth all things”
 - Up & Down = To & Fro = In & Out [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” [this verse also speaks of the “sperm”]] [pasture→ Past, you’re “e” \\ erutsap → rue (cross) sap → rue “the BLOOD”]
 - “down” is a “weeping willow”
 - “UP” is a “palm tree” —the “joy” of the Lord—i.e. the RAPTURE

The Tree of Knowledge

1. [Genesis 2:9](#)
And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
2. [Genesis 2:17](#)
But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
3. [Isaiah 44:19](#)
And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

The Tree of Life

1. [Genesis 2:9](#)
And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
2. [Genesis 3:17](#)
And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
3. [Genesis 3:22](#)
And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
4. [Genesis 3:24](#)
So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.
5. [Deuteronomy 20:19](#)
When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:
6. [Proverbs 3:18](#)
She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.
7. [Proverbs 11:30](#)
The fruit of the righteous is a tree of life; and he that winneth souls is wise.

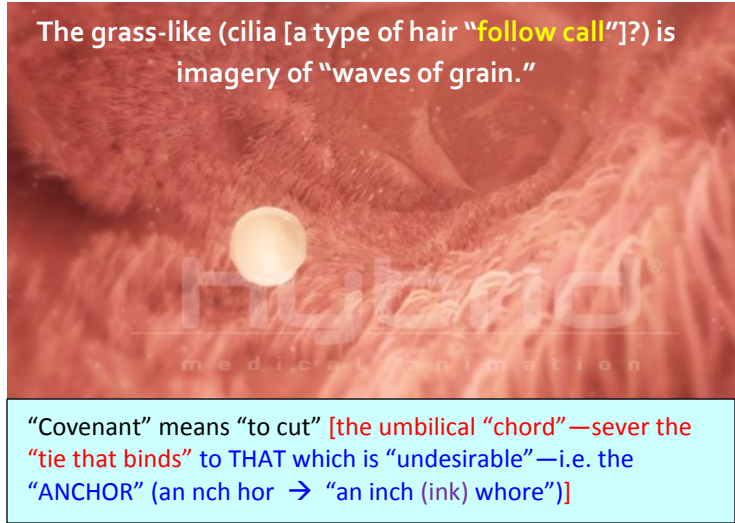
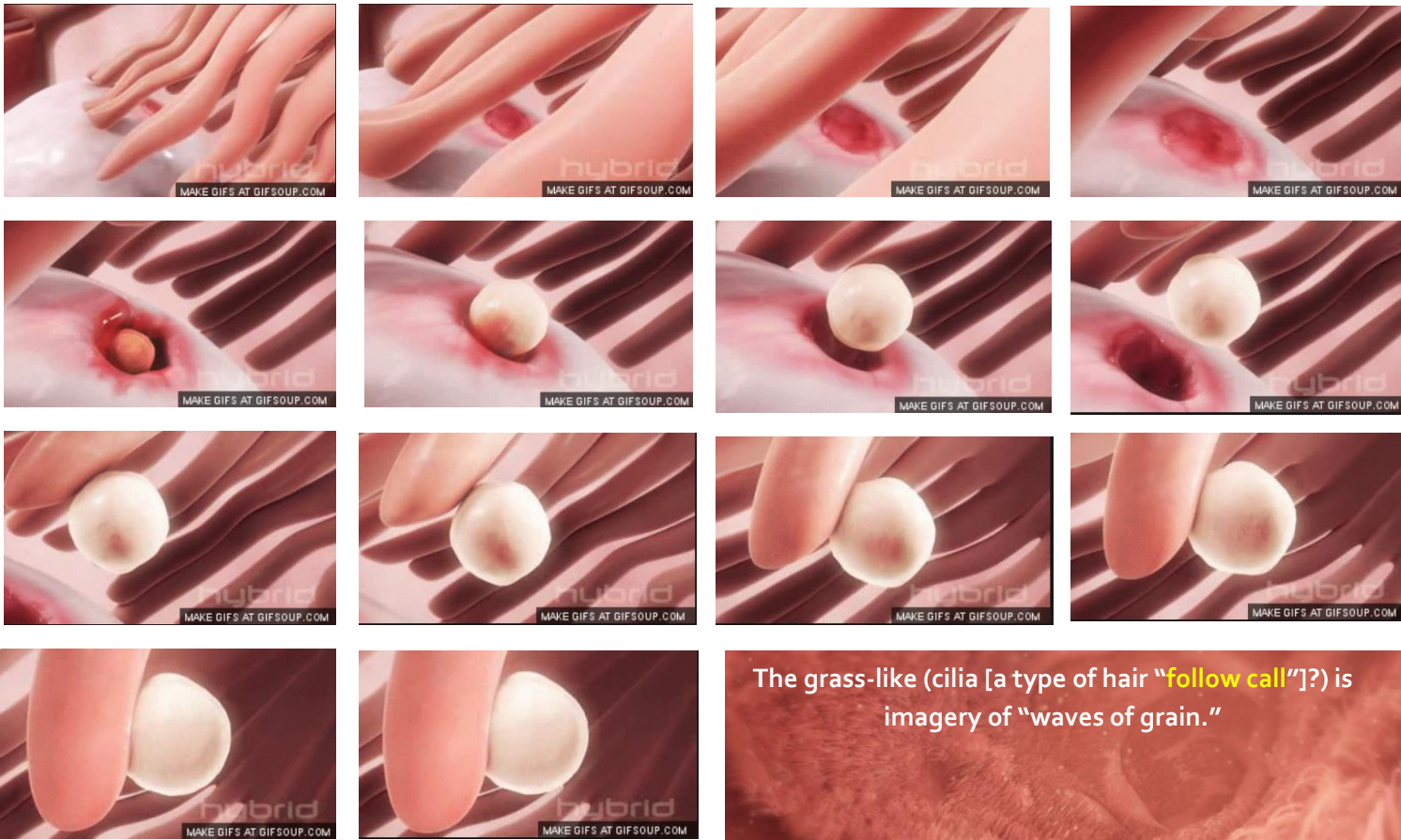
8. [Proverbs 13:12](#)
Hope deferred maketh the heart sick: but when the desire cometh, it is a **tree of life**.
9. [Proverbs 15:4](#)
A wholesome tongue is a **tree of life**: but perverseness therein is a breach in the spirit.
10. [Revelation 2:7](#)
He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat **of the tree of life**, which is in the midst **of the paradise of God**.
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**.
12. [Revelation 22:14](#)
Blessed are they that do his commandments, that they may have right to the **tree of life**, and may enter in through the gates into the city.

Up and Down

1. [Leviticus 19:16](#)
Thou shalt not go **up and down** as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the Lord.
2. [Judges 11:37](#)
And she said unto her father, Let this thing be done for me: let me alone two months, that I may go **up and down** upon the mountains, and bewail my virginity, I and my fellows.
3. [2 Samuel 15:20](#)
Whereas thou camest but yesterday, should I this day make thee go **up and down** with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.
4. [Job 1:7](#)
And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking **up and down** in it.
5. [Job 2:2](#)
And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking **up and down** in it.
6. [Psalm 59:15](#)
Let them wander **up and down** for meat, and grudge if they be not satisfied.
7. [Psalm 109:23](#)
I am gone like the shadow when it declineth: I am tossed **up and down** as the locust.
8. [Ezekiel 1:13](#)
As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went **up and down** among the living creatures; and the fire was bright, and out of the fire went forth lightning.
9. [Ezekiel 19:6](#)
And he went **up and down** among the lions, he became a young lion, and learned to catch the prey, and devoured men.
10. [Ezekiel 28:14](#)
Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked **up and down** in the midst of the stones of fire.
11. [Zechariah 10:12](#)
And I will strengthen them in the Lord; and they shall walk **up and down** in his name, saith the Lord.
12. [Acts 27:27](#)
But when the fourteenth night was come, as we were driven **up and down** in Adria, about midnight the shipmen deemed that they drew near to some country;

The following clips are from a video by **HYBRID** Medical Animation (I hope to remember to include a link to their site). The video shows the egg beginning its journey to become “more.” The imagery reminded me of a video I once saw about elephants and their young (possibly by Robert Winston). In that video, a female gave birth and because she and the calf were vulnerable, the other adults had formed a circle around her as she labored to bring forth her “child.” The imagery in the HYBRID video mirrored the imagery I saw in the elephants. The motion of the film, I think, would convey it better than these “cut-outs” that I place here. [I got the cut-outs from a GOOGLE Images video, but the link will be to the source—HYBRID M.A.](#)

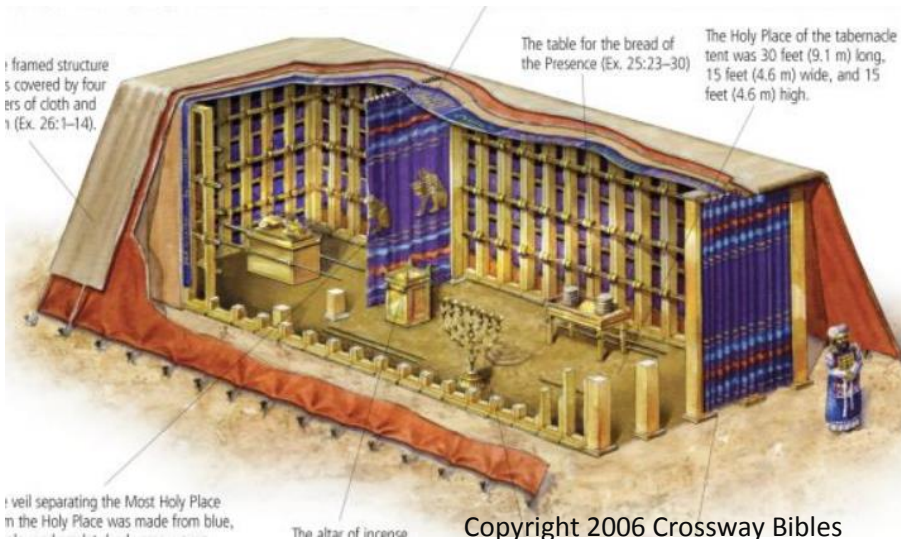
The Pearl of Great Price



This is imagery of being "driven into the wilderness." Like a volcano erupting, the egg breaks through the barrier that cradles it, and is "heard" ["advised"—as Naomi did Ruth (3:1-6) by the "finger of God" towards the "door" (to a "dark place") that is never closed "day nor night," allowing it to "freely" navigate its way towards a place where it will "anchor" itself, abiding its time until it has grown to sufficient size to be "called" a "CHILD."

Verse of the Day—biblegateway.com

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. [Psalm 90:2,4 KJV](#)



"Sometimes butterflies fall among rubbish, but they're still a butterfly."
—Joseph Prince

This is from *Israelity.com*. It also featured a Youtube video: "*Echoes of a Shofar*" that some may find interesting. I did.

Nostalgia Sunday – Sound the Shofar

September 18, 2011 - 11:35 PM by [Rachel Neiman](#)

A new exhibition, [Sound the Shofar – A Witness to History](#), has opened at the [Bible Lands Museum Jerusalem](#).

This exhibition traces the shofar from animal horn to icon. On display are *shofarot* from around the world, each marking a pivotal event in history, a poignant personal story or the quest for religious freedom. The timing, is of course, perfect for the High Holidays.

The shofar is amongst the earliest musical instruments played by mankind. It is also one of the oldest and most recognizable symbols of Judaism, which has been in continual use for more than 3,000 years. Throughout the millennium, the shofar has been a powerful witness to the turbulent history of the Jewish people in both times of rejoicing and triumph, sorrow and devastation throughout Jewish history.

