

**"It is the glory  
of God to  
conceal a thing:  
but the honour  
of kings is to  
search out a  
matter."**

**– Proverbs 25:2**

# **THE CASE FOR GRACE**

**A Revelation of Beginnings**  
A REVELATION OF BEGINNINGS

Susan Rose Pride

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“And be not conformed to this world: but be ye *transformed* by the **renewing of your mind**, that ye may **prove** what is that **good**, and **acceptable**, and **perfect**, will of God.”

—Romans 12:2

I’ve heard many sermons on Romans 12:2, but have any of us ever truly believed what it says? **Prove!** That word says a lot. Is God really saying that we can prove beyond a shadow of a doubt to the unregenerate mind that He exists and that He has a “will” that is “good, and acceptable, and perfect” for each one of us? The answer is a resounding, “**YES!**”

To explain how this can be, allow me to excerpt part of my paper and place it here...

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### What is “perfect” love?

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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could **remove** mountains, and have not charity, **I am nothing**. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. **Charity suffereth long, and is kind**; charity **envieth not**; charity **vaunteth not itself**, is not puffed up, doth not behave itself unseemly, seeketh not her own, is **not easily provoked**, thinketh **no evil**; rejoiceth not in iniquity, but rejoiceth in the truth; beareth **all** things, believeth **all** things, hopeth **all** things, endureth **all** things. Charity **never** faileth...For now we see through a glass **darkly**...now we **know in part**... — 1 Corinthians 13

“For now we see through a glass darkly....”

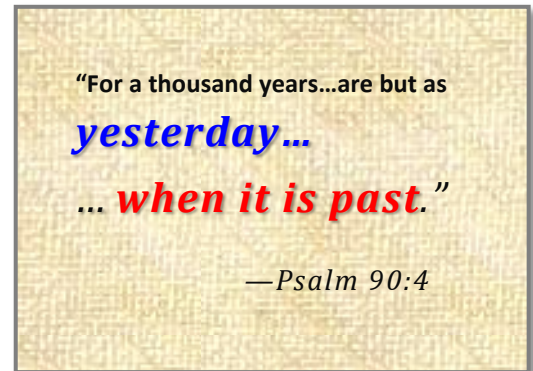
**DARKLY.** The King James margin defines “darkly” as “in a **riddle**.”

In order to understand the true nature of LOVE, we must first understand the “riddle.”

**Question:** WHAT IS THE RIDDLE?



**Answer: The earth is a parable.** I believe I can prove that. Job 33:14 says, “For God speaketh once, yea twice, yet man perceiveth it not.” [“Speaketh” is STRONG’S 1696 (dābar), a primitive root; (prop.) “to arrange”; (fig. [of words]) “to speak”] Psalm 90:4 says, “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” [“Yesterday when it is past...” Astronomy is a good way to understand this passage. Astronomers will tell you that a supernova is an event that could have happened thousands of years ago, but because it takes light time to travel through space, when we finally see it from earth, it seems a recent event to us but it is already past —yesterday, a long, long time ago—and possibly gone.] In Ecclesiastes 1:9 it says, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.” In chapter 3, verse 15 of Ecclesiastes, it says in the NIV, “Whatever is has already been, and what will be has been before; and God will call the past to account.” In Psalm 90:9 (KJV), Moses said, “For all our days are passed away in thy wrath: we spend our years as a tale that is told [Isaiah 45:21, “Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.”].” Ephesians 3:10 says, “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms.”




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There are things that I will explain in greater detail later (in the main document) that should be mentioned here. First of all, there is a play on the English language [especially the American English pronunciations] in the parable with a slant towards Latin/Spanish [“the” (Eng.) = “EL” (Span.)]. For example: “t-i-m-e” and “e-m-i-t” [It is my understanding from science that the origin of light is required to measure time.]; “J-e-z-r-e-e-l” and “H-e’s r-e-a-l”; “I-s-r-a-e-l” and “is real”; “prophet” and “profit” —2 Chron. 20:20, “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” Why? Because of the “United Kingdom” [representative of the Father’s House (family)]—who had the boast that it was a kingdom upon which the “Sun never set.” This “small” nation was “mother to many” nations, and gave birth to the “great” nation of the United States. You see, every boundary of the Earth means something. Everything means something! There are no exclusions! Take nothing for granted!

In his book *END TIME EVENTS*, Charles Capps says, “God’s revelations are **progressive**, and we have arrived at a **segment of time** in which the Holy Spirit is revealing **deeper insight** from these same Scriptures concerning their connection to the Rapture of the Church.” In His teaching, “God’s Time Line,” Charles Capps compares “revelation” to a “time-release” louver “blind” releasing revelation as the blinds turn with the light of the sun—the more open the blinds are, the more revelation is allowed to pass through—“You stand in a certain place and those blinds are like this **[narrowly opened]**. You can’t see it all, but ‘**time louvers**’ will turn as time; and as time changes and the generation comes on the scene that is going to be alive to see this fulfilled, then time itself has turned the louvers to where you can see it plainly. And it’s amazing the information that comes out...”

I heard Dr. David Chisholm (of West Virginia, I believe) say that “**revelation is what you see for the first time what you’ve been seeing for a long time.**”

**God has opened my eyes to see for the first time some things we’ve all been seeing for a very, very long time that proves emphatically, without prejudice and unequivocally INTELLIGENT DESIGN.** [There are hundreds of images that I personally have seen. There are images within images, and images that overlap. When you think you’ve seen them all, there are more. I don’t have the time nor the resources to show them all, but I have taken the time to place as many as I could into the main (original) document **to give you an idea** of what I mean when I say, “**Everything** means something.” And, in some way, each one is somehow connected to Scripture—illustrations for the “BOOK.”] **One, in particular, is connected to Scripture that, I believe, contains a warning for the United States. I want to take the time to explain it before I begin explaining BEGINNINGS.**

[Images that I refer to can be seen in the...

- **National Geographic Student Atlas of the World—3<sup>rd</sup> Edition** (NGSAW) [[all views from space](#) refer to NGSAW],
- **Essential World Atlas (3<sup>rd</sup> Edition)** by Oxford University Press, Inc. (EWA),
- **Spacetelescope.org (all Hubble images unless otherwise stated),**
- **Geology.com,**
- **Rand McNally’s The Road Atlas: United States, Canada & Mexico** (2001, 2004 editions),

- **Cram's Imperial World Globe** by The George F. Cram Company, Inc., Indianapolis, Indiana (**CIWG**),
- [Google.com](https://www.google.com)

**NOTE:** Images found in the west have an eastern counterpart. Images found on the earth can also have, in some way, a "heavenly" (space) counterpart.】

As I have stated above, for every image there is a **west** and **east** counterpart, a **north** and **south** counterpart—and there is also a **great** and a **small**—the dividing of "soul" and "spirit". Heaven is the great northern, "spiritual" counterpart to Earth's Jerusalem, Israel which is the small southern, "soul" counterpart—the center of all things on Earth—the **point** of the "cross" [not just for Jesus' sacrifice, but also for the **analemma** (I will discuss this in greater depth, later)]—the place where God has chosen to place His Name. On earth, **Israel** [a.k.a. the Promise Land] is the spiritual representation (**East** and "**small**")—a people of ONE blood—out of one, many. The **United States** [a.k.a. the Promise Land], on the other hand, is the "soul" counterpart (**West** and "**great**") to Israel—"out of many, one." Hebrew reads from **right to left**, English reads from **left to right** [this is **significant**—especially when we study the **analemma!**]. Heaven represents a "people" of ONE Blood. Earth represents a "people" of ONE Blood.

**I mention this because our futures are linked. Whatever fate we abandon Israel to, will ironically become our own.**

In Luke 12:54-57 Jesus says,

"When ye see a cloud rise out of the west [1] straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow [2], ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky [3] and of the earth [4]; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"



After much study of the revelation that I believe the Father has given me, I believe that there are many references to the United States in the Bible. There is one that alarmed me that actually relates to this scripture in Luke and that is why here, before I begin the main document, I would like to discuss the United States in the Second Book of the Kings.



2 Kings 2:16-25

<sup>16</sup>And they said unto him, Behold now, there be with thy servants **fifty strong men**; let them go, we pray thee, and seek thy master [pilgrims traveled to America in search of religious freedom (cf. Gen. 12:1, "Get thee out...unto a land...")]: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, **Ye shall not send**.

**“send”**—**STRONG’S 7971** (shâlach, pronounced *shaw-lakh*) is “a primitive root; to **send away**, for, or out (in a great variety of applications):— x any wise, appoint, bring (on the way), cast (away, out), conduct, x earnestly, **forsake**, give (up), grow long, lay, leave, let depart (down, go, loose), **push away**, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).” **STRONG’S 7973** (shelach) (which has the same Hebrew letters but different markings below the letter “shin”) is “from 7971; a **missile of attack**, i.e. **spear**; also (fig.) a **shoot** of growth; i.e. **branch**:— dart, plant, x put off, sword, weapon.”

**A modern day parable** (United States and Israel)—Leviticus 25:47-49, “And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his **uncle**, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or **if he be able, he may redeem himself.**” In 1948 when Israel became a legitimate nation again, it was **Uncle Sam** (-**uel**) that was the one to “redeem” her by recognizing [“I see you” [“I sí [yes] you”] [I.C.U.] → “watch”] her as a nation before the United Nations. Our relationship in the beginning was always positive—Uncle Sam “sent forth” his kinsman—in a “love” relationship [In Genesis 14, Abram delivered Lot from the hand of his enemies.]. The United States played a crucial role in legitimizing Israel as a nation and has prospered as a result. But, we have now moved to a relationship that is growing more and more negative—like Abram and Lot, who could no longer dwell together because they had both grown great.

<sup>17</sup>And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought **three days**, but found him not. [U. S.—1976 ended the 2<sup>nd</sup> day, we are now in the 3<sup>rd</sup> day of this nation.] <sup>18</sup>And when they came again to him, (for he tarried at **Jericho** [**STRONG’S 3405/3394 (3391)/7306**],) he said unto them, Did I not say unto you, **Go not**?