The exhibition displays a wide variety of *shofarot* and their depictions on a range of objects from ancient times to today. Among the ancient artifacts on display are: a two sided carved synagogue chancel screen depicting a Menorah, Shofar, Lulav and Ethrog from Ashkelon (4th-7th centuries CE); a Jewish Tombstone depicting Menorah, Shofar and Lulav from Caesarea (4rd – 7th centuries CE); a facsimile of the Rothschild Miscellany manuscript depicting a shofar blower in front of Jewish worshipers (15th century CE, Italy); a facsimile from the Mantiba Haggadah depicting the prophet Elijah sounding the shofar to announce the coming of the Messiah (1560 Italy).

The exhibit moves through history to display, for the first time in Israel, a shofar that belonged to Israel who was murdered in the Buchenwald concentration camp during the Holocaust. In 1943 the Mizrahi family was captured and expelled to the Mechelen transit camp, where the Jews of Belgium were imprisoned before being sent to concentration and extermination camps. All their property including the shofar was left in their house. After the war ended, Esther, who survived together with her two children, returned to their home in Antwerp, where a few possessions were recovered including the shofar that belonged to her husband Israel.



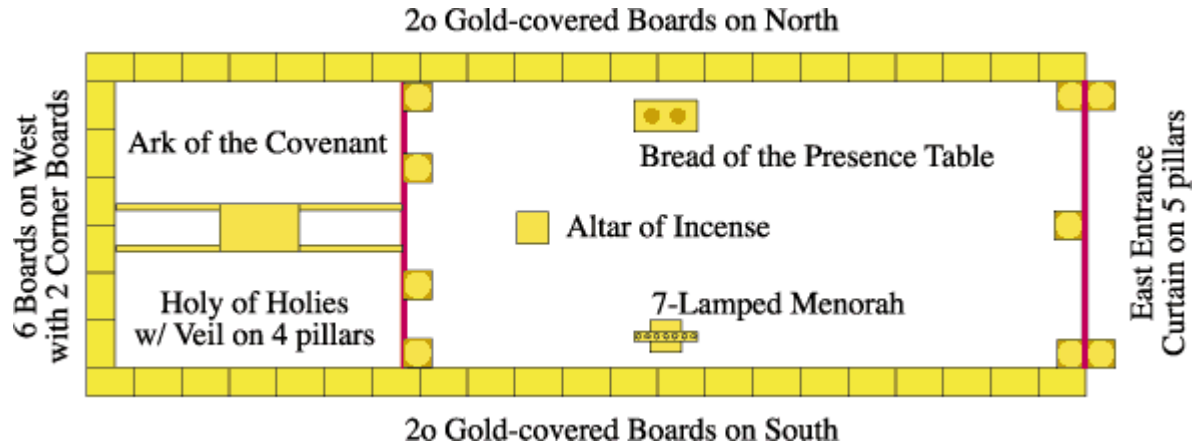
Another special shofar on view is one which was blown at the western wall during the British Mandate period. Between the years 1930 – 1947 the Members of *Brit Habirionim*, *Beitar* and *Etzel* would blow the shofar at the western wall at the end of Yom Kippur, in spite of the prohibition imposed by the British Mandate. This exhibition includes an inspiring short documentary film (produced by Toldot Yisrael and the History Channel) about this courageous group of people who risked their lives to perform the mitzvah of blowing the shofar at the Kotel.

The exhibition includes artifacts on loan from museums, institutions and private collections, many of which have never been previously been on display, including the famous shofar blown on June 7th, 1967 by Rabbi Shlomo Goren at the Western Wall upon reunification of Jerusalem.

[Sound the Shofar – A Witness to History](#) will be on display at the from September 2011 through February 2012.

The following is from www.k4communications.com. I admit that I haven't read the "technical" part of it. I place it here simply because I liked what he said about "why" he did it!

Technical Layout for the Tabernacle of Moses



Here is my technical model of the Tabernacle, which follows the "letter of the Law", so to speak, found in the book of Exodus. It serves as the basis for my three "Messianic Images", which are admittedly more artistically driven than they are technical. For instance, my first image (which depicts the rib cage of Christ) doesn't show the boards on the South, as they would obstruct the view of the interior that I wanted to show. This technical layout is meant to "bridge the gaps" between symbolic art, Biblical scholarship, and sound reason.

Since Moses never told us the depth of the boards, the length of the tenons, or the exact positioning of the corner boards and pillars, EVERY model (out of the many you can find online) has to make assumptions here. Mine is no different. To be honest, it is impossible for anyone to know exactly how the Tabernacle was laid out, without an amazing archeological find. In other words, one of the boards would have to be found and measured to "prove" one's theoretical layout. That being said, I think that a very strong case can be made for the above layout using deductive reasoning and mathematics, as you will see below.

As I've portrayed in my "Messianic Images", it's my belief that the boards were mini representations of Noah's Ark (which was 300x50x30 cubits). Since Scripture doesn't specify the length of the two tenons under each board or the board's depth, I used the mathematical relationship between the two related dimensions that we know for certain--the width of both the Ark and the boards. Since Noah's Ark was 50 cubits wide, and the boards were 1.5 cubits wide, we can easily determine the mathematical scale between the two objects, which is 1 to 33.333 (infinitely repeating 3's). This ratio can now be applied to the two unknown dimensions, making the visible board length (the upper portion not covered by the silver bases) 9 cubits and the board depth 0.9 cubits. 0.9 cubits may seem like an odd number but not when the Tabernacle's support bars are factored in. If these support bars were 0.1 cubits in diameter (1.8 inches), that would effectively round the width of the boards to an even 1 cubit.

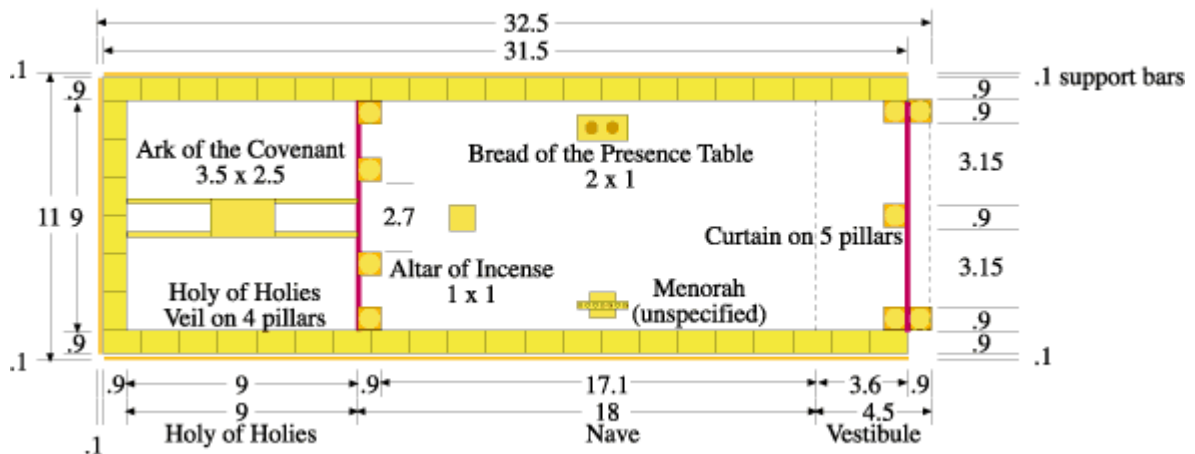
	Width	Visible Length (not including tenon)	Depth (not including bars)
Noah's Ark	50	300	30

Tabernacle Board	1.5	9 (+1 for tenons)	0.9
Ratio	50/1.5= 33.333	300/9= 33.333	30/0.9= 33.333
<i>Dimensions in cubits. 1 cubit =18 inches, measured from elbow to fingertips</i>			

It should be noted here, for those thinking my measurements are wildly inventive, that several Jewish Rabbis and authorities agree that the boards were essentially 1 cubit thick. A quick internet search on your part will validate my claim. Click [here](#), for instance, to read a Tabernacle description given at Jewish Encyclopedia.com. In like manner, the reputable New Advent Catholic Encyclopedia also supports the 1-cubit board thickness and says of the silver bases that they were "about 1 cubit high". Click [here](#) to read their Tabernacle description.

Now, if this theory holds any water (pardon the pun), a good working layout should be able to be built by using these deduced dimensions. Here's how the measurements work out when the boards are 0.9 cubits thick. I'm assuming that the support bars of the Tabernacle (5 on each side) were 0.1 cubits (1.8 inches) in diameter, which would, in effect, make the 0.9 cubit thickness of the walls an even 1 cubit. The other assumption is that the width of the pillars corresponded to the depth of the walls, making them each 0.9 cubits wide (again, Scripture is silent here).

Here's how the measurements add up...



I was surprised to find that, not only does the layout work, but it makes several strong mathematical connections between the Tabernacle of Moses and the Temple of Solomon (which David modeled after the Tabernacle in many ways). Look at how many scale similarities there are between this Tabernacle Model and the Temple, all producing the exact same ratio of 1 to 2.222 (infinitely repeating 2s):

	Tabernacle (theoretical model)	Temple (Scriptural dimensions)	Mathematic Ratio
Holy of Holies	9 by 9	20 by 20	20/9= 2.222
Nave	18 by 9	40 by 20	40/18= 2.222
Vestibule	4.5 by 9	10 by 20	10/4.5= 2.222

Front Opening	6.3 (3.15 on either side of the center, 5th, pillar)	14 (by Ezekiel's measurements)	$14/6.3=2.222$
Interior Opening	2.7 (allows 0.1 cubit clearance on each side for the Ark to be taken out for battles)	6 (by Ezekiel's measurements)	$6/2.7=2.222$
Front Pillar Depth	1.8 (If we add the depths of the two touching pillars on either side, $0.9+0.9=1.8$)	4 The two visibly prominent pillars named Boaz & Jachin had a known circumference of 12 cubits each. For a diameter of 4, I am rounding Pi to 3, though it is actually 3.14159265. This is in keeping with a rounding precedent set in 1Kings 7:23, where the Scripture writer apparently also rounds Pi to 3 to determine the diameter/circumference relationship of the bronze laver, when he says the diameter of the laver was 10 cubits, while its circumference was 30. Notice that both the Temple and this Tabernacle model have 2 pillars visible from the outside. These two pillars beautifully express God's Messianic promise to King David--that He would establish his throne forever through one of his descendants. Boaz (Hebrew for "In strength") and Jachin (Hebrew for "Yahweh will establish") serve as foundational pillars, upon which rest the hopes of the entire human race.	$4/1.8=2.222$
<i>Dimensions in cubits.</i>			

Most other Tabernacle layouts that I've seen have configured the boards in such a way to produce a perfectly cubed Holy of Holies of 10x10x10 cubits. They reason that since the Temple's Holy of Holies was cubed (20x20x20), this should be reflected in the Tabernacle's design, and 10 is a much easier number to work with, especially since the total board height is known to be 10 cubits.

I agree that the Tabernacle's Holy of Holies should be a perfect cube, just like the Temple's. In John's Revelation, the New Jerusalem coming down from Heaven also formed a perfect cube (with 12,000 stadia given for its length, width, and height). Evidently, this cube design is important for some reason. But why not a cube of 9x9x9 cubits for the Tabernacle? Remember that in my model the tenons are 1 cubit tall, leaving 9 cubits of gold showing above the silver bases. It works fine if you're

only measuring the gold walls (without the silver bases). The Temple sat on a foundation also, and it's not counted in its 20 cubit height.

Furthermore, it's possible that the 1-cubit silver bases were sunken into the ground. First, the bases would have been laid down in their pattern, and then sand would be brought in to "bury" them, just shy of the brim. That way, when the boards' tenons were inserted into these bases, which were securely sunken into the ground, the Tabernacle would measure exactly 9 cubits tall, giving us our perfect cube of 9x9x9.