**“go”**—**STRONG’S 3212** (yâlak, pronounced *yaw-lak* [“y’all lack”]) is “a primitive root [comparable to 1980]; to **walk** (lit. or fig.); caus. to **carry** (in various senses):— x again, away, bear, bring, carry (away), come (away), **depart**, flow, + follow (-ing), **get** (away, hence, him), (cause to, make) **go** (away, -ing, -ne, one’s way, out), grow, lead (forth), let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), **vanish**, (cause to) walk (-ing), wax, x be weak.”

<sup>19</sup>And the men of the city said unto Elisha, Behold, I pray thee, **the situation of this city is pleasant**, as my lord **seeth** [a play on words? → seethe—churn, boil, bubble, froth, foam]: but **the water is naught, and the ground barren**. [Look at the NGSAW (p. 54) VIEW FROM SPACE of the United States. The west is dry. At the “cross” section, the place where four states meet—Colorado, Arizona, Nevada, and New Mexico—there is a large “stone” over the mouth of the “well” [cf. Gen.

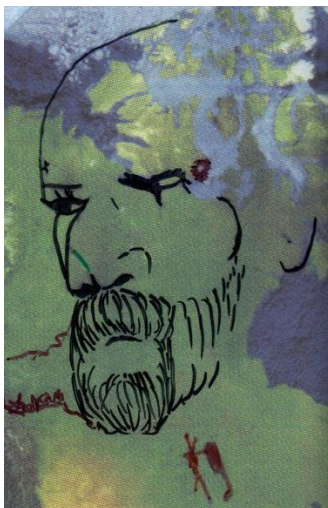
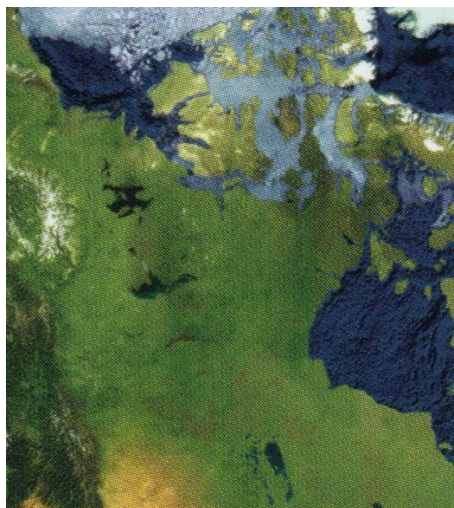


20]] And he said, Bring me a new cruse [Israel represents the “old”, U. S. represents the “new” cruse], and put salt therein [Salt Lake in Utah]. And they brought it to him. 21And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. [The country (U. S.) eastward is fertile and green.] 22So the waters were healed unto this day, according to the saying of Elisha which he spake. 23And he went up from thence unto Bethel [“BE the EL”]: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, **Go up, thou bald head; go up, thou bald head** [said 2 times].

“go”—**STRONG’S 5927** (‘âlâh, pronounced *aw-law*) is “a prim. root; to ascend, intr. (be high) or act. (mount); used in a variety of senses, primary and second., lit. and fig. (as follow):— arise (up), (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up), grow (over), increase, lay, leap, levy, lift (self) up [Jesus always said to the lame person to “rise or get [himself] up”—only once(?) did he “pull” someone to his feet], light, [make] up, x mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.”

24And he turned back, and looked on them, and **cursed them in the name of the LORD**. And there came forth **two she bears** out of the wood, and **tare forty and two** children **of them**. 25And he went from thence to mount Carmel, and from thence he returned to Samaria. [cf. Genesis 19:17]

Image below is of Canada—upper Canadian Shield. The three lakes are: Great Bear Lake (right eye), Great Slave Lake (nose), and Lake Athabasca [t-h-a-b-a-s →s-a-b-a-t-h] (mouth—“washing of water by the word” (ref?)). The head of the “stern-faced” (Daniel 8:23) Elisha has a “wound” on each side of the head (Judges 4:21/Rev. 13:14/Isaiah 1:5) and a cracked skull (cf. Judges 9:53-54, “and a certain woman cast a millstone upon Abimelech’s head, and all to brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, **A woman** slew him through, and he died.” [Cross reference this with Ruth 3:14, “Let it not be known that **a woman** came into the floor.”]). “Peace” (east to west) is the name of the river that runs along the “beard” of “Aaron” (Psalm 133:2)—colored “brown.”



“And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, **Go up, thou bald head; go up, thou bald head**. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth **two she bears** out of the wood, and **tare forty and two** children of them.”  
—2 KINGS 2:23-24



**“Ye can discern the face...of the earth”**



Stone covered  
"WELL"

**North America:  
A View From Space**

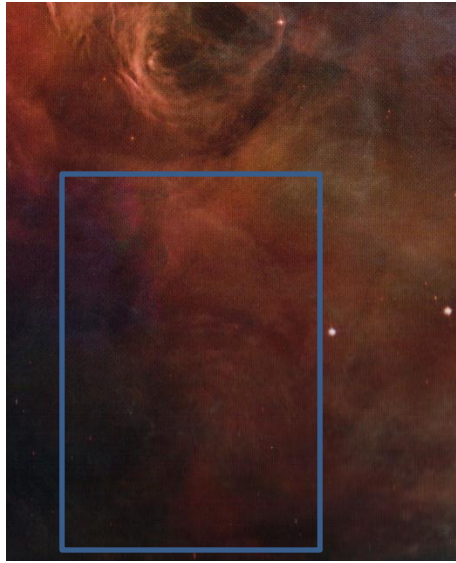


There are images that I believe connect to these Scriptures and give greater meaning. I had an astronomy book open one day to a page with the Orion Nebula on it [I had been studying it because I noticed images that correlated with Ezekiel 1 and Ezekiel 10—the hand that most people are aware of from the news, but also images that correlated with other constellations, Scriptures and famous works of art; and something that surprised me—a mushroom cloud.]. As the light was fading in the room I noticed what looked like a face. I studied it a while. A few days later, I noticed a similar face on the North American Continent while I had the National Geographic Student Atlas of the World opened in front of me. A few weeks later, I was examining the image of the Orion Nebula again and noticed that behind the head of what I believed was the head of Elisha [based upon 2 Kings 2:23] was a white haired bald man. Days later I discovered the image that alarmed me—DEATH [a skeletal face]—directly behind the face of the white-haired Elijah. A few months ago, I was looking at maps in the atlas by the Oxford Press. I noticed a jack-o-lantern face with a tent-shaped crown on the head—formed by the depths of the Pacific Ocean in its northern section—and when I looked again at the Orion image, I noticed the “tent” shaped turban on the head of DEATH.

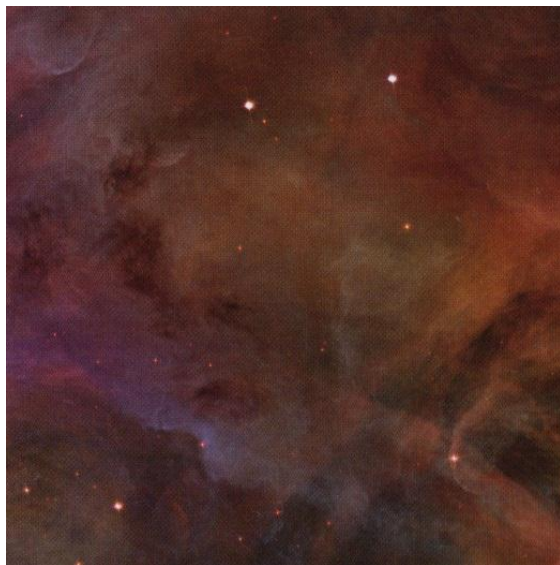




## “Ye can discern the face of the sky...”



First image is of a “mushroom” cloud.  
Middle image of Elisha’s face is “muffled” because there are **many** others overlapping with it. One is the masked face of a “female” (top, right). Turn the middle picture 90° to see the “older” face of Elisha and DEATH behind him.

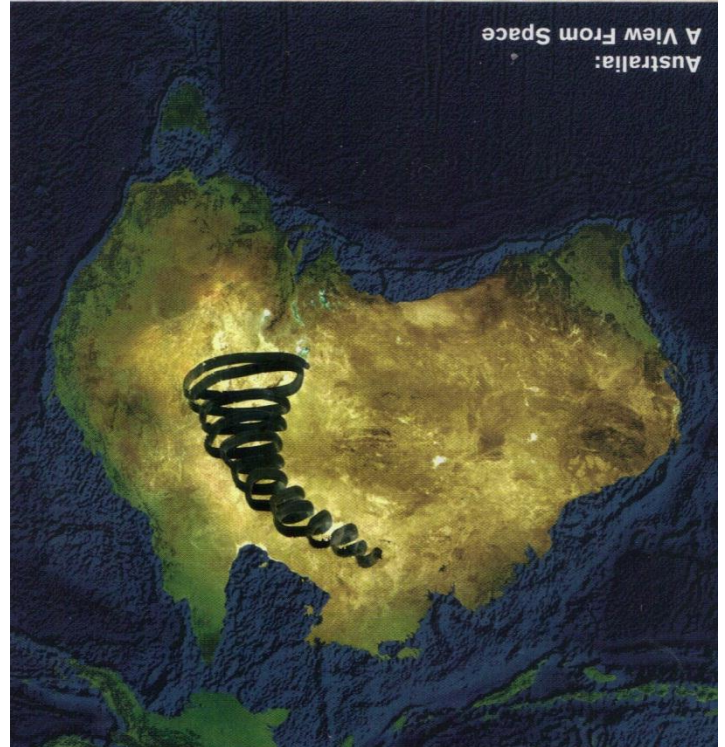


The dark haired image and the white haired image reminded me of Psalm 37:25, “I have been young, and now am old; yet have I **not** seen the righteous **forsaken**, nor his seed begging bread.”

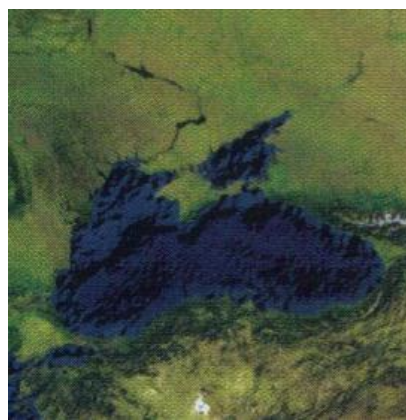
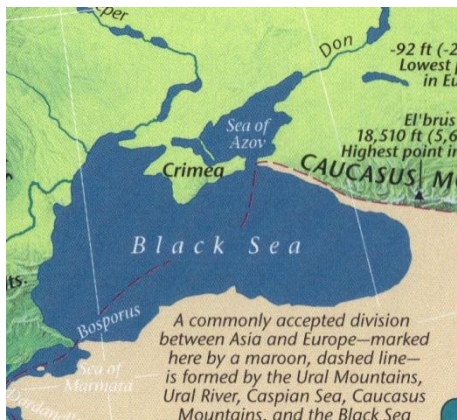
If you look at the image of Australia, you can see barrenness. There is something else you can see (when you turn it upside-down)—the United States and Mexico [Tasmania corresponds to Alaska, and the Great Barrier Reef corresponds to California and Florida is “missing.”]. As I will explain in the main document, Australia could represent the future [because the tale is told in “cycles,” the “past” of one cycle is the future of another].



“And when ye **see** the south wind blow...”



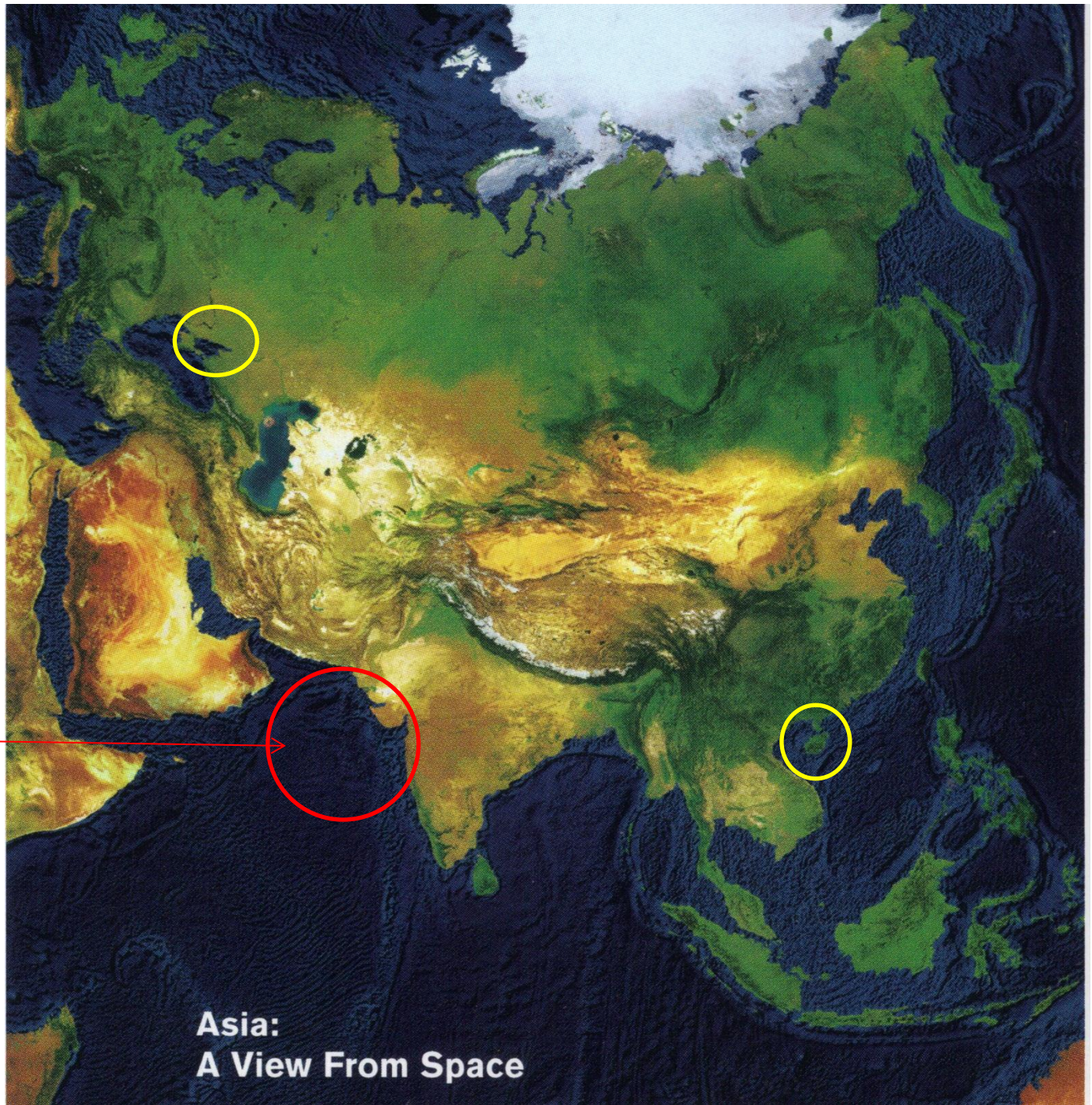
I believe that the face of Elisha looming over the North American continent is looking towards Hainan, China. In 1 Kings (?), Elijah is praying for rain and he sends **a servant** [Elisha also served Elijah] to go look for evidence that it is coming. The servant returns and says that he sees a cloud the size of a man’s hand. If you look closely at the Eurasian continent, you will see a little sea called the Sea of Azov, situated above the Black Sea. The Sea of Azov looks like the hand on the Monopoly game board that says, “Go to Jail.” It is approximately the same size as Hainan, China, which (when I first saw it on the Cram’s globe) looked like a little cloud connected to a much larger cloud. I Googled it and discovered that it is reported to be where China is making its nuclear submarines in an underground facility. Let’s look again at the verse in the book of Luke.



Circled below are the Sea of Azov (above the Black Sea) and Hainan, China



**“When ye see a cloud rise out of the west...”** [“West” is a relative term!]



In Luke 12:54-57 Jesus says,

“When ye see a cloud rise out of the west [1—Hainan, China] straightway ye say, There cometh a shower [nuclear]; and so it is. And when ye see the south wind blow [2—Australia], ye say, There will be heat; and it cometh to pass. **Ye hypocrites**, ye can discern the face of the sky [3—Orion] and of the earth [4—Canada]; but **how is it that ye do not discern this time?** Yea, and why even of yourselves **judge ye not what is right?**” (cf. Matthew 16:2-4)





This is what I believe **could** happen, based upon what I have read and seen. The United States will forsake Israel for what it perceives is a more beneficial economic and political agreement with one of the Muslim nations (notes from Scriptures that I have from a couple of years ago lead me to believe it is with the United Arab Emirates). Also there is an image in the Orion Nebula of a giant eye of an eagle looking eye-to-eye with the face of a small man with a turban type of hat on his head [in another “cycle” it could also represent the “cold war” with Russia]. The “two she bears” that “tare

forty and two” of the children [states], I believe are Russia and China.

I believe the warning of Mordecai to Queen Esther is reverberated in the words of Elisha, “Do not send [i.e. “forsake”].” Mordecai warned Queen Esther, “Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall **there** enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?” [I need to add that there is a play on words here. “For if thou altogether **holdest thy peace** at this time, then shall **there...**” “**There**” is the place of peace where “**enlargement and deliverance arise...from another place [the place of strife].**” **Peace is not peace if it says nothing. “Silence is consent.” PEACE MUST SPEAK!**]

But this is what I also believe: **WE HAVE A CHOICE!**

You see, the parable has served its purpose. “Time” is at an end. All that needed to be accomplished has been accomplished. And we have a choice. Now, we could choose to play things out to its “dramatic” conclusion as told in the Holy Bible, or we could simply choose “LIFE” [Deut. 30:19]. In the book of Jonah (chapter 3), God had Jonah prophesy evil against Nineveh. Nineveh repented and God did not bring the evil upon them that he had said against them [although they fell back into their sin and was later destroyed in the book of Nahum]. **We can either be the book of Jonah or be the book of Nahum!** If we choose to be Nahum, be mindful of the fact that the Ninevites were destroyed because they refused to walk in the way of LOVE and be forgiven and spared. [I am reminded of a dream I had just before my mother died in 1992. I dreamt that a piece of blank paper the size of a bed sheet floated down from Heaven and as it did it passed through my mother from the top of her head down and out through her feet. She was standing upright and well afterwards. Then another blank piece of paper the size of a sheet floated down from Heaven. This time it passed through her entering in through her back at the waist and out through the front. But, as it came out of her this time, blood flowed with it and as it exited her body she floated into a reclined position onto a stretcher. I didn’t understand what it meant until one of the pastors at my church, out of the blue, mentioned that a blank piece of paper represents “covenant.” That statement went with nothing else he

was talking about. I then understood that the Spirit was letting me know that my mother had a choice. I knew what her choice was because she had become convinced by something someone at church had said to her about “being in the way” and she started talking about “going” and wondered why she hadn’t left yet. I believe the books of **Jonah** and **Nahum** are like that dream. We can choose door #1 (**Life**), or door #2 (**Death**). **We are not powerless. WE HAVE A CHOICE!** When we choose to do things our own way—every man as he sees fit in his own eyes—we choose death. When we choose the way of LOVE, we choose LIFE. **LOVE is the ultimate victory. GOOD is the SUPREME power.**]

Jeremiah 26:3, 13, 18-19,

“If so be they will hearken, and turn every man from his evil way, **that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings**... Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and **the Lord will repent him of the evil that he hath pronounced against you**... Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and **the Lord repented him of the evil** which he had pronounced against them?”

Daniel 3:28,

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and **have changed the king’s word**, and yielded their bodies, that they might not serve nor worship any god, except their own God.”

Deut. 30:19,

“I have set before you life and death, blessing and cursing: **therefore choose life**, that both thou and thy seed may live.”

**We have a choice.** A few years ago [2009 or 2010], a highly respected minister and prophet said something that was in conformation of a dream and vision that I and two others had had about a very dark “storm” occurring in this nation. In 2010, I relayed it all to Dwight Thompson (he was conducting a revival here that lasted several months). He, later, said something that made an impact on me. The gist of what he said was, “**The devil can’t have my church! The devil can’t have my nation! And, the devil can’t have my city!**” He said it with such great conviction, I knew that He truly believed that, despite the prophecy coming from such a man of God as that minister and prophet [whose name I will not disclose], he believed that we as the children of God could change what God had spoken—we could **move the hand of God**. At the time, I did not agree with him. Now I do.