There are a number of reasons (nine to be precise) that I like this silver-base-burying hypothesis:

1) It would make for a much more solid foundation. Imagine trying to set up these heavy 15-foot tall gold-plated boards in desert winds. If these bases were not sunken into the earth, they would be extremely tippy during the setup process, threatening to crush a poor Levite worker.

2) The Temple walls were golden from floor to rafters. No silver was seen inside the Temple, so why should there be silver seen inside the Tabernacle?

3) The Tabernacle, symbolically speaking, grew up into the Temple like a living organism. Like a tree! That may be one of the reasons why the Temple walls were engraved with Palm trees everywhere you looked. The silver bases, then, are like the seeds planted in the earth, and the boards' tenons are the roots. The Tabernacle springs up out of the ground and becomes the Temple in the course of time. Quite a beautiful metaphor when you think about it.

4) Accentuating this Temple/Tree motif, Psalm 92:12-13 reads, "The righteous flourish like the palm tree, and grow like a cedar in Lebanon. **They are planted in the house of the Lord...**"

5) Sinking one's foundations is a commonplace, architecturally sound building practice. God Himself speaks of sunken foundations when He asks Job, "Were you there when I laid the foundations of the earth? On what were its bases sunk, or who laid its cornerstone?" (Job 38:4-7)

6) Jesus, who is the Cornerstone which the builders rejected, said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit." (John 12:24) The burying of these silver bases may beautifully prefigure the burial of Jesus Christ, who was raised on the third day. They destroyed "this Temple", but He raised it up, as promised, on the third day, becoming the sure foundation of the Church. He is the vine, and we are the branches. He is both the Root and the Head of that living organism called the Church.

7) One might argue that the Scripture nowhere says that these bases were buried, but the objector must admit that neither does it say that they were not to be buried! That being the case, this hypothesis does not violate the "letter of the Law" in the least bit. Furthermore, it seems to me that, for the reasons already mentioned above, this theory more beautifully sheds light on the "spirit of the law".

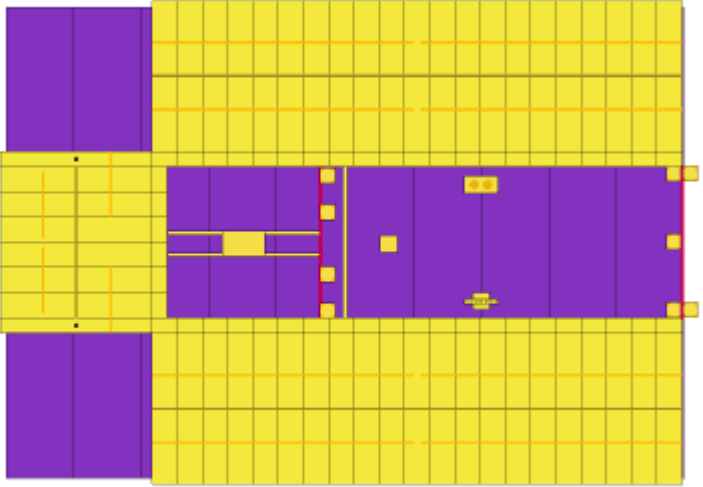
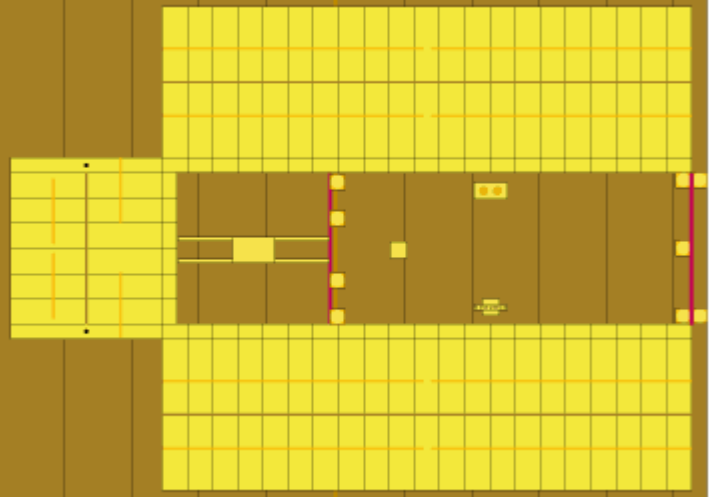
8) Another might argue that this would be too much work to haul in sand for this purpose. Well, they were wandering in a desert, so there was no shortage of sand.... And who says it had to be easy? Being a Levite was hard work. One silver base alone weighed almost 100 pounds. And there were 96 of them to place! The gold-plated boards, even if they were of a hollow construction design, must

have been terribly heavy. Remember that God said to Adam, "By the sweat of your brow, you will eat bread." Building this "House for the Bread of God's Presence" was a sweaty job, but well worth the effort and the expense.

9) A 9x9x9 Holy of Holies more forcefully drives home my opening hypothesis, that the boards are mini representations of Noah's Ark at a precise scale of 1 to 33.333, this being the age of Jesus Christ, our Cornerstone, when He was crucified and buried. In other words, this may be more than the imagination of an artist (if I may call myself an artist) running wild, associating visual images in an arbitrary manner. There's sound logic behind these associations. It's hard to argue with mathematics.

All this aside, my theory, while I believe it to be a sound one, is still just a theory. If an archeologist some day finds these Tabernacle boards, measures them, and proves me wrong, I would be very willing to revise my theory. The Truth of the Gospel has stood for some 2,000 years without my Tabernacle theories. The risen Lord Jesus doesn't depend on me and my little mind to "prove" His existence. His resurrection is an irrefutable, historical fact, deserving our unswerving faith. The Apostles saw Him, and they laid down their lives in order to make it known to the world that Jesus is risen! The world has never been the same.

One last line of reasoning that mathematically supports this Tabernacle Model involves its coverings. The coverings of the Tabernacle (with known dimensions) would very neatly fit with the model described above. The following diagrams show how the first two coverings would lay on top of the Tabernacle (Scripture doesn't give dimensions for the third covering). Note that the boards appear to be lying down on top of the curtains; this is done merely to show, in a 2-dimensional image, the reach of the coverings as they would drape over the sides of the Tabernacle. This view also gives you an idea of how the 5 connecting bars may have been positioned (orange lines representing the 4 bars which passed through exterior rings, and brown lines representing the long bar passing through the middle of the boards).

	
<p>The First Covering (Exodus 26:1-6) --Purple, blue, red material with intertwined linen --10 strips of material (4x28 cubits each) --2 sets of 5 pieces sewn together --Joined together by 50 clasps of gold, just in front of</p>	<p>The Second Covering (Exodus 26:7-14) --Goat's hair --11 strips of material (4x30 cubits each) --1 set of 5 pieces sewn together, and 1 set of 6 pieces (w/ 1st one folded back in half at the entrance)</p>

the Holy of Holies (gold vertical line in above image)

Total Length: 40 cubits, plus gold clasp allowance
Total Width: 28 cubits

Consistently short (about 0.5 cubits) on all 3 sides, thus preventing the holy fabric from touching the ground during setup. Probably stretched over and secured with tent cords and pegs to prevent sagging.

--Joined together by 50 clasps of bronze directly over the 4 pillars of the Holy of Holies (bronze vertical line in above image)

Total Length: 42 cubits, plus bronze clasp allowance
Total Width: 30 cubits

Consistently long (about 0.5 cubits) on all 3 sides, but not touching the ground due to the outstretched tent cords of the 1st covering ([see diagram below](#)).

It should be noted how the heavy, folded-back first panel of the covering at the entrance (4 cubits folded back to 2) is perfectly supported by the five front columns.

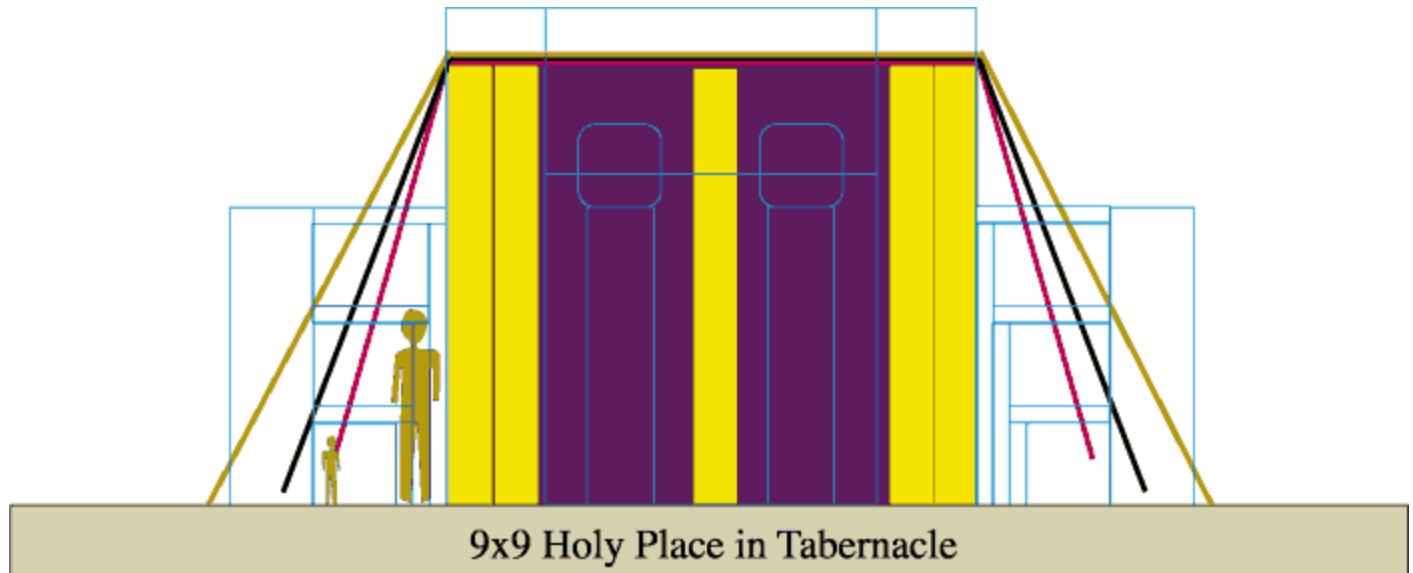
The Tabernacle boards are shown as if lying down to demonstrate how the coverings would hang over the sides, and how the side support bars may have been laid out (orange colored lines on exterior, brown passing through middle)

You see that the first covering would come just shy of reaching the ground (by half a cubit actually), keeping this sacred material from ever touching the ground in the setup process. Notice how perfectly symmetrical the shortness is on the three sides. In the above illustration, the purple covering has a gold line down the middle and faint seam lines. That's because this covering was made of two separate pieces (each made of five 4-cubit-wide strips sewn together) that were joined together in the middle with 50 golden clasps (the yellow line). Interestingly, these golden clasps fall just in front of the Holy of Holies, reminiscent of the gold chain that Solomon draped in front of the Temple's Holy of Holies like a necklace.

This first covering was probably held in place with tent stakes and cords, to prevent interior sagging, forming an exterior, triangular "side chamber". Once this was staked down, the second covering would be put on. The stretched out cords and stakes of the first would then prevent the second from touching the ground during setup.

Again you'll notice that the second covering overlaps in a perfectly symmetrical fashion (again by half a cubit), this one including the tops of the two visible entrance pillars under its protection as well. The clasped joining is slightly offset from the first covering's, providing a good weather barrier while allowing some ventilation of the altar's incense smoke.

This last image shows how the coverings would drape over the edges, once they were secured with tent pegs and cords. For this demonstration, I have the 1-cubit silver bases buried in sand, for reasons discussed above. The red line is the first covering pulled taught with tent cords and pegs; the black line is the second covering of goat's hair; and the brown line is the third ram skin covering. I've included the third, though we don't know its dimensions, to show how the Tabernacle's tent-like shape possibly inspired the Side Chamber design of Solomon's Temple.