**“We are all in this together.”**—President Barack Obama

(Obama—“amabo”→“Am a bō”→“I am a promise”)

This is not about politics. I have no political party loyalty to speak of. I don't believe in placing my faith in a single party or a single man to do what needs to be done. I have been on this planet forty-nine years and I have learned one thing about this nation: The greatest things were accomplished by "**WE** the people," not "HE." When **WE** decided to put our differences aside and act as **ONE** "man," then we became the great nation that I love and am proud to be a part of. Without the "WE," the "HE" is nothing! And as the saying goes, "As goes the U. S., so goes the world." This world will change when we all realize that our differences are nothing more than a "passing fancy"—imagery soon to no longer exist. There will be no white people, no black people, no brown people, no red people, no yellow people, or any combination thereof. There will be no darkness. All will BE "Light." We will all fully be what Father "IS." And that is not based upon opinion. That is based upon TRUTH.

John 8:32,

"And ye shall know the truth, and the truth shall make you free."

**"The future depends on what we do in the present."**

—Mahatma Gandhi

If we **Americans insist** upon "playing" this "part" out to its "**dramatic**" sequence, the barrenness of Australia's landscape could one day be the landscape of the United States. But we have a choice. We can choose the way of LOVE, which is LIFE. Or, we can abandon Israel for short-term economic empowerment with the United Arab Emirates, and force her to stand alone against those who seek her demise, but there will be a price to pay. If she is abandoned to stand alone against her enemies, then the fate that we were willing to allow to befall her, will surely be our own.

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**"To be or not to be—that is the question."**

— Shakespeare

— Shakespeare

"To be or not to be—that is the question."

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When I began this journey, the Holy Spirit said, “Ask of me.” But, I didn’t have a question and didn’t feel the need to ask anything. Holy Spirit kept having me read Proverbs 2, “My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding, and if you call out for insight and **cry aloud** for **understanding**, and if you **look** for it as for silver and **search** for it as for **hidden treasure**, then you will **understand** the fear of the Lord and **find** the **KNOWLEDGE of God** [a “**learning process**”]....Then you will understand what is **right** and **just** and **fair**...” (NIV1984). **So what’s up with Genesis 3?**

Sometime later, Andrew Wommack did two particular series that I felt strongly led to acquire—“**Hardness of Heart**” and “**Killing Sacred Cows.**” I didn’t understand at the time why I needed to study these. I didn’t believe I had a hard heart in any area and I didn’t think I had any spiritual “sacred cows” that was out of line with Scripture. As I listened to these teachings, I realized there was more there than what I was perceiving. There was something deeper God was trying to get me to see. One day during this past holiday season [2010], I heard the Spirit say to me that things would completely change for me when I caught the revelation of His Love. At the time I believed I already understood about the Love of God. But now I know that no human has ever really understood the true nature of LOVE (God). His ways really are not our ways and his thoughts really are not our thoughts and **only the expanse of the universe could breach the difference** between Love and the way we perceive love to be. Ephesians 3:19, “**To know the love of Christ, which passeth knowledge.**” I have now come to an understanding of The Father’s love that literally changed me from the core of my being. When it suddenly hit me, all I could say was what Paul said in Romans 11:33-34, “**O the depth of the riches of the wisdom and knowledge of God!** how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?” I can testify that nothing has affected my life more than this revelation. I had great peace in my life before, but now, I have such a noticeable peace in my life that surpasses understanding that those who know me couldn’t help but comment on it. It’s **peace on every side.**

I began by asking the following questions:

WHAT IS GRACE?

IS GRACE LIMITED?

IS IT EXTENDED TO ONLY A FEW?

WHERE WAS GRACE FOR THOSE WHO DIED WITHOUT EVER HEARING THE GOSPEL?

WHERE IS GRACE FOR THE FALLEN ANGELS? WERE WE HUMANS CREATED TO REPLACE THEM?

DOES GOD’S MERCY TRULY ENDURE FOREVER? IS HIS MERCY SELECTIVE—is it for some or for all?

WHAT DID LUCIFER DO THAT WAS ANY WORSE THAN WHAT ANY HUMAN HAS EVER DONE—THAT **WE BELIEVE HE SHOULD NEVER BE FORGIVEN?** WHAT OF **MARK 3:28-29?**

WHY IS SATAN ON EARTH?

WHY DIDN’T GOD JUST GET RID OF SATAN IN THE BEGINNING IF HIS PLAN IS TO FINALLY BE RID OF HIM? AND, WHY PUT IT OFF WITH SO MUCH DRAMA IN BETWEEN?

SINCE GOD KNOWS ALL THINGS, WHY DID HE ALLOW THE FALL OF MAN? HE COULD HAVE BEEN RID OF SATAN BEFORE HE PUT ADAM IN THE GARDEN.

**WHY DID JESUS APPEAR “IN THE END OF THE WORLD” TO “PUT AWAY SIN BY THE SACRIFICE OF HIMSELF”** (Heb. 9:26-28)?

WHY WASN’T SIN DEALT WITH **IN THE BEGINNING** WHEN MAN BEGAN SEEKING GOD [Gen. 4:26]; OR,

AFTER THE LAW WAS GIVEN?

IF ALL MANKIND ARE HELD ACCOUNTABLE TO THE LAW OF MOSES, WHY DID LOVE ONLY GIVE IT TO A CHOSEN FEW?

GOD IS A GOD OF PURPOSE. WHAT PURPOSE DID HE HAVE IN ALLOWING EVENTS TO OCCUR AS THEY HAVE?

WHY IS TIME WINDING DOWN—WHY IS THERE A COUNTDOWN? WHAT “TIME” IS IT REALLY?

WHY IS THERE A MILLENNIAL REIGN OF CHRIST? See 1 Cor. 15:23-26

IF WE ARE JOINT HEIRS WITH CHRIST, WHAT IS THE “INHERITANCE”?

WHAT IS THE TRUTH OF “MYSTERY BABYLON” AND THE “ABOMINATION THAT CAUSES DESOLATION” AND WHY DOES IT MATTER THAT WE KNOW?

WHAT IS THE “GREAT DAY OF THE LORD”?

WHO ARE THE “TWO” ANOINTED ONES THAT STAND BY THE LORD IN ZECHARIAH 4:14?

WHAT IS GRACE FROM THE PERSPECTIVE OF LOVE ?

**“Beginnings” is a very simple, well-woven tale of generations** [Gen. 2:4, Isa. 41:4 (cf. 1 Pet. 1:3-5)]—a **LOVE story**—woven into the fabric of our very existence. It is a never-ending tale that is woven in such a way that the end is the beginning and the beginning is the end—where up is sometimes down and down is sometimes up, good is sometimes evil and evil is sometimes good [things aren’t always what they seem!]**—a tale without gender** [that is a created thing], of the **dividing** of soul and spirit.

You may be asking yourself, “How can this be—good as evil and evil as good?” It will become plain once I tell you the story of “BEGINNINGS.”

**BE AWARE** that as you read, there may seem to be a **digression of thought**. That may be true because of this fact: the **beginning** of this paper is where I **end** the telling of this revelation and the **end** of this paper is actually where I **began**. **It was written slightly backwards!** That’s simply the way the Father gave it to me!

**NOTE:** Because it is a **“woven”** tale, my attempt to convey my understanding of it, my attempt to explain how it is woven (to unweave it in Scripture) may also appear woven at times. I have tried to explain the tale (to place the details of the parable) in an orderly progression—but that is not how it was written (or “retold”) in Scripture. Because the end of the tale is the beginning and the beginning is the end, every attempt to place it on a totally

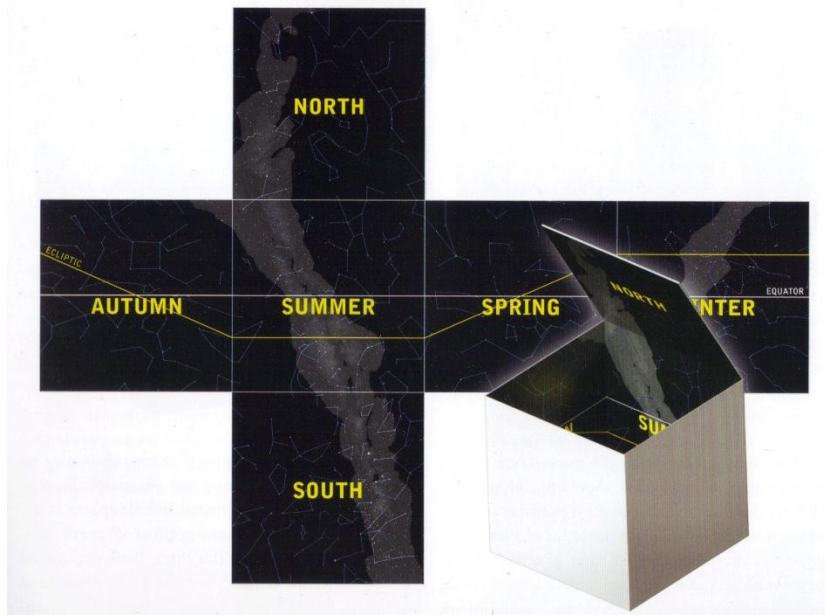


linear plane has failed because the tale is **woven** in “**cycles**” [the cycles are “generations”]—three “major” cycles [the **original** event (which is actually **two** cycles) and “twice told” [**four** generations in all]—Ecclesiastes 6:6 (cf. Rev. 9:12)] and many “minor” cycles.

You may have questions that won't be answered until much later. You will be given answers at the beginning whose questions may not come to mind until the end. For this reason, I would ask that you write down your questions as you read this paper and, if possible, read it again. In due time, an answer will arise. I am not saying that I will answer all of your questions. I am saying, “Seek and ye shall find,” for I believe that this paper **opens up a door** for you and, more so, a “**gate**” (Biblically and historically speaking, the “**door**” of a city was a “narrow” path for “**night**” entrance and exit. The “**gates**” of the city, on the other hand, was a “wide” path for “**daytime**” passage and allowed MANY to enter and exit at once!). And my greatest hope is that as you read this, our Father will bring you into even greater revelation, for my knowledge is limited. For the sake of clarity, I have **color-coded** each complete **thought** in a paragraph, where needed (whenever I placed a “new” thought in the middle of a previous thought), **I used another color to distinguish the old from the new.** Also, for the sake of emphasis, I have sometimes used color and letter enlargement. Because my thoughts tend to come faster than my ability to write them down, I ask for your patience as you follow my **train(s) of thought—and every thought leads to another.** At times they tend to spill out in abundance and **I allow most of them to flow.** Including nearly every “thought” gives the appearance of “chaos” but there really is “order” to this **seam**ing “madness.”

**In the main (original) document [located at the end], I have no opinion to make—I allow the Word to speak for itself.** Most of what I have to say in my own words will be said in this preface to the main document. Advised by my cousin to write this preface, I decided to take her advice and a greater understanding came as a result. Therefore I have not gone back to finish the main document. For me, going back would be like reading last year's newspaper. It is what it is—with personal notes, and, possibly, some wrong conclusions. The main (original) document is at the end of this “pre”-portion and was written somewhat in “backward” cycles.

The original document focuses a great deal on the **symbolism** used in the parable and deals with the events surrounding the first “telling” of the story of “Beginnings” that involved the angel, Lucifer, his followers and another angel by the name of “Israel.” This “pre”-portion keeps getting longer and longer because greater insight keeps coming because my mind has been renewed to think differently and every time I read the Holy Bible, or hear a sermon, I see and realize something I didn’t see or realize before—like a rose unfolding its leaves one layer at a time. This forepart to the original document focuses on **understanding the story of beginnings, how it relates to us today, and understanding the imagery** expressed in the parable and how science unknowingly has already proved the Holy Bible to be true [**we just didn’t know how to “interpret” the data!—our perspective was “off”**]. After writing most of this paper, including this later section, I decided to explore the sciences and see what support I believed would be there if I looked. I found some rather startling support from scientific sources (and some were giving their reasons against the Holy Bible and the “God-factor”). What the scientists [some of whom who have been forbidden to seek out truth (as if the Word of God didn’t have enough power to withstand the scrutiny!)] believe disproves the Holy Bible, I found to be the very things that prove it to be true. [If the WORD (the “greater,” the originator of “all things”) can “try” us, the “Word” (the “small”) then surely the WORD can withstand being “tried” by the puny efforts of “the small.”] As I said before, the **perspective** was off and therefore the analysis of the data rendered a wrong conclusion of what the data was actually saying. Truth is: not only do we NOT know “**who**” we are, we don’t know “**where**” we are. It is imperative that we understand what Harvard Professor Lisa Randall said, “**How you describe something depends on what your measuring tools are.**” We haven’t understood that principle when it comes to the Holy Bible. The **Holē** Bible perfectly describes our world down to the minutest sub-atomic particle. We have to learn the “language”—i.e. **imagery!** The **Holē Bible** was **mainly** written from the perspective of the “hole”—i.e. the “dark” (black) hole—Isaiah 51:1, “Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn [“hewn-man”], and to the hole of the pit whence ye are digged” (“hole” is mentioned 20 times in the Holy Bible (KJV)—cf. Isa. 2:19, 7:19, 42:22, 1 Sam. 14:11, Jer. 13:4, 16:16, 48:28, Micah 7:17 [A great source for passage look-up is **biblegateway.com**—I found it to be an indispensable resource.]).



## **EVERYTHING IS**

**IMAGERY!!!!** Even the

“hole” is imagery!!! [NOTE that in the story of the “lost son” (Luke 15:11-32 [cf. Job]), **four** voices (Job, **twelve**) are heard—the father, his two sons, and a “servant”. Most of the story is told from the younger (prodigal) son’s perspective—the **entire Holy Bible [and our reality] follows this PATTERN**—NT is the “return”.] **We have to be**

willing to think **“outside”** the box—i.e. the “alabaster [“sound”] box”. We have to examine it the way we would a **cube divided into six fragments**—i.e. pyramids or **“tiles”** [i.e. the place of “the Pavement”// the Gen-“tiles” → the dark “neg”-tiles]. We examine the “pieces” **from every angle** to discover the cube they “form” [i.e. the **“ice” cube**]. According to Hebrew “thought,” there are **levels of revelation**. Greater knowledge of Hebrew customs, traditions, beliefs, language, etc. would render greater clarity of the imagery because the Jewish people represent the **“whole”** of us humans in the parable. They are the “constant” (unchanging) variable in the “fill-a-delphus” [“fill a womb”] **“experimint.”**

**peri**—\ˈpɪr-ē [“pyr”—“fire”]\ n [Per *perī* **fair** [“fair” + “(upside-down)

**lamb-da**], **genius** [“gene” + “eye” + “us”], fr. MPer *parīk*; akin to Av *pairikā* sorceress] (ca. 1780) **1** : a supernatural being in Persian folklore descended from fallen angels and excluded from **paradise** [“paradice”] until **penance** [“pen dance” → rotate (“turn”) “p” 180° you get “d”—therefore, “pen” is imagery variant of “den” → the Garden of **Eden** was a **“WORD”** garden of a **“king”** at **“rest”** [“E” is a sideways “trident/scepter” on its “side” like the planet **“You ran us”**]] is accomplished **2** : a beautiful and **graceful** girl [A **“free/fee male”** full of **GRACE** [the **“GOD race”**] → the **Proverbs 31 “woe man”**]

**peri-**—*prefix* [L, fr. Gk, around, in excess, fr. *peri*; akin to Gk *peran* [“per” ran]

to **pass through**—more at **FARE** [fair/fare/“far E”] 1 : **all around** : **about** <periscope> 2 : **near** <perihelion> 3 : **enclosing** : **surrounding** [Jeremiah 31:22, “...a woman shall **compass** a man”] <perineurium>

**<sup>1</sup>fare**—*vi* **fared**; **far-ing** [ME *faren*, fr. OE *faran* [“‘fa’ (musical note) **ran**”]; akin to OHG *faran* **to go**, L *portare* [“**port are E**”] **to carry**, Gk *peran* [“pee E ran”] **to pass through**, *poros* [“poor/pour O’s”] **passage, journey**] (bef. 12c) 1 : GO, TRAVEL 2 : GET ALONG, SUCCEED <how did you ~ on your exam?> 3 : EAT, DINE

**<sup>2</sup>fare**—*n* [ME, journey, passage, supply of food, fr. OE *faru*, *fær*; akin to OE *faran* to go] (15c) 1 a : range of food : DIET b : **material** [“**mater eye all**”] **provided for use, consumption, or enjoyment** 2 a : the price charged to transport a person b : a **paying passenger on a public** [“pubic” with “EL” in it] **conveyance**

**Keep the following definitions in mind as you read this paper (all are significant!):**

**<sup>1</sup>fix** [(backwards) **“sif(t)”**]—*vb* [ME, fr. L *fixus*, pp. of *figere* to **fasten** [Isaiah 22:20-23, “...as a nail in a sure place...”]; akin to Lith *dygti* [“dig it”→ “digit”] **to sprout, break through**] *vt* (14c) 1 a : to make firm, stable, or stationary b : to give a permanent or final form to: as (1) : to change into a stable compound or available form <bacteria that ~ nitrogen> (2) : **to kill, harden, and preserve for microscopic study** (3) : **to make the image of (a photographic film) permanent by removing unused salts** c : AFFIX, ATTACH 2 a : to hold or direct steadily <~es his eyes on the horizon> b : to capture the attention of <~ed her with a stare> 3 a : to set or place definitely : ESTABLISH b : to make an accurate determination of : DISCOVER <~ing our location on the chart> c : ASSIGN <~ the blame> 4 : to set in order : ADJUST 5 : to get ready : PREPARE <~ lunch> 6 a : REPAIR, MEND <~ the clock> b : RESTORE, CURE <the doctor ~ed him up> c : SPAY, CASTRATE 7 a : to get even with b : to influence the actions, outcome, or effort of by improper or illegal methods <the race had been ~ed> ~*vi* 1 : to become firm, stable, or fixed 2 : to

get set : be on the verge <we're ~ing to leave soon> **3** : to direct one's attention or efforts : FOCUS; *also* : DECIDE, SETTLE [“...settled in heaven” (ref?)]—usu. used with *on* *syn* see FASTEN—**fix-able** *adj*

**fix**—*n* (1809) **1** : a position of difficulty or embarrassment :

PREDICAMENT [Judges 3:12-30 (story of Ehud and Eglon, king of Moab/cf. Eze. 21:14), Judges 3:24-25(NIV1984), “...the servants came and found the doors of the upper room locked. They said, ‘He must be relieving himself in the inner room of the house.’ They waited to the point of embarrassment, but when he did not open the doors of the room, they took a key and unlocked them. There they saw their lord fallen to the floor, dead.”] **2 a** : the position (as of a ship) determined by bearings, observations, or radio; *also* : a determination of one's position **b** : an accurate determination or understanding esp. by observation or analysis **3** : an act or instance of improper or illegal fixing <the ~ was in> **4** : **a supply or dose of something strongly desired or craved**; *esp* : a shot of a narcotic **5** : FIXATION **6** : something that fixes or restores <a **quick** *fix* [Rom. 9:28, “For he will finish the work, and **cut it short** in righteousness: because a short work will the Lord make upon the earth.”]>

**fixate**—*vb* **fix-at-ed**; **fix-at-ing** *vt* (1885) **1** : to make fixed, stationary, or unchanging **2** : to focus one's gaze on **3** : to direct (the libido) toward an infantile form of gratification *~vi* **1** : to focus or concentrate one's gaze or attention intently or obsessively **2** : to undergo arrestment at a stage of development

**fixative**—*n* (ca. 1859) : something that fixes or sets: as **a** : a substance added to a perfume esp. to prevent too rapid evaporation **b** : a substance used to fix living tissue **c** : a varnish used esp. for the protection of drawings (as in pastel or charcoal [“ivory and ebony”])—**fixative** *adj*

**fixed**—*adj* (14c) **1 a** : securely placed or fastened : STATIONARY **b**

(1) : NONVOLATILE (2) : formed into a chemical compound c (1) : not subject to change or fluctuation <a ~ income> (2) : firmly set in the mind <a ~ idea> (3) : having a final or crystallized form or character (4) : recurring on the same date from year to year <~ holidays> d : IMMOBILE, CONCENTRATED <a ~ stare> 2 : supplied with something (as money) needed <comfortably ~> — **fixed-ly** *adv* — **fixed-ness** *n*

**fixed charge**—*n* (ca. 1901) : a regularly recurring expense (as rent, taxes, or interest) that must be met when due [“the yearly sacrifice” (cf. 1 Samuel 1:3, 21/ 2:19/20:6, “...for there is a yearly sacrifice there for all the family”—the “keel”-ing of the tithe.)]