The blue lines represent a scaled-down outline of Solomon's Temple, which had side chambers in three stories that grew wider from floor to floor. The first floor was 5 cubits wide and 5 cubits tall; the second was 6 cubits wide and 5 cubits tall; and the third floor was 7 cubits wide and 5 cubits tall. Solomon achieved this, according to Scripture, by these tiered support structures along the walls of the Temple that you see above. The larger man shows the scale of the Tabernacle, while the smaller man, standing in one of these treasury side-chamber rooms, shows the scale of the Temple in this example.

You can also see the blue outlines of Boaz and Jachin, the two pillars in front of Solomon's Temple which were 18 cubits tall and had capitals that were 5 cubits tall (23 cubits total). The blue horizontal line which cuts through the two capitals represents the 20-cubit interior height of the Holy of Holies, while the the topmost line represents the overall interior height of the Temple (30 cubits).

Why have I gone through all this trouble?

As you can see, I have spent countless hours on this project. Scripture study. Online research. Mathematical puzzling. Computer illustrations..... It's been alot of work. You might find yourself wondering, "What's the point? Why go through all this trouble? Why spend all this time on a mere theory?"

In conclusion, let me list a few motivating factors that have driven me forward in this project:

1) I love to contemplate the Scriptures. God's inaudible voice is indescribably beautiful to me. This project has captivated my mind with wonderful themes, especially the wounds of our Lord, bringing me much joy in the process. I wish the whole world could know this joy!

2) The human heart loves a good mystery. We love to puzzle. People spend millions of dollars every year, trying to find things that will get our minds churning. I sometimes think that this is why God seems to hide His face from us. It's not so much that He is displeased with us; He just knows that it's

in our best interest to learn how to seek Him. He knows that the human mind delights in "being blown away" by things mysterious and unattainably deep. Let me tell you, there is no mystery deeper than God. His voice is as the sound of many waters. What a joy it is to dive down to explore the depths of that Endless Ocean!

3) I didn't want to release these "Messianic Images" without having done my homework first. Saint Paul instructed Timothy, "Do your best to show yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." I may be a Catholic layperson now, but I did attend Seminary as a Protestant preparing for ministry. Theology has to be taken very seriously, and I never want to present "half-baked" ideas to the public. I believe that I am "doing my best", as Saint Paul exhorts, but whether I am "approved by God" is yet to be seen. The Lord knows how sincerely I desire to be faithful and completely orthodox, and I trust that He will refine me and my works however He sees fit and in His time. In all things, I want everything I say and do to be in keeping with the teachings of Christ as expressed through His one, holy, Catholic, and Apostolic Church. All of the priests I have consulted so far have told me that, while being admittedly theoretical in nature (lacking certain archeological "proofs"), the images express ideas that are entirely consistent with Catholic doctrine. May God keep me there, and may He have mercy on me should I err unintentionally.

Jesus, I trust in Your mercy.

4) Perhaps most importantly, **this has been a labor of love**. I believe that these images have the potential of shedding some light into dark places. Skeptics may be encouraged to examine the claims of Christ a little more seriously, while lukewarm souls may be encouraged to contemplate the wounds of Christ more deeply, causing them to glow with a burning love for the Savior. Let every heart adore Him!

For the sake of this potential good, I don't want my work to be dismissed lightly, which means that I need to present the strongest logic I can conceive of, with the help of the Lord. This is my aim. I have done my best.

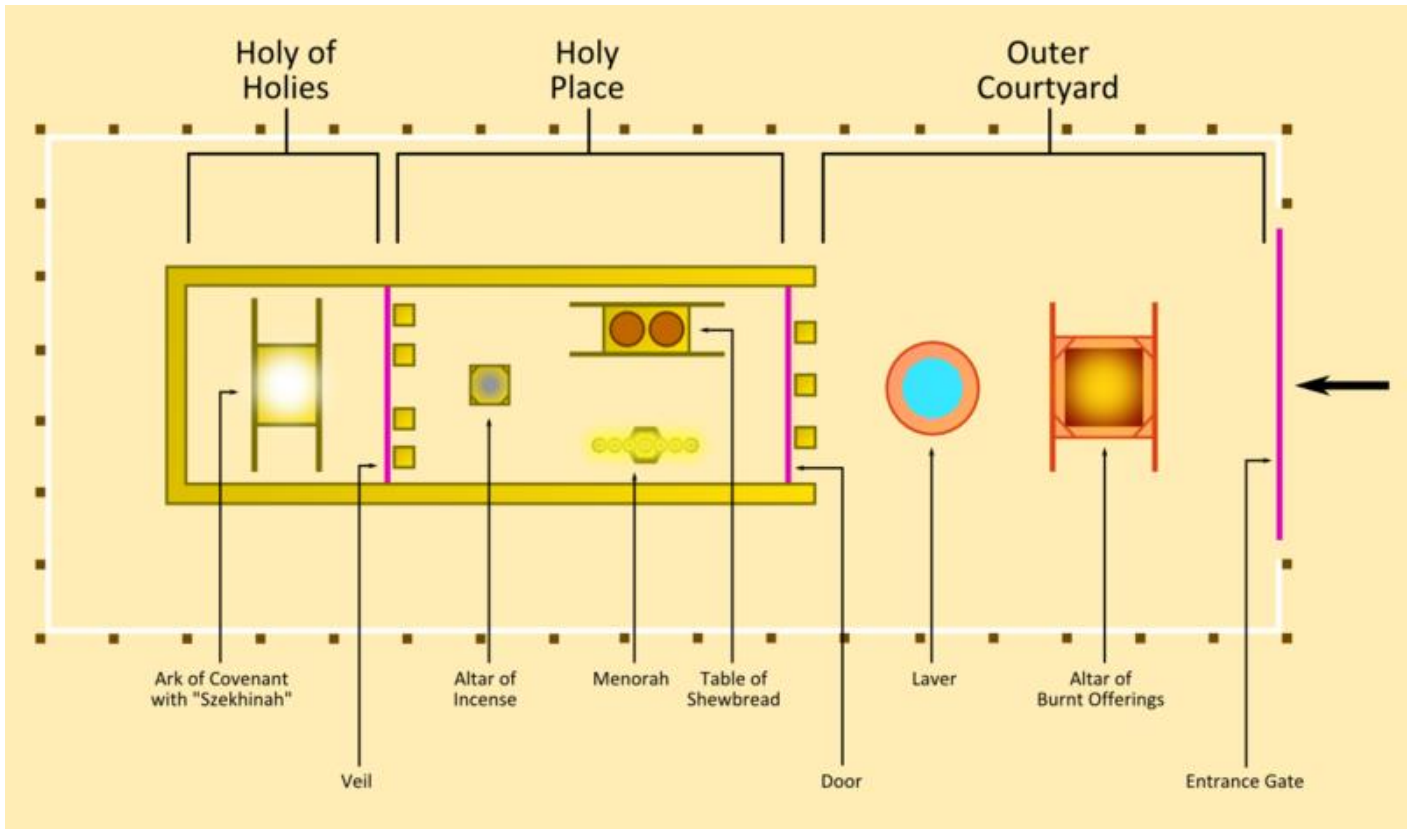
Now it's up to you to decide whether you agree with me or not. I could say that it doesn't matter to me whether or not you agree, because I'm not really interested in winning an argument so that I can puff out my chest and say "I win!" On the other hand, I do care; for I'm convinced that there are beautiful truths to contemplate here that will stir your heart with love for God and His dear Son. That's something I care deeply about, and if one more soul **burns a little brighter** as a result of my work, all the hours I've poured into this project will have been well spent.

May God be praised!

In the imagery, Queen Esther (cf. Esther 7), in bidding Haman to a "feast" which ultimately ends in the loss of his life, is akin to the "black widow spider." The egg is like a "meal" to the "fish-like [piranha]" sperm. They are "bidden" to the feast, but ONE is to be sacrificed for "tasting" of the "fore"-bidden fruit—i.e. her LOVE. This "simple" one is invited "in" to her house and is seduced by her "beauty"—to his doom (cf. Proverbs 7). That is the story retold in the book of Esther and seen in the imagery of "Conception," and told in the parables of the "feasts."

*"Now Caiaphas was he, which gave counsel to the Jews, that **it was expedient that one man should die for the people....(verse 8) Let these go their way**"—John 18:14, 8 (cf. 2 Cor. 5:14)*

I don't see the imagery as "separate" parts. For me it is ONE "whole." The more I learn **[about "any" thing—secular or religious]**, the more the pieces "fit" together. And it's not a matter of "making" them fit, but rather **"finally" seeing "where" they "fall" into place.**



- smokeless fire (of a “different” kind) “in” the Holy of Holies seen as “white” glory Cloud = (fireless) smoke
- fire in the middle (menorah) fueled by oil with no smoke (most likely or “white”?)
- fire on the “outside” fueled by the “offerings” with “dark (?)” smoke

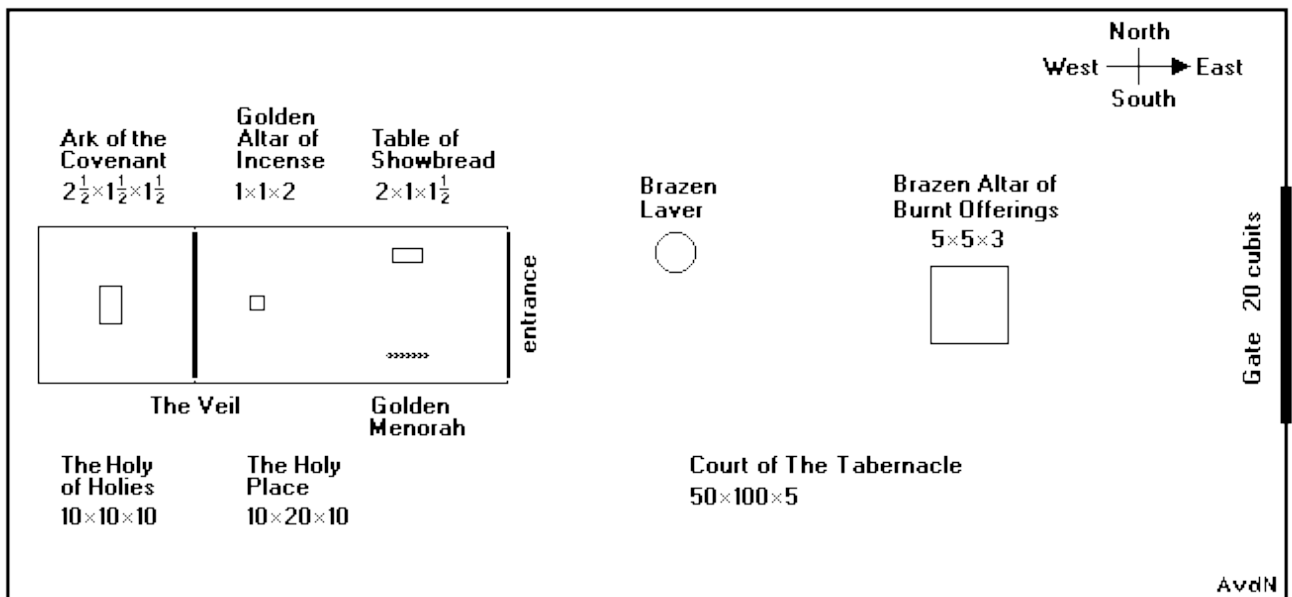
SCENT of “smoke”

(Holy of Holies)
No scent

(Holy Place)
sweet scent(?)
(pleasant)

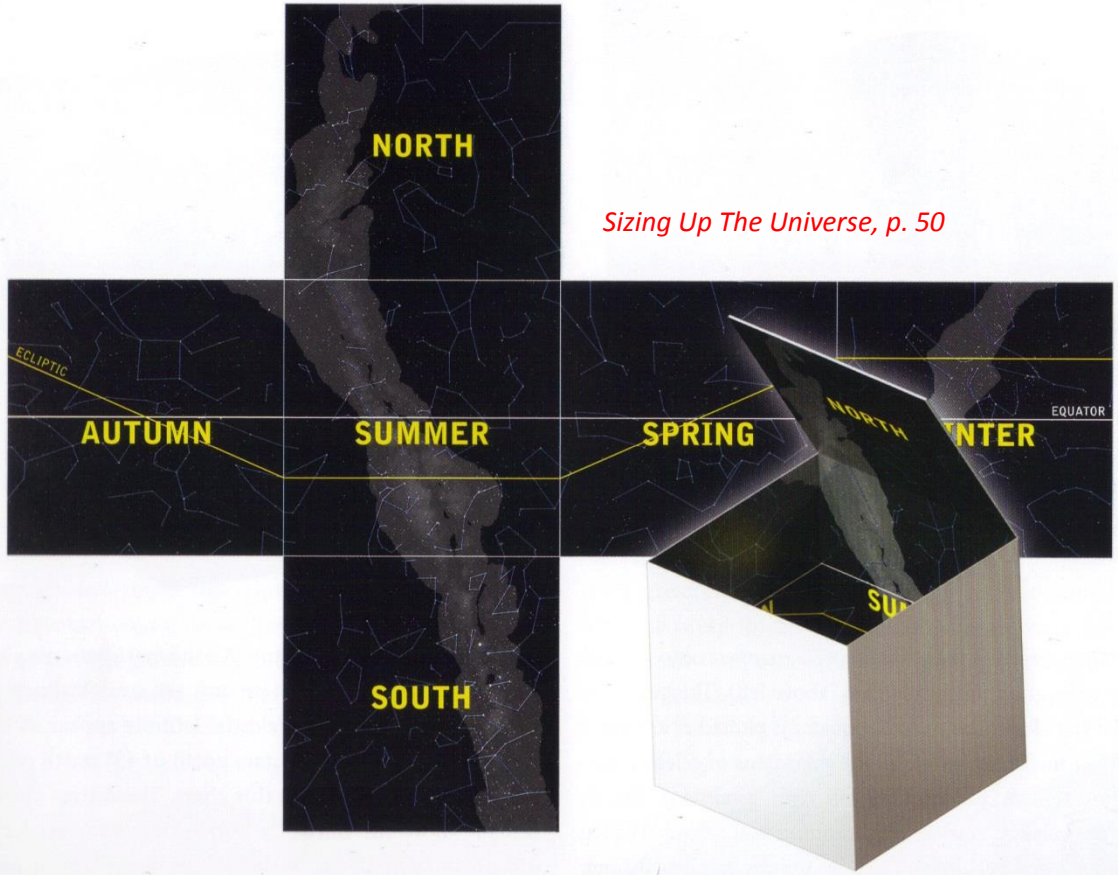
(Outer Court)
the stench (?) of burnt flesh

THE TABERNACLE OF MOSES

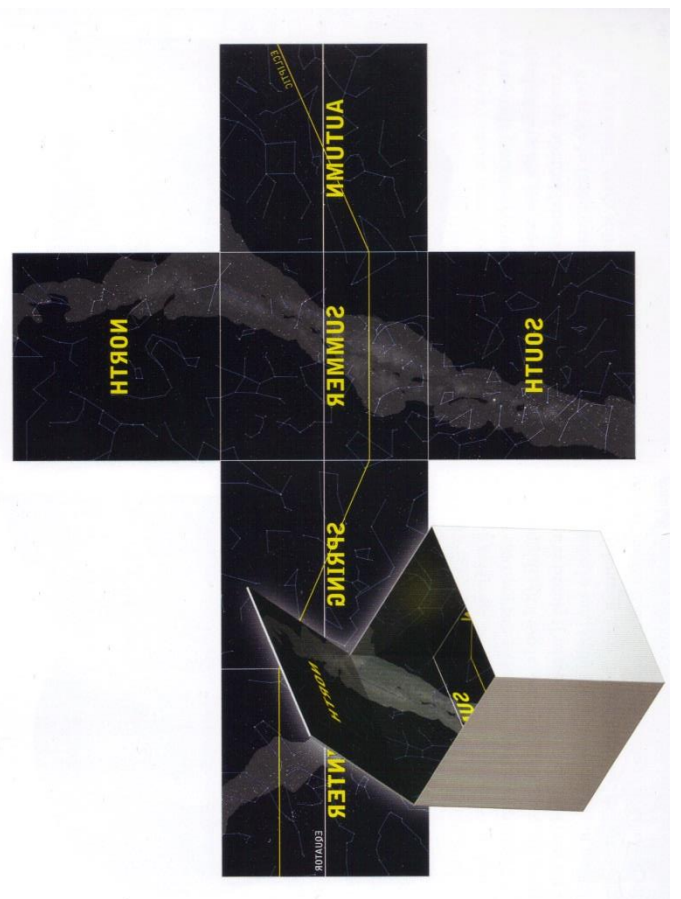
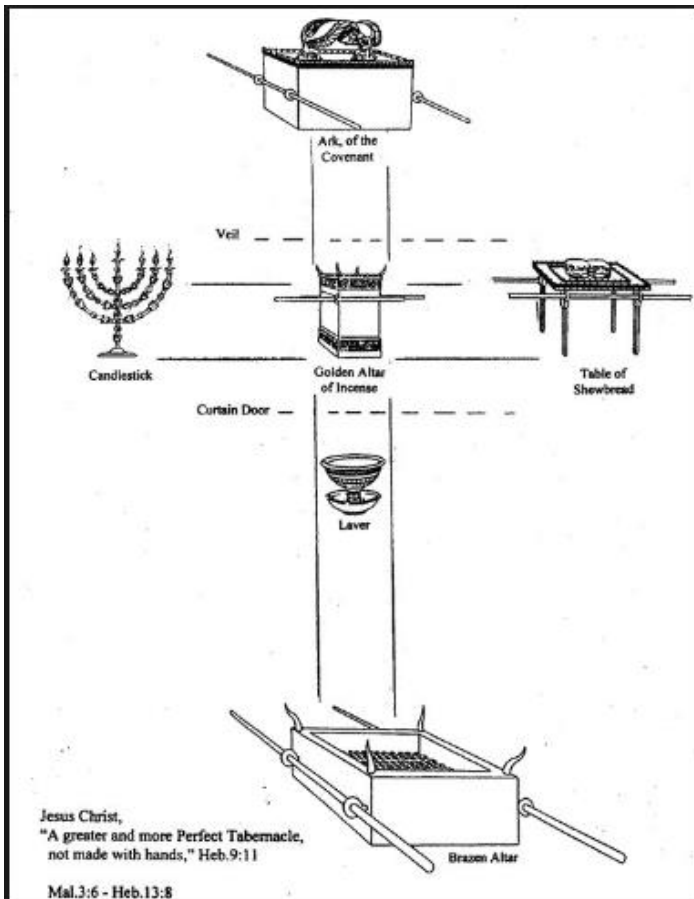


All dimensions are in cubits. 1 cubit = 1 royal cubit = 20.67 inches.

Many preachers and theologians understand the symbolism of the Children of Israel's encampment in the wilderness and its relationship with the shape of the Cross. And some may even understand its significance with the "layout" of the heavens. Marilyn Hickey did a study on each of these and how they relate to us. One is called, **THE TABERNACLE PRAYER PLAN**.



Sizing Up The Universe, p. 50



SCENARIO:

A “lie” was told.

The victims are two young couples. They are best friends. Each successful in their own way. Each are expecting their first child. The devastating lie involved the wife of the first and the husband of the second.

The culprit: the mother-in-law of the first.

Her jealousy of her only son being “taken” away from her has reached new heights. She has one goal to live for: DESTROY that w(r)ench at all costs! So she starts a rumor. That is all that is needed. A few choice words spoken at the right tone in the proximity of the right people. She need only seem irritated that her son’s wife spends too much time laughing with his best friend. The gossipers will do the rest. They’ll put two-and-two together. And before you know it, “THAT girl” will be caught up in a “**tori**”-ed affair. “Then I’ll finally be rid of her.”

But what about the “man”?

Does he deserve to be so “used” just to exact vengeance upon the “woman” for having married her son? He, too, stands a chance of losing all that he holds dear.

She doesn’t care. He’s nothing more than ballast on this ship. “And this ship is only big enough for ME and MY son!”

As the events progress, and days turn into months, the expectant couples are “hardly” friends. The accused “know” the truth. But circumstances has bound them to a state of “silence.” No one is willing to believe what they say. And they dare not acknowledge the presence of the other if seen in the same place in public.

Suddenly, a tragic event takes place. The “shamed” woman is the victim. Her child is “lost.”

Out of desperation, she had dared to cross THAT line and called the accused man for help. His wife was present when he received the call. She offered him an ultimatum: “Answer that call and you’ll never see me or our baby again.”

He “rejected” the call.

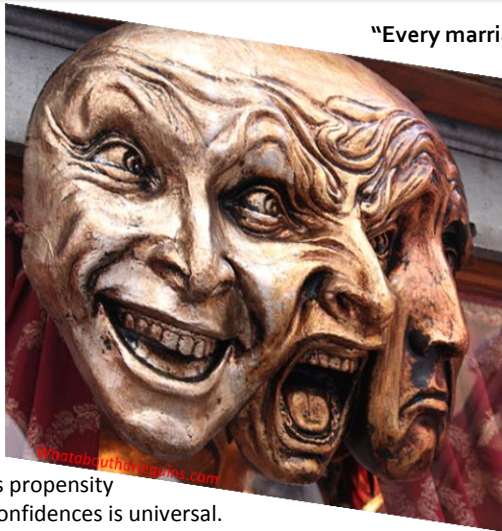
And now he must live with the guilt of knowing that had he answered the call, he could have prevented the tragedy from happening. He had refused to risk losing THAT that meant the most to him—his wife and unborn child. But he lost something just as precious—his “soul.”

Ever since that day, he has not felt “alive.” REGRET is his constant companion. Somewhere in all of THAT, he lost himself. He lost the “essence” of “who” he is—a “good” man with a “good” heart. “I didn’t know that keeping my family would cost me so much.... How do I find myself again?.....How do I get ME back?”

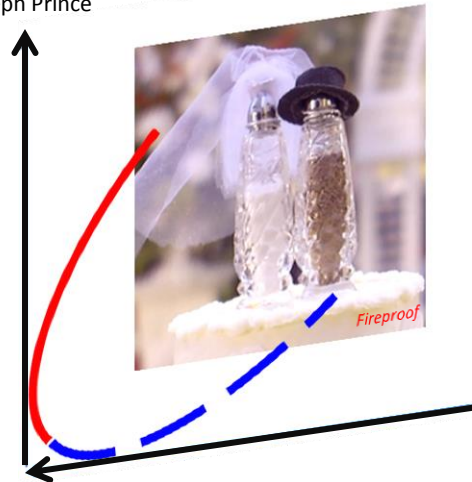
QUESTION: “How” does she “recover all”? What should he “do”? What would “U” do?

In the book of Romans, “sin” is a “**noun**”
except for only ONE time it is a “**verb**” —
according to Joseph Prince.