The Jewish people are the “controlled substance” [like an addict, Father “**fit**” (fought with the aid of His “**help**” that was “**meat**” for Him) to get out of something that “**bound**” Him, but was joyfully and easily led back “**in**” to it because of the “**company**” [“come pan knee”] He was “keeping”—this imagery becomes **very “clear”** before the end of this preface.]. **As the Jewish people are on this planet, so are we in this “hole”**—a “pebble” tossed into an ocean, surviving against all odds in the [“**Jumanji**” (“Jew mangi” / “Jew, man→G”)] “**game**”—i.e. the “battle” [Job 41:8, “**Lay thine hand upon him**” [Job 21:5, “...lay your hand upon your mouth [i.e. your “voice”]”, **remember the battle, do no more**” (**all** is restored at the game’s end—cf. “I will restore” mentioned 18 times; Matt. 27:52, “And the graves were opened; and many bodies of the saints which slept arose”/Heb. 11:35, “Women received their dead raised to life again”—like the life of George Bailey in *It’s A Wonderful Life*)]—a “**court**” **battle to decide if Father has the “right” to, first, cause us to exist, and secondly, use us for His “pleasure” without our permission—or better put, if we should exist for Father’s pleasure without choosing for ourselves whether to “BE” or not to “BE”**—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 [“they BE”] and were created” [cf. Col. 1:16-17, “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: And he is before all things, and **by him all things consist.**”]; Philippians 2:13,



“For it is God which worketh in you both to will and to do of his good pleasure.” Father [a.k.a. “I AM” → “MAY I”] wrestled with the “thought” of the morals and ethics surrounding His right to use His “Son” as He sees fit—for His own pleasure [cf. Prov. 16:4/Isa. 45:7]. In this battle of LAW and “order” [a “die-force” court battle to see “WHO” gets the “kids” (LAW “lost”—cf. Isa. 49:20/Jer. 31:15-17)], the principles for this drama are represented by GOOD, LOVE, LAW, LIFE and DEATH:

**GOOD**—Father—i.e. the originator [“O” —“nothing”], founder of the “FAMILY” [the “DON” [“nod” → he “hung” His “he add” and “died” [“two” educate]]—i.e. “Godfather”/“dawn”]—the dreamer, the Author and Writer (scribe), the “observer”/audience of this drama, the actors, the stage, the orchestra, and the orchestra (“sound”) “pit” [“tip”]; **He is all things**; He is “**certain**”; He is not “in” anything (or anywhere), **He “IS” everything**—animate and inanimate, tangible and intangible, light and darkness, living and “dead” [de-“add”—i.e. sub-“tract” → the lower “colon” → “bow ELs” of mercy], good and “e-v-i-l” [“l-i-v-e”], righteous [“right ‘e’ ous(t)” —“oust” without the “cross” → “Perfect love casteth out [fee-er]”—a “stone’s cast” (Luke 22:41—cf. John 6:33, 35; John 12:24; Rev. 12:7-17; **Daniel 8:8-12**)] and “**wick**”-ed [His “h-AND” [DNA with “breath”] is not “**waxed**” short], the **entertained** and the entertain-“mint”—He is **all** that “**there**” ever “was, is, or shall be”; **EVERYTHING** exists “in” Him, “nothing” exists “out of Him” for there is **no “out” of Him**—there is “**nothing**” greater than GOOD—1 Timothy 3:16, “**God was manifest** in the flesh, **justified** in the Spirit, **seen** of angels, **preached** unto the Gentiles, **believed** [“BE” leaved → “left”] on in the world, **received** [re-sieved] up into glory”; [(cf. Mark 12:35) Imagery of **DAVID, who “GAT”** (or, GATe—“e” is “c” with the “rod”) (built) **himself a “NAME”** (“E”-“MAN”)—Father “**destroyed**” ALL that He “was” **for** ALL that He wanted to “BE”—DNA replication is imagery of what Father did to Himself in the “chambers of his imagery” **for** (“**four**” → “**for you**”) the “beginning” **of “things”**] [“DAVID” → “**D**” + “**avid**”

**avid**—adj [F or L; F *avide*, fr. L *avidus*, fr. *avēre* to desire, crave; akin to *W ewyllys desire*, OIr *con-óí he protects*] (1769) 1 : desirous to the point of greed : urgently eager : GREEDY <~

for publicity> 2 : characterized by enthusiasm and vigorous pursuit <~ readers> *syn* see EAGER — **av-id-ly** *adv* — **av-id-ness** *n*];

**LOVE**—the original sacrifice, the offering, He that “**was**” [GOOD]—i.e. LIVED (the DEVIL), the “**unclean**”, the “Resurrection” (GOOD was resurrected as LOVE the moment He “died”); LOVE is the “**sinner**” [(cf. James 3:1-2/1 John 4:18) // “**spinner**” without the “pee”] (we, the offspring, are the “cause” for the “sin” and the actual “sins”—i.e. the “sons” who are “in”// the “sin” of the Father is our being “in” Him and He being “in” us [John 14:10-11 (cf. 1 John 3:4-11)]→ which is akin to the men of Sodom [cf. Rev. 3:20/Jud. 19/Gen. 19])—Exodus 20:1-17 (the Ten Command “mints” [cf. Judg. 6:27; 9:2, 18, 24; 20:34/Ruth 4:2/1 Sam 6:19; 25:5/2 Sam 18:15/Ecc. 7:19/Jer. 41:1-8/Amos 6:9/Zech. 8:23/Luk. 17:12]— cf. Deut. 5:6-22) outlines the “sin”:

- I. Thou shalt have no other gods before me. [“He” was the “first”—“Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: **before me there was no God formed** (cf. Gen. 2:7-8, “And God formed man...”), neither shall there be after me.” (Isaiah 43:10)/ “I am **a** God, I **sit** [present tense, not future] in the seat of God, in the midst of the seas; **yet** thou art a man, and not God [no article before “God”]...” (Eze. 28:2—Ezekiel 28 is about the “covering” cherub—i.e. Father→ “In him we live and move and have our being” (Acts 17:28) →He covers us on every side!). Hear the imagery in Ezekiel 28:

“The word of the Lord came again unto me, [the placement of commas is significant! Do not ignore the punctuations or you will miss what Father is saying!] saying, **Son of man** [“Son of man” compared to “Son of woman”→ the seed of the “woman” (Gen. 3:15)—Job 14:1, “Man that is born of woman is of few days, and full of trouble→ “**Son of man**” means **He has no “beginning”!**], say unto the prince of Tyrus [“tire us”—wheel [a “turning” thing] with “**spokes**”—i.e. “voice”], Thus saith the Lord God; [there is a reason that this is a **semi-colon** and not a comma] Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou **set** thine heart as the heart of God [“stones” are placed in a “**setting**”—**there are multiple meanings for many words; if you remain aware of that fact you will gain better understanding of the**



**imagery—because the imagery “plays” [“preys/prays”] on those “other” meanings—the imagery is a “game” of WIT—i.e. “WITness”—I find it quite fascinating to play]:** Behold, thou art wiser than Daniel; there is **no secret that they can hide from thee** [“omniscience”]: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy **treasures** [cf. Luke 12:18/Isa. 22:16]): **By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches** [John 1:18, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” ref?, “Thy word have I hidden in my heart”. ref?, “If I be lifted up...will draw all men unto me”]: Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God [like a “man after God’s own heart”]; Behold, therefore I will bring strangers upon thee [“upon thy walls”—“wall”→ “I-law”], the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom [Rev. 13:14], and they shall defile thy brightness [with “soot/ashes/sackcloth/lice”]. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas [**sí** (“yes” in Spanish)—i.e. the “yes” men]. Wilt thou yet say before **him** that slayeth thee [“him” not “them”], **I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee**. Thou shalt die the deaths of the uncircumcised by the hand of **strangers** [plural]: for I have spoken it, saith the Lord God. Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou **sealest up the sum** [cf. Ps. 139:15-18], **full of wisdom**, and **perfect in beauty**. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius [suidras→ “sue I, the backwards BE race”], topaz [no article→ a verb→ “zap pot”—“micro”-“wave”], and the diamond [“a cross man, the backward ‘BE’”], the beryl [“barrel”], the onyx [“O nix”], and the jasper [“J” as “per”], the sapphire [“sap fire”], the emerald [Demerald→ “dimmer all”], and the carbuncle [“carb” uncle—i.e. the broken “bread”], and gold [“god” with “el” in it]: the workmanship of thy tabrets [stir bat // “t” (cross) “Ab” (Father, originator) “re”-“cross” “s” (the **change in the direction** of a “cycle”)—**ANALEMMA** imagery] and of thy pipes [a “tube”—i.e. imagery of “bowels” (of mercy)] was prepared in thee in the day that thou wast created [“formed”—i.e. “transformed by the renewing of [THE MIND]”]. Thou art the anointed cherub that covereth [“in him we live, and move, and have our being” (Acts 17:28)]; and I have set thee so [“set” like a “watch”]: thou wast upon the holy mountain of God [Ps. 22:10, “cast upon thee from the womb”]; thou hast **walked up and down in the midst of the stones of fire**.

2 Corinthians 6:17,

“And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, **I will dwell in them**, and **walk in them** [Lev. 26:12]; and I will be their God, and they shall be my people.”

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.**”

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was **found** in thee [“Mary... was found with [a man] child” (Mat. 1:18/Rev. 12)].”]