“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. **What therefore God hath joined together, let not man put asunder.**” —Matthew 19:5-6 [cf. Eze. 1, 10, 3:13 (cf. Exo. 37:7)/Rev. 4:6-11]



“Every marriage needs a third party. His name is Jesus.”
—Joseph Prince

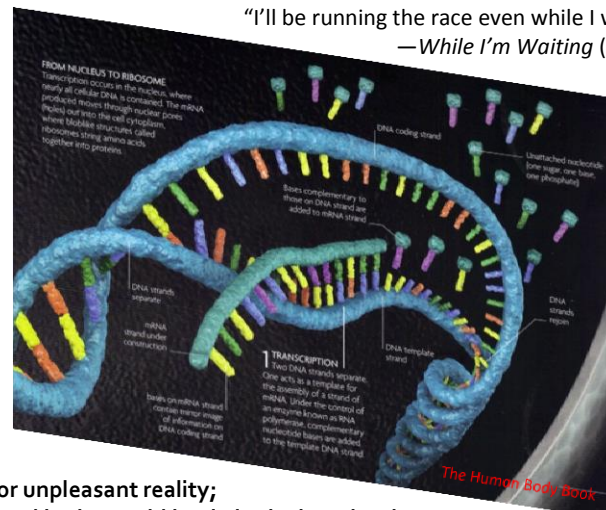
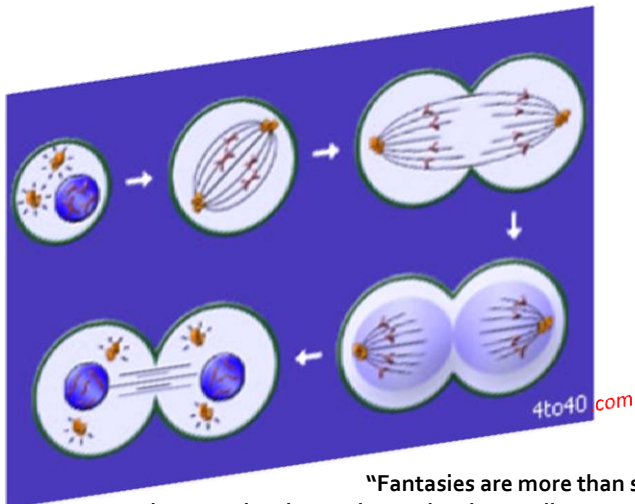


To increase, ONE cannot leave the “other” behind.

Male-female “bonding/ joining” that brings “increase” is a “**face-to-face**” encounter.

Cf. Numbers 6:24-27, “May the Lord look you full in the face...”

“Women’s propensity to share confidences is universal. We confirm our reality by sharing.” —Barbara Grizzuti Harrison



“I’ll be running the race even while I wait.”
—While I’m Waiting (song)

“Where” is the “wait/weight” ?

“Fantasies are more than subtitles for unpleasant reality; they are also dress rehearsals, plans. All acts [axe] performed in the world begin in the imagination.”
—Barbara Grizzuti Harrison

It has long been the belief of the church that the “human” family should be “divided”—some **allowed** “To Go,” others **forced** to “stay” (i.e. remain). **According to the church**, those allowed “To Go” are seen as “perfect” in the “eyes of God.” Those forced to remain—those “left” behind—are seen as the “out” law or the “m” perfect in the “eyes of God.” They are seen as “bastard” sons—not “true” sons—simply because they did “nothing” [“out” of pure “ignore”-ance or re-“bell”-ion] of the “requirements” of LAW to become “true” sons—such as willingly “re-sieve” Him as their “Savior” and “Lord.” It is not only the belief of many, but also the desire of some to be forever “divided” from those who are “different” from them. I have even heard some who have preached a racially “separated” idea of “Heaven”—an American/European “white-only” idea [which would make the “salvation” of the other “races” and “cultures” a “vain” thing—serving **absolutely** “no” purpose].

“I have said, Ye are gods; and **all of you** are **children** of the most High.”
—Psalm 82:6

FACE-TO-FACE (exact wording)

1. **Genesis 32:30**
And Jacob called the name of the place Peniel: for I have seen God **face to face**, and my life is preserved.
2. **Exodus 33:11**
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, a young man, departed not out of the tabernacle.
3. **Numbers 14:14**
And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen **face to face**, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.
4. **Deuteronomy 5:4**
The Lord talked with you **face to face** in the mount out of the midst of the fire,
5. **Deuteronomy 34:10**
And there arose not a prophet since in Israel like unto Moses, whom the Lord knew **face to face**,
6. **Judges 6:22**
And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord **face to face**.
7. **Ezekiel 20:35**
And I will bring you into the wilderness of the people, and there will I plead with you **face to face**.
8. **Acts 25:16**
To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers **face to face**, and have licence to answer for himself concerning the crime laid against him.
9. **1 Corinthians 13:12**
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.
10. **2 John 1:12**
Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak **face to face**, that our joy may be full.
11. **3 John 1:14**
But I trust I shall shortly see thee, and we shall speak **face to face**. Peace be to thee. Our friends salute thee. Greet the friends by name.

BACK

1. **Genesis 9:23**
And Shem and Japheth took a garment, and laid it upon both their shoulders, and went **backward**, and covered the nakedness of their father; and **their faces were backward**, and they saw not their father's nakedness.
2. **Genesis 14:16**
And he brought **back** all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

3. **Genesis 19:9**
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.
4. **Genesis 19:26**
But his wife looked **back from behind him**, and she became a pillar of salt.
5. **Genesis 38:29**
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.
6. **Genesis 39:9**
There is none greater in this house than I; neither hath he **kept back any thing from me but thee**, because thou art his wife: how then can I do this great wickedness, and sin against God?
7. **Genesis 49:17**
Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall **fall backward**.
8. **Exodus 3:1**
Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the **backside of the desert**, and came to the mountain of God, even to Horeb.
9. **Exodus 14:21**
And Moses stretched out his hand over the sea; and the Lord caused the sea to go **back** by a strong east wind all that night, and made the sea dry land, and the waters were divided.
10. **Exodus 18:2**
Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her **back**,
11. **Exodus 23:4**
If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it **back** to him again.
12. **Exodus 23:27**
I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies **turn their backs unto thee**.
13. **Exodus 26:12**
And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the **backside of the tabernacle**.
14. **Exodus 33:23**
And I will take away mine hand, and thou shalt **see my back parts**: but my face shall not be seen.
15. **Leviticus 3:9**
And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the **backbone**; and the fat that covereth the inwards, and all the fat that is upon the inwards,
16. **Numbers 9:7**
And those men said unto him, **We are defiled by the dead body of a man: wherefore are we kept back**, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

17. **Numbers 13:26**

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought **back** word unto them, and unto all the congregation, and shewed them the fruit of the land.

18. **Numbers 22:34**

And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, **I will get me back again.**

19. **Numbers 24:11**

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee **back** from honour.

[Numbers 24:10-12 \(in Context\)](#) [Numbers 24 \(Whole Chapter\)](#) [Other Translations](#)

20. **Deuteronomy 23:13**

And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn **back** and cover that which cometh from thee:

21. **Joshua 7:8**

O Lord, what shall I say, when Israel **turneth their backs before their enemies!**

22. **Joshua 7:12**

Therefore the children of Israel could not stand before their enemies, but **turned their backs** before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

23. **Joshua 8:20**

And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned **back** upon the pursuers.

24. **Joshua 8:26**

For Joshua drew not his hand **back**, wherewith **he stretched out the spear**, until he had utterly destroyed all the inhabitants of Ai.

25. **Joshua 11:10**

And Joshua at that time turned **back**, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

BEHIND

1. **Genesis 18:10**

And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was **behind** him.

2. **Genesis 19:17**

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.

3. **Genesis 19:26**

But his wife looked back from **behind** him, and she became a pillar of salt.

4. **Genesis 22:13**

And Abraham lifted up his eyes, and looked, and behold **behind** him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

5. **Genesis 32:18**

Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is **behind** us.

6. **Genesis 32:20**

And say ye moreover, Behold, thy servant Jacob is **behind** us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

7. **Exodus 10:26**

Our cattle also shall go with us; there shall not an hoof be left **behind**; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

8. **Exodus 11:5**

And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is **behind** the mill; and all the firstborn of beasts.

9. **Exodus 14:19**

And the angel of God, which went before the camp of Israel, removed and went **behind** them; and the pillar of the cloud went from before their face, and stood **behind** them:

10. **Leviticus 25:51**

If there be yet many years **behind**, according unto them he shall give again the price of his redemption out of the money that he was bought for.

11. **Numbers 3:23**

The families of the Gershonites shall pitch **behind** the tabernacle westward.

12. **Deuteronomy 25:18**

How he met thee by the way, and smote the hindmost of thee, even all that were feeble **behind** thee, when thou wast faint and weary; and he feared not God.

13. **Joshua 8:2**

And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city **behind** it.

14. **Joshua 8:4**

And he commanded them, saying, Behold, ye shall lie in wait against the city, even **behind** the city: go not very far from the city, but be ye all ready:

15. **Joshua 8:14**

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him **behind** the city.

16. **Joshua 8:20**

And when the men of Ai looked **behind** them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

17. **Judges 18:12**

And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan unto this day: behold, it is **behind** Kirjathjearim.

18. **Judges 20:40**

But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked **behind** them, and, behold, the flame of the city ascended up to heaven.

19. **1 Samuel 21:9**

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth **behind** the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

20. **1 Samuel 24:8**

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked **behind** him, David stooped with his face to the earth, and bowed himself.

21. **1 Samuel 30:9**

So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left **behind** stayed.

22. **1 Samuel 30:10**

But David pursued, he and four hundred men: for two hundred abode **behind**, which were so faint that they could not go over the brook Besor.

23. **2 Samuel 1:7**

And when he looked **behind** him, he saw me, and called unto me. And I answered, Here am I.

24. **2 Samuel 2:20**

Then Abner looked **behind** him, and said, Art thou Asahel? And he answered, I am.

25. **2 Samuel 2:23**

Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out **behind** him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

26. **2 Samuel 3:16**

And her husband went with her along weeping **behind** her to Bahurim. Then said Abner unto him, Go, return. And he returned.

27. **2 Samuel 5:23**

And when David enquired of the Lord, he said, Thou shalt not go up; but fetch a compass **behind** them, and come upon them over against the mulberry trees.

28. **2 Samuel 10:9**

When Joab saw that the front of the battle was against him before and **behind**, he chose of all the choice men of Israel, and put them in array against the Syrians:

29. **2 Samuel 13:34**

But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side **behind** him.

30. **1 Kings 10:19**

The throne had six steps, and the top of the throne was round **behind**: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

31. **1 Kings 14:9**

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me **behind** thy back:

32. **2 Kings 6:32**

But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet **behind** him?

33. **2 Kings 9:18**

So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee **behind** me. And the watchman told, saying, The messenger came to them, but he cometh not again.

34. **2 Kings 9:19**

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee **behind** me.

35. **2 Kings 11:6**

And a third part shall be at the gate of Sur; and a third part at the gate **behind** the guard: so shall ye keep the watch of the house, that it be not broken down.

36. **1 Chronicles 19:10**

Now when Joab saw that the battle was set against him before and **behind**, he chose out of all the choice of Israel, and put them in array against the Syrians.

37. **2 Chronicles 13:13**

But Jeroboam caused an ambushment to come about **behind** them: so they were before Judah, and the ambushment was **behind** them.

38. **2 Chronicles 13:14**

And when Judah looked back, behold, the battle was before and **behind**: and they cried unto the Lord, and the priests sounded with the trumpets.

39. **Nehemiah 4:13**

Therefore set I in the lower places **behind** the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

40. **Nehemiah 4:16**

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were **behind** all the house of Judah.

41. **Nehemiah 9:26**

Nevertheless they were disobedient, and rebelled against thee, and cast thy law **behind** their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

42. **Psalms 50:17**

Seeing thou hatest instruction, and castest my words **behind** thee.

43. **Psalms 139:5**

Thou hast beset me **behind** and before, and laid thine hand upon me.

44. **Song of Solomon 2:9**

My beloved is like a roe or a young hart: behold, he standeth **behind** our wall, he looketh forth at the windows, shewing himself through the lattice.

45. **Isaiah 9:12**

The Syrians before, and the Philistines **behind**; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

46. **Isaiah 30:21**

And thine ears shall hear a word **behind** thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

47. **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.

48. **Isaiah 57:8**

Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

49. **Isaiah 66:17**

They that sanctify themselves, and purify themselves in the gardens **behind** one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.

50. **Ezekiel 3:12**

Then the spirit took me up, and I heard **behind** me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

51. **Ezekiel 23:35**

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.

52. **Ezekiel 41:15**

And he measured the length of the building over against the separate place which was **behind** it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

53. **Joel 2:3**

A fire devoureth before them; and **behind** them a flame burneth: the land is as the garden of Eden before them, and **behind** them a desolate wilderness; yea, and nothing shall escape them.

54. **Joel 2:14**

Who knoweth if he will return and repent, and leave a blessing **behind** him; even a meat offering and a drink offering unto the Lord your God?

55. **Zechariah 1:8**

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and **behind** him were there red horses, speckled, and white.

56. **Matthew 9:20**

And, behold, a woman, which was diseased with an issue of blood twelve years, came **behind** him, and touched the hem of his garment:

57. **Matthew 16:23**

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.

58. **Mark 5:27**

When she had heard of Jesus, came in the press **behind**, and touched his garment.

59. **Mark 8:33**

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee **behind** me, Satan: for thou savourest not the things that be of God, but the things that be of men.

60. **Mark 12:19**

Master, Moses wrote unto us, If a man's brother die, and leave his wife **behind** him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

61. **Luke 2:43**

And when they had fulfilled the days, as they returned, the child Jesus tarried **behind** in Jerusalem; and Joseph and his mother knew not of it.

62. **Luke 4:8**

And Jesus answered and said unto him, Get thee **behind** me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

63. **Luke 7:38**

And stood at his feet **behind** him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

64. **Luke 8:44**

Came **behind** him, and touched the border of his garment: and immediately her issue of blood stanchèd.

65. **1 Corinthians 1:7**

So that ye come **behind** in no gift; waiting for the coming of our Lord Jesus Christ:

66. **2 Corinthians 11:5**

For I suppose I was not a whit **behind** the very chiefest apostles.

67. **2 Corinthians 12:11**

I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I **behind** the very chiefest apostles, though I be nothing.

68. **Philippians 3:13**

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are **behind**, and reaching forth unto those things which are before,

69. **Colossians 1:24**

Who now rejoice in my sufferings for you, and fill up that which is **behind** of the afflictions of Christ in my flesh for his body's sake, which is the church:

70. **Revelation 1:10**

I was in the Spirit on the Lord's day, and heard **behind** me a great voice, as of a trumpet,

71. **Revelation 4:6**

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were **four beasts** full of eyes before and **behind**.

Today, my sister and I watched *Elysium* for the first time. I was busy doing other things, so I mainly saw the end of it. But it reminded me of something. I recalled what I said earlier about a "son" not desiring to continue in his "father's" business—but desiring to "blaze" his own trail, so to speak. And, how that the "covenant" of the father would require the son to "die" if he broke it. When I saw the character being played by Matt Damon being "sacrificed" (because the previous possessor of the DATA had placed a "demand" on the program to terminate the vessel that joined with the computer) to **RE-BOOT the system** so that **all** would have access to the privileges that had been available only to the "few," I thought of the Bible verse in St. John 18:14, "Now Caiaphas was he, which gave counsel to the Jews, that **it was expedient that one man should die for the people.**" Because Father "hated" His existence before He "in-vented" things, He had placed a "self-destruct" sequence into the programming—so that once He "changed," there was NO "going back." But it was the "Son" who "stoa-l" ("enter-cepted") the data from His "mined" and "took" His "place"—and "parish"-ed. **Now ALL freely LIVE!**

“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**

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” really “great”? That “in” was really “out” and “out” really “in”? That going “down” took you “up” and going “up” took you “down”?

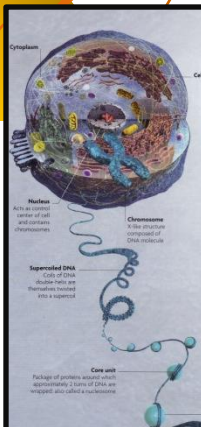
If ALL BELIEF sprang from “this” LIE, how do we begin to imagine TRUTH?

“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: 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: 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. This matter is by the decree of the watchers, 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.” —Daniel 4:14-17

In the main document [pp. 341-390 (but one in particular on pp. 357-358)], I tell several stories. The gist of each can be seen in this imagery. They are each the story of **“PRUNING”** to “gain” MORE.



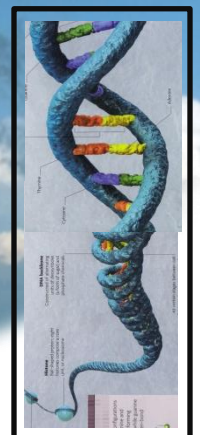
Right: The Holocaust Memorial of South Beach



THE “tell-a-marketing” “SELL’s” p-i-t-c-h that “told” us that we are “limited,” “confined,” “perishing,” “NOTHING” !

The “dark” is THE ILLUSION!

[the “dark,” the “mite,” the “stone,” etc.—“all” that “limits” or “confines”—is the illusion]



January 2, 2014

As I close this journal, many “things” are running through my mind:

- Did I make the revelation clear to you that are reading this?
- Did I present the information in a manner that is easily understood?
- Will you receive it?
- Was it too complicated to be understood by most?
- **Did I give too much information?** [One more I could give: COMPARE the same “number” of STRONG'S Greek with STRONG'S Hebrew/Aramaic dictionaries and see where it leads you!]

Unfortunately, neither the website nor the documents are Braille-friendly. They are geared more towards this “sight-sound” generation.

“We’re drowning in a sea of information.”

—(the late) Adrian Rogers

I can recall a story that a preacher by the name of John Avanzini (spelling?) told decades ago about a time he was teaching in Africa and the people got so excited about the message of “giving” that they began throwing money down from the heights of the stadium where the conference was being held. He had offered them the opportunity to “give” and they got so excited about it, they wouldn’t stop. He said that it went on for so long that, finally, he had to yell to the people, “Stop the giving! Stop the giving!” It was “way” past time to “take-up” the offering.

“How do you find someone who has spent a lifetime covering his tracks?

You start with the urban legends that have sprung up in his wake.

All of the friends of a friend who claim to have seen him.

For some,

he was a guardian angel.

For others,

a cipher,

a ghost who never quite fit in.

As you work your way back in time,

the stories begin to **form a pattern.”**

—Man of Steel

This “para”-“graph” formed the Holy Grail (imagery of a “tree”/ “scales”). I wonder what “pattern” we would see if we could do this to the entire King James Version of the Holy Bible? The “original” texts?

December 24, 2013

I have been putting-off typing the info I wanted to give for this date because it would require a lot of typing. I would have left it out altogether, except for the fact that I believe that it is imagery that may “tie-up” some loose ends. Therefore, I will take the time at the “last” of my journal pages to present it [this is the last information I am presenting on 1/2/14—none will follow]. I hope that if I can leave you with “anything,” it is that ALL things are significant—“nothing” is “in” significant. And as you go through your days, you will realize this fact and learn and grow from ALL that is around you—not just “that” that “those who (claim to) know” have “deemed” WORTHY of significance. The speck of dust on your shoe tells a story. Don’t ignore it as “nothing.” And, don’t worship it as being more than it is [I still kill spiders that invade my space!]. Everything

has a purpose. Learn to appreciate that purpose. Learn to appreciate “your” purpose. Learn to appreciate LIFE. And if I can leave you with one word, let it be—**LIVE!** Don’t merely exist—**LIVE!**

Life is an “adventure”—live it to the full—with passion!!

Now I present: **The Battlefield and THE GARDEN**

The following is a letter from Creflo Dollar Ministries dated September 2011:



Ms. Pride,

What do a battlefield and a garden have in common?

They’re both in your heart.

Dear Ms. Pride,

How could two words so different in meaning be used to describe one thing?

Battlefield and garden! Don’t be confused. Books and movies portray the heart like a bag of emotions, but the heart is infinitely more than just a container of feelings.

God and Satan want control of your heart for different reasons. That means there’s going to be a turf war. The devil wants to take away your blessings, cheat you of abundant life, and permanently wreck the soil of your heart.

God is intent on caring for the soil of your heart so you’ll bear much fruit.

Your purpose in life, your blessings on earth and your destiny depend on how you defend the battleground and tend to the soil of your heart.

When the Bible refers to your heart, it’s actually talking about **what makes you an individual**. The heart overlays your decisions, meaning it influences your will. It’s where your beliefs are rooted, so it affects your thoughts and feelings too.

The state of your heart is one of God’s highest priorities. Is it equally important to you? Proverbs 4:23 shows just how vital it is:

***Above all else, guard your heart,
for everything you do flows from it.***

(NIV)

Everything? That’s what the Word says.

You began living spiritually by “giving” your heart to God, but the [Holy] Bible explains you’re called to “tend” to and protect your heart like a gardener would care for a beautiful garden. **You don’t get flowers or the fruit of the vine by simply putting something in the ground.**

After a seed is planted, there’s a whole lot more attention and daily care that needs to happen—weeding and watering, fertilizing [filling the soil with “filth”—i.e. “dung” / “ordure” [“ord Er”]—excrement from a “beast”] and pruning. **“Beautiful garden needs poison to stay beautiful.”—Quincy, ME (season 1, episode 7)]**

“Get up and wash the stink off of ya.”—Hope Floats

Lately I have heard and read many verses about cutting down the plant or allowing it to continue to grow. They each tell the story of the paradox that exists in the DNA imagery—“tear-down and re-build.”

God does much of the work with you [like a “gardener”? (cf. John 20:15) The plant’s only responsibility is to “BE” (cf. Luke 13:6-9/Matt. 21:19-22/Matt. 24:32-33/Joel 1:6-12/Mark 11:13-23/Mark 13:28-30/Zechariah 3:8-10/Luke 21:29/Revelation 6:13/Prov. 27:18/Isaiah 37:27/Isaiah 61:3/plus the remainder of verses containing “fig” or “branch/plant (-ing)”]. He sometimes prunes what’s growing in your heart to make room for new growth.

- Have you ever been let go from a job?
- Have you ever said goodbye to a friend?

As painful as those events may have been, if God removed them, you can trust that they had to go in order for you to be where you are today. Every Believer has the **marks of God** [marks of the Lion (a “beast”) of Judah] on their heart.

You’re marked by the Spirit, sealed as evidence of your eternal life in Christ. But you have other marks left by God’s hand, revealing His work to sanctify your emotions and renew your mind with the Word.

When you have God’s mark on your heart you can make a mark in the world. [In the early days of this nation, a person who was illiterate would not “sign” their name but would leave their “mark”—an “X”]

If you want spiritual eyes to **examine** [“**mine axe**”] your heart, there are two things to watch. First, watch your mouth. Luke 6:45 says, *For out of the abundance of the heart his mouth speaks* (NKJV) [The quotation marks were “left”-out.]. The good soil of your heart should produce good words.

If faith-filled words aren’t proceeding from your mouth, put some Word in your heart. Stuff it so full of God’s Word that it won’t hold anymore. When it overflows...POW!...your mouth has to let it out.

The second way to see your heart with spiritual eyes is watching how you handle material wealth. Matthew 6:21 declares, *“For where your treasure is, there will your heart be also”* (KJV).