- II. Thou shalt not make unto thee any graven image, **or any likeness** of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [Gen. 1:26, 27, “And God said, Let us **make man in our image, after our likeness...So God created man in his own image, in the image of God created he him; male and female** [“māle”→“E lame” / “fee male”] created he them.” Heb. 9:24, “For Christ is not entered into the holy places made with hands, **which are the figures** [“math,” “business (“ax”-counting),” and “art” imagery] **of the true**; but into heaven itself, now to appear in the presence of God for us” // Revelation 4:3, “And he that sat was to look upon like a **jasper** and a **sardine** [“fish”→ Dagon [“dragon” without the “r”] is imagery of this] stone: and there was a **rainbow** round about the throne, **in sight** like unto an **emerald** [“dimmer all”].”] Thou shalt not bow down thyself to them [i.e. to stoop or bend in favor towards—the definition of GRACE], nor serve them [“He that is greatest among you shall be your servant” (Matt. 23:11)]: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that **hate** me [this part becomes much clear later—it has “positive” connotations]; And shewing mercy unto thousands of them that love me, and keep my commandments. [On the surface of things, this sounds like showing favoritism and partiality, but the deeper meaning of the imagery of the lettering reveals something totally different. By the end of this preface you should understand the true meaning of these words.]

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

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

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

IV. **Remember** the sabbath [**“base bath”**] day [**“Days should speak, and multitude of years should teach wisdom”** (Job 32:7)], to **keep it holy**. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates [**does not mention “wife” —“I must work the works of him that sent me, while it is day: the night cometh, when no man can work”** (John 9:4). The **“night”** is for the **“woe man”—i.e. LAW**]: For in six days the Lord made heaven and earth, the sea, **and all that in them is** [**“and all that in them **that BE”**], and **rested** the **seventh** day [**“Bathsheba”** → **“bath (of) **seven**”** // **“rested”** → laid (on) **“His side”**]: wherefore the Lord blessed the sabbath day, and hallowed it [**“hall owed”**// **“h”** (breath) **“allowed”** // **“hall low wed”** \\ **“dew (is) wall (and) **l-law**”**—double letters represent a **“stutter”** → speaking twice]. [Lam. 2:6-9, **“And he hath violently taken away** his tabernacle, as if it were of a garden: he hath **destroyed his places** of the assembly: **the Lord hath****

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

- V. Honour thy father and thy mother: that thy **days may be long** upon the land which the Lord thy God giveth thee. [“...he is thy life, and the length of thy days [length of the strand]...” (Deut. 30:20) // This is the only “commandment” with a “promise” [and a “curse”→ “dry” land represents “poverty” and “lack”; “water” represents “abundance”]—the Promise of “MORE”→ “Days should speak” is the same as the “money” that “answers all things”—i.e. “days” and “money” **represent** the “offspring” of GOOD. The younger son of Luke 15 represents “DEATH” who could not obey his parents’ command for “LIFE”—he “**spent**” his “substance.” [“Spent” is an imagery variant of “**spinned**” (“spend”)] [cf. Deut. 21:18-23 (Young’s Literal Translation)]]
- VI. Thou shalt not kill. [Here is one of the many verses: Lamentations 2:4, “He hath bent his bow like an enemy: he stood with his right hand [LIFE] as an adversary, and **slew all that were pleasant to the eye in the tabernacle** of the daughter of Zion [Matt. 23:35, “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias

[from A to Z], whom ye slew between the temple and the altar”]: he poured out his fury like fire.” Father “slew” all that He “was” for all that He wanted to “BE” by “dividing” Himself (Gen. 14:15/Zech. 7:3/Luke 15:12). In slaying Himself, He slew us as well: 2 Corinthians 5:14, “Because we thus **judge**, that if one died for all, then were all dead.” **Father**, in a “**figure**,” “self-destruct-ed” for a greater “cause.”]

- VII. Thou shalt not commit **adultery**. [“**adult Er (lambda [“lamb day”/ “lame Be day”] turned on its head)**”—same as saying, “Thou shalt not stop growing up”—i.e. “being a child.” It is said that when Walt Disney was a child, Mark Twain advised Walt Disney to “stay a child for as long as you can.” Growing up tends to knock the “playfulness” out of us—we no longer want to “make sport” but grow old and grumpy. And a “child” knows “**NOTHING**”—spends his “time” exploring LIFE. Galatians 4:1-2, “Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though **he be lord of all**; But is under tutors and governors until the time appointed of the father.”]
- VIII. Thou shalt not steal. [Job 1:21, “And said, Naked came I out of my mother’s womb, and naked shall I return thither: **the Lord gave, and the Lord hath taken away**; blessed be the name of the Lord.” COMPARE TO: Romans 11:29(KJV), “For the gifts and calling of God are without repentance.” Romans 11:29(AMP), “For God’s gifts and His call are irrevocable [plural “gifts”, singular “call”]. [He never withdraws them when once they are given, and **He does not change His mind** about those to whom He gives His grace or to whom He sends His call.]”]
- IX. Thou shalt not bear false witness against thy neighbour [“**nay bore**”]. [Deut. 8:19/19:16/31:21/Ne 9:34 “I testify against...” Deuteronomy 30:19, “I call heaven and earth to **record this day against** you, that I have **set** before you life and death [“life and

death" = "Father and Son/Son and Father"—cf. Rev. 3:21, "To him that **overcometh** will I grant to sit with me in my throne, even as I also **overcame**, and am **set** down with my Father in his throne ["thrown"→ "casting forth"]", blessing and cursing"; cf. Genesis 31:44, "Now therefore come thou, let us make a **covenant**, I and thou; and **let it be for a witness** between me and thee." Gen. 31:50, "...see, **God is witness** between me and thee." Gen. 31:52, "This **heap be witness**, and this **pillar be witness**, that I will not pass over **this heap to thee** [only 1 condition—the feat would be akin to the "high jump" or a "hurdle" by a "horse"-man or a "foot"-man], and that thou shalt not pass over **this heap and this pillar unto me, for harm** [who could be "harmed"? // 2 conditions—the feat would be akin to that of "flight"→**"The eagle that soars at great altitudes does not worry about how it will cross a river"**—from *Streams In The Desert*]." Exodus 22:13, "If it be **torn in pieces**, then let him bring **it for witness** [no article in front of "witness"], and he **shall not make good** that which was torn [It does **not** say, "...shall make **it** good.."]"—unusual "wording" in this sentence.

**heap** [of "dirt"→ "hill"?]—STRONG'S 1530 ()

**torn**—STRONG'S

**"bear witness"**—STRONG'S 6030 (ʾânâh) **[COMPARE to STRONG'S 6031-6043]**—"a primitive root; prop. to *eye* or (gen.) to *heed*, i.e. *pay attention*; by impl. to *respond*; by extens. to *begin* to speak; spec. to *sing, shout, testify, announce*:— **give account, afflict** [by mistake for 6031], (cause to, give) **answer, bring low** [by mistake for 6031], **cry, hear, Lean**noth, **lift up, say**, x scholar, **(give a) shout, sing (together by course** [watercourse/school course]), **speak, testify, utter, (bear) witness**. See also **1042**, 1043.]

- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's ["nay bores"]. [Exodus 20:5, "...for I the Lord thy God am a jealous God"];

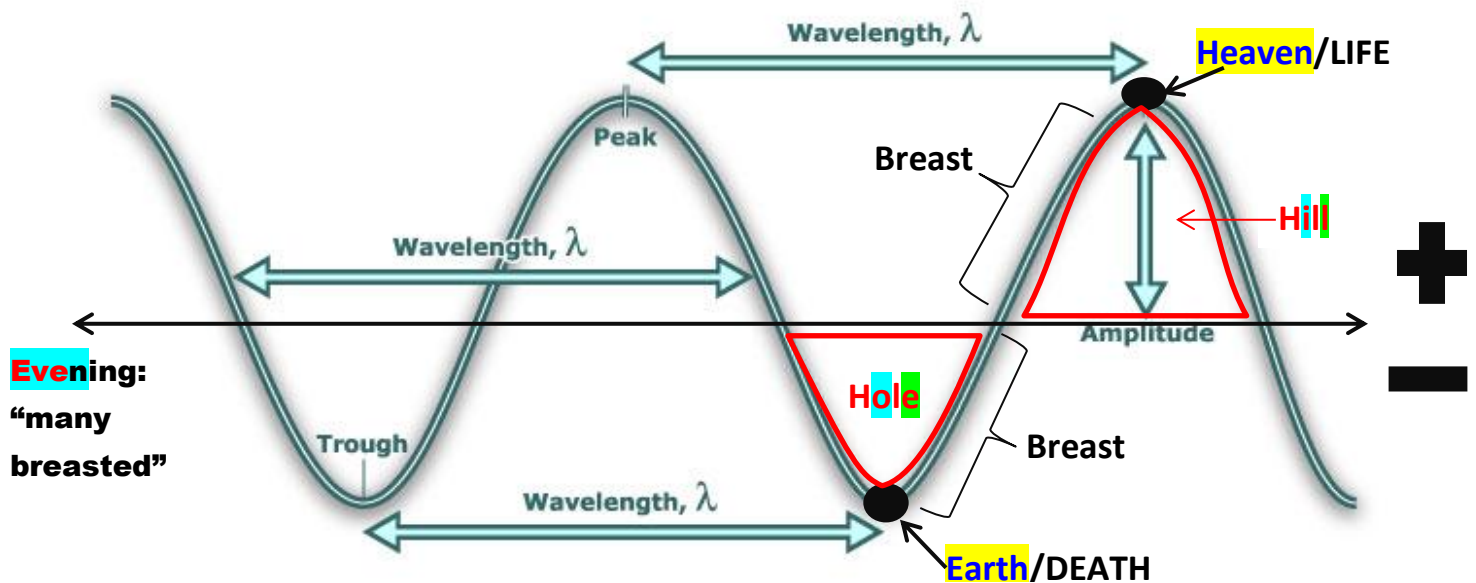
He is the "**convert**" [Acts 3:19-21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached ["pre-ached"—Father longed for His "son"] unto you [Galatians 1:6-16—this is the "go spell [the NAME]" that was preached "before" the gospel unto Abraham (Gal. 3:8 [cf. 1 John 3:1-11])]: Whom the heaven must receive [re-sieve] until the times of **restitution** of all things, which God hath spoken by the mouth of all his holy prophets since the world began.];