Where’s your treasure?

“My treasure’s in the bank Creflo.” **No it’s not.** It’s not in the bank, wrapped up in your house or car. Your treasure is in spiritual accounts.

Account #1 is where God leads you to put your material wealth, and Account #2 is where your flesh wants to deposit it. Account #1 carries benefits and rewards beyond your imagination, but Account #2 might as well be **a hole in the ground—there’s no gain.**

There’s something I’m certain of when I read God’s Word. People’s hearts are touched when you demonstrate Christ’s love and obey His Word. Looking into the garden of your heart is how God peels back all **the layers** and “sees” who you really are.

1 Samuel 16:7 says, *“The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart”* (NIV).

Tend to your heart and the result will be as described in Isaiah 58:11, *You will be like a **well-watered garden**, like a spring whose waters never fail* (NIV). I’ve talked with men and women who said, “I wish I had taken this more seriously when I was young.”

I want you to make it the garden it was always supposed to be. *This is something every Believer should get into their spirit.* It’s the truth moms and dads need to live by and speak to their children.

Taffi and I are committed to making an indelible mark on the world for Jesus, but that starts with caring for your needs and what's in your heart. There's a special teaching I want you to have, and I know it can powerfully impact you, even within just the first few minutes you watch it.

With any gift to Creflo Dollar Ministries this month ask for my new series *God's Mark on Your Heart*. Are you a warrior in battle against an enemy who wants to destroy your heart? Or a master gardener with a keen eye for weeds **[in your "own" life—not someone else's]**? You'll discover that both describe the spiritual work that needs to be done in your heart.

You can't hire the work out. Only you and God can care for the soil and produce an abundant harvest of the heart. It's your heart, but God is working alongside you. I know first-hand that your support has a lasting impact on others. With your gift of \$90 or more to continue expanding our outreaches, I want you to have *God's Mark on Your Heart* and *From the Heart*, a special photobook with life-affirming scriptures and cards you can give those you love.

I can't do it justice in this letter, so see the enclosed insert to see all this photobook offers.

Your purpose is secure, your blessings stored up, and your destiny sealed in Christ, because the soil of your heart belongs to God. Don't wait to take this subject seriously, start today and let us hear from you.

WE ARE making a mark that can never be erased, and WE ARE accomplishing all the Lord wants to do through this ministry, because you've connected with us. Thank You.

Marked by Him and for you,

Creflo A. Dollar

Creflo Dollar

P.S. I believe *God's Mark on Your Heart* is a teaching that will help you and your family tremendously. As you give this month, please request the series on CD, and with a gift of \$90 or more you'll receive my photobook.





The following is an excerpt from an Evangelist Dwight Thompson letter:

Romans 8:31 is one of my favorite Scriptures in the [Holy] Bible:

“If God be for us, who can be against us.”

Romans 8:31

Encouragement is more powerful than any drug you can take. Encouragement imparts something no chemical can. Encouragement imparts real and genuine hope. I want you to start this New Year with these encouraging words from the Holy Scripture:

“I can do all things through Christ who strengthens me.”

Philippians 4:13

Who among us hasn't failed?

Who among us wishes we could have made better decisions last year?

1. **DON'T PARK BESIDE YOUR FAILURES.** Never allow your past to determine your future. God does not see you as you are, but what you are going to become. Ignore discouraging words of others. Apostle Paul said, *“Forgetting those things which are behind, and reach forward to those things which are ahead. I press toward the mark for the high calling, which is in Christ Jesus.”* (Philippians 3:13-14)
2. **DON'T PARK BESIDE YOUR FEARS.** Fear is a spirit. *“God hath not given us the spirit of fear but of love, power and a sound mind.”* (II Timothy 1:7) Paul also said, *“Be anxious for nothing but in everything by prayer and thanksgiving let your request be made known to God, and the peace of God which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”* (Philippians 4:6-7)
3. **PARK YOUR NEW YEAR OF 2014 ON GOD'S WORD.** *“We are more than conquerors through Christ who loves us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”* (Romans 8:37-39)



“In the darkest times of our lives, God will make sure His light shines brightest.”

—Joseph Prince [cf. Luke 8:16]

**“The foundation has to be built on something.
Even your father recognized that.”**

—Man of Steel

There is a song that we sung in elementary school in the 1960-70’s. It is called “If I Had A Hammer” or “The Hammer Song.” According to *Wikipedia.com*, it was first recorded by *The Weavers*, a “folk” music quartet, as a 78 single in March of 1950 on Hootenanny Records, 101-A, backed with “Banks of Marble.”

The song was first performed by Pete Seeger and Lee Hays [the songwriters] on June 3, 1949 at St. Nicolas Arena on W. 66th Street in New York at a testimonial dinner for the leaders of the Communist Party of the United States, who were then on trial in federal court, charged with violating the Smith Act by advocating the overthrow of the U.S. government. It was not particularly successful when it was first released, likely due in part to the political climate of the time. It fared notably better when it was recorded by *Peter, Paul and Mary* more than a decade later. Their cover of the song, released in August 1962, became a Top 10 hit.....The song “If I Had a Hammer” was a Freedom Song of the American Civil Rights movement.—*Wikipedia.com*

Below are the lyrics:

If I Had A Hammer

If I had a hammer
I’d hammer in the morning
I’d hammer in the evening
All over this land
I’d hammer out danger
I’d hammer out a warning
I’d hammer out love between my brothers and my sisters
All over this land.

If I had a bell
I’d ring it in the morning
I’d ring it in the evening
All over this land
I’d ring out danger
I’d ring out a warning
I’d ring out love between my brothers and my sisters
All over this land.

If I had a song
I’d sing it in the morning
I’d sing it in the evening
All over this land
I’d sing out danger
I’d sing out warning

I'd sing out love between my brothers and my sisters
All over this land

Well, I've got a hammer
And I've got a bell
And I've got a song to sing
All over this land
It's the hammer of justice
It's the bell of freedom

It's a song about love between my brothers and my sisters
All over this land

(repeat the last 4 lines)



The song is about “change”—pure and simple. There is some other imagery that I would like you to consider. It is the imagery of “**Stability vs. Change**”:

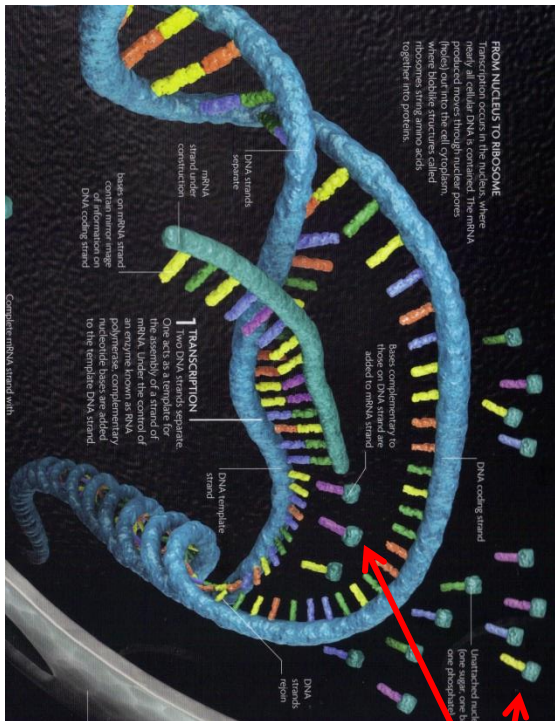
(remaining “**stable**”)

(forever **changing**)

(a “**constant**”
variable)

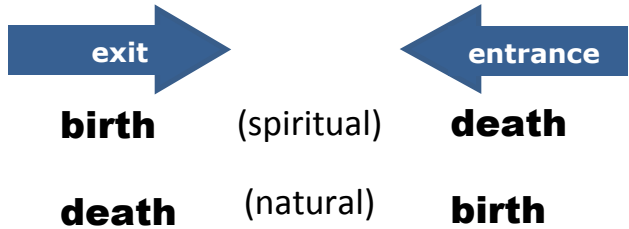
$$(-E) + (+e) = 1$$

[GOOD] [LOVE, LAW, LIFE, DEATH] [a GREAT Family]



THE HUMAN BODY by Steve Parker—p. 44

Entry into and Exit out of the strand represents both “life” and “death”—depending on perspective



+e “e”-merged from **-E** as its “marred,” and “**Fraktur(ed)**/fracas /frak-chaired” self [**fles(h)**]. When **-E** joins **+e**, a conversion takes place from one thing into another.

NAILS—the “voices”
that yell, “CRUCIFY!”

MAN OF STEEL

Lois: We have a plan, General.

Scientist: Is that what I think it is?

Lois: It's the ship he arrived in.

Superman: This ship is powered by something called a **Phantom Drive**. It bends space. Zod's ship uses the same technology, and if we can make the **two drives collide** with one another...

Scientist: ...A singularity can be created.

General: Like a black hole?

Superman: Yes. So if we open up this doorway, then, theoretically, they should be pulled back in.

Scientist: So you want us to bomb them with that?

Colonel:It's a viable plan.

MAN OF STEEL

Zod: Look at this [a hand full of ashes falls through his fingers]. We could have built a new Krypton in this squalor. But you chose the humans over us. I exist only to protect Krypton. That is the sole purpose for which I was born. And every action I take, no matter how violent, or how cruel, is for the greater good of my people. And now, I have no people. My soul—that is what you have taken from me [Eze. 18:4, "All souls are mine"—as though He was "reclaiming" them. (cf. Luke 21:19 [note that there is only "end" punctuation], "In your patience possess ye your souls.")]. I'm going to make them suffer, Kal. These humans you've adopted, I will take them all from you one by one.

Superman: You're a monster, Zod. And I'm gonna stop you.

Zod: There's only one way this ends, Kal. Either you die, or I do. I was **bred** to be a warrior, Kal. **Trained** my entire life to master my senses. Where did you train? On a farm?

Designer Originals

Anyone can be a "copy" of some-"one" or some-"thing" else. The "hard" part is being authentic—being an "original," one-of-a-kind "creation" of THE "de-sine-Er."

Foolishness to confound the wise

**1 Corinthians 1:27,
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;**

My father used to work for the maintenance department of a university. One day as he was doing some work in the engineering department, out of curiosity (my father loves increasing his knowledge of his "work"), he asked some of the professors about how "they" would run the wiring for a 3-way switch. He already knew how "he" would do it, but thought that they might be able to present him with a "better" way of doing it. He left there amazed. He said that none of those professors had any clue of "how" to "do" it. The diagrams they struggled to come up with were "senseless." If anyone was to follow the diagrams that they drew, there was "sure" to be a **pHi ER!**



I wrote this journal under Father’s dictation [variant of “dictator”—even this note is being dictated by Father!]. As the writer and the person experiencing or “ob.”-serving the events of which I have written, I realize something significant to note: The “good” are not as “perfect” as they may “seem” and the “bad” are probably guilty of nothing more than being merely “common” rather than anything else they may “appear” to be—all of which is the “**STUFF**” of life.

“Come in close. Closer. Because the more you think you see, the easier it’ll be to fool you.”—*Now You See Me*

“Well, Dragon, it seems
the **day** made a **fool** of
us all!”

—*Jane and the Dragon*
(the animated series)

And Father is the foolish king in *THE EMPEROR’S NEW CLOTHES* marching with “naked soul” before us. And the “wise” have seen Him clothed in His “regalia.” And the “foolish” have seen “Nothing.” And only perspective has judged which to be “wise” and which to be “foolish.”

And Father says,

“Ye are **all** the children of light, and the children of the day:

we are not of the night, nor of darkness.” (1 Thessalonians 5:5)

“If you are a child of God,
you are pure light.” —Joseph Prince

“You’re still in that box. It’s time to **come out**.”—*After Earth*