<sup>1</sup>**convert**—*vb* [ME, fr. MF *convertir*, fr. L *convertere* **to turn around** [Gen. 3:24, "sword [i.e. "WORD"] which turned every way"], **transform**, **convert**, fr. *com-* + *vertere* **to turn—more at WORTH**] *vt* (14c) **1 a** : to bring over from one belief, view, or party to another **b** : to bring about a religious conversion in **2 a** : to alter the physical or chemical nature or properties of esp. in **manufacturing** **b** (1) : to change from one form or function to another (2) : to alter for more effective utilization (3) : **to appropriate without right** **c** : **to exchange for an equivalent** **3 obs** : TURN **4** : to subject to logical conversion **5 a** : to make a goal after receiving (a pass) from a teammate **b** : to score on (as a try for point or free throw) **c** : to make (a spare) in bowling *~vi* **1** : to **undergo** conversion **2** : to make good on a try for point, field goal, or free throw *syn* see **TRANSFORM**

<sup>2</sup>**convert**—*n* (1561) : one that is converted

**converter**—*n* (1533) : one that converts: as **a** : the **furnace** used in the Bessemer [remesseB→ "re-mess BE"] process **b or convertor** : a device employing mechanical rotation

for changing electrical energy from one form to another (as from direct current to alternating current or vice versa [a “wave”]); also : a radio device for converting one frequency to another    **c** : a device for adapting a television or radio receiver to receive channels or frequencies for which it was not orig. designed [Ps. 40:7, “Then said I, Lo, I come: in the **volume** of the book it is written of me”—**etched in “sound” waves**] <a cable ~> <FM ~>    **d** : a device that accepts data in one form and converts it to another <analog-digital ~>  
**e** : **CATALYTIC CONVERTER**



**“The heaven for height and the earth for depth” (Prov. 25:3)**

LOVE is associated with references to “**Lo(w)**,” “**the humble**,” “**broken (-hearted)**,” “**wicked**,” “**fragment(s)**,” “**seed** (the “**eye**” of the Lord [“**y**” sits there like the “trunk” of an “aleph ant”]),” “**sieve/ sifted**,” “**piece(s)**,” “**THE NAME** (**eman/man-ē** → “**many**” [John 17:12, “While I was with them in the world, I kept them **in thy name**: those that thou gavest me [Acts 17:24-25, God that made the world and all things therein,....seeing he **giveth** to **all** life, and breath, and **all things**] I have



kept, and **none of them is lost, but the son of perdition; that the scripture might be fulfilled**” [As a child I always wondered, “Why is this ‘one’ punished for doing what he was **‘created’ to do**? What if ‘I’ had been that ‘one’ created to do evil, would it be ‘fair’ to eternally punish me for doing **Father’s will?**”] // “Mary” is a variant of “many” → the “r” is an **incomplete “n”**—like an egg without the sperm or sperm without the egg),” **“multitude,” “power,” “arm,” “draw** (LOVE has a “magnetic” personality),” **“lovingkindness,” “winnow,”** and **“THE WORD” in the book being “subverted” by LAW**—“Then said I, Lo(w), I come: (in the volume of the book it is written of me,)” (Psalm 40:7 (colon)/Hebrews 10:7 (parenthesis)—the **“10/40 window”**) [Together, the colon (**“bowels”**) and the parenthesis (**“parent thesis”**) first make a sad face—**“:(”** ☹—then, after a while, a happy face—**“:)”** ☺—in between, there is the **“scream”**—**“(⊗)”**—I just realized something: The left hand is not part of the “scream” but part of the “smile”; the right hand represents “turning away” and the left hand represents “drawing to” // also, **“HEAR NO EVIL”** [cf. John 18:10—“Malchus” heard “nothing” because his right ear had been cut-off by “Peter” (the “chip” off the “old block”)] (“the book” is the DNA strand—Father “bound” Himself to a **“chain”**—i.e. the **“vine”** (John 15:5-6, “I am the vine, ye are the branches: He that **abideth in me, and I in him** [something woven/turned “in and out”], the same bringeth forth much fruit: for without me ye can do nothing. If a **man** abide not in me, **he is cast forth** as a branch, and is withered; and men gather **them**, and cast them into the fire, and they are burned” [“one” became “many” (John 12:24, “Except a corn of wheat fall into the ground and die, it abideth alone: but if...”)]—Ezek. 17 is about **two eagles and a vine**; it begins and ends with these words:

<sup>1</sup>And the word of the Lord came unto me, saying, <sup>2</sup>Son of man, **put forth a riddle** [Ezek. 47:6, “And he said unto me, Son of man, hast thou seen this? Then he brought me, and **caused me to return** to the brink of the river”—the Son of man could have replied, “Yes, I seed this”—LAW is the “rid-d-le” → **“d”** is a backwards **“b”** → “rib” “BE” “EL”], and **speak a parable** [LAW is the **“par-able** [“par”—“one that is equal”] / **para-b-le** [“para”—(literally) “piece”]—I explore this more in-depth later] unto the house of Israel; <sup>3</sup>And say..... <sup>24</sup>And all the trees of the field shall know that I the Lord have **brought down the high tree** [“tree” is **“wood”** → **“wud”**—**“adj [alter. of <sup>1</sup>wood] (1772) chiefly Scot : INSANE, MAD”**], have **exalted the low tree**, have **dried up the green tree**, and have

made the dry tree to flourish: I the Lord have spoken and have done it [verse 24 is describing an “exchange”].

Throughout Scripture, verses tend to begin with the word “AND” [“DNA”] in successive verses with “breaks” in the pattern—this is a literary mechanism to place emphasis upon the “links” in the chain of the DNA strand and its continuance and of how one leads to another.) LOVE is also the “**sloth**” and the “**fool**” (Nabal is LOVE); LOVE is the “great dragon [“dragon” (backwards) → “no-gard” → “no (life) guard”] that lieth in the midst of **his** rivers, which hath said, My river is **mine** own, and I have made it for myself” (Ezekiel 29:3/cf. Isa. 13:22). LOVE is Ahithophel and Hushai [the “spy” (2 Sam. 15:33-37)] of 2 Samuel 15-17 who gave “wise” and “deceptive” counsel [Jer. 20:7, “**O Lord, thou hast deceived** [“de-sieved”—i.e. put back together as ONE] **me, and I was deceived**: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh [“htekcom” → the “c-come”] me.”]; Love is “surety” (i.e. “co-signer”—“cosine Er”) for His “friend” “Abraham” [“Abraham” [“a bra ham” → “a (fee male) ham[myrrh]”] and “Judah” are imagery of LOVE];

**“When dealing with someone who knows the art of war as well as you do, I guess the best deception, sometimes, is to tell the truth.”**

*—NCIS: Los Angeles*

“You are not praying because you are righteous by performance, because you have everything together...In fact, if you pray for the sick, there is one thing that you must meet in your life before healing can flow into the sick person. **You must be a person who does not have it all together** [“**broken**”]. If you are a person who has it all together, you cannot pray for the sick—nothing will flow. Isn’t it the opposite of what you hear in the church: ‘**Before you pray for the sick, make sure there is no sin in your life...Search your heart, search your heart**’...And if you are the type to fall asleep during sermon, ‘**You cannot pray for the sick...**’ God’s angels would just come with a bucket of oil, healing oil...He looks at you...you are asleep, he just pass you by. **No**, I think there are people that wake up and realize they were just healed of insomnia. So **one thing you must have** before you pray for the sick—

you must be a person who does **not** have it all together, whose complete trust is in righteousness by faith.

—from Joseph Prince’s sermon *“Healing Flows When Grace Is Exalted”*

### All of the following are “**fragments**” of LOVE:

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

“Not born, but from a Mother’s body **drawn**.

**I hang** until **half** of me is gone.

**I sleep** in a **cave** until I grow old,

Then valued for my **hardened** gold.”

The answer was “cheese”] // LAW is associated with references to “**moon**” (every reference), “**just**,” “**law**,” “**wall**,” she is the “**division**,” “**boundary**,” “**iron**,” “**womb**,” “**tomb** [“bmot”→ “BE moat”]/ **sepulchre/cave**,” “**covenant**,” “**rod**,” “**door**,” “**roe**,” “**heart**,” “**mind**,” “**hand/arm**,” “**inner (room, chamber, cell, “place”)**,” “a **small** place,” “**city**,” “(watch-) **tower** [Leaning Tower of Pisa is imagery of LAW “bending” with the remover to remove because the “**foundation**” was made of “**sand**,” not stone],” “**Jerusalem**,” “**pit**,” “**pot**,” “**bowel**,” “**vine/vain**,” “**pillar**,” “**voice**,” “**cross**,” “**well/ whale**,” “(a)round,” “**trench**,” “**gulf** (“space”),” “(all that) **binds/limits/contains/separates/ holds (still)**,” “**strange** [Proverb 22:14, “The mouth of a strange woman is a deep pit: he that is **abhorred** of the Lord [the true meaning of this is not “hatred” as we believe it to be] shall fall therein” (cf. Jer. 8:19, “...is not her king [DEATH] in her?”)],” “**THE BOOK**” —LAW is the “**ark**” containing the “twin” “table”-stones: LIFE (the “might”) and DEATH (the “mite”); she is the “**week/weak**(-Er)” vessel—1 Peter 3:7(Amplified),

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

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

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

LAW demands things be done “de-**s**cent lee” and in “**ord**-Er” (**single file**—everyone takes a “**turn**” in the time “**line**”) to maintain “**BALANCE**” —Ezek. 17:24, “And all the trees of the field shall know that I the Lord [1 Peter 3:15(NIV1984), “But in your hearts **set apart Christ as Lord**”] have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it—therefore, before some can go up, one is required to come down [reminiscent of a pebble tossed in a pond causing the water to “rise” in direct proportion, or the sun “**set**” and the moon “**rise**”—and “perspective” determines which is which].

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

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



**“Our Great Mother [LAW] does not take sides, Jake. She protects only the balance of life.”—AVATAR**

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

<sup>14</sup>O Jerusalem, wash thine heart from **wickedness** [“wick” “ed(ucation)” “ness (variant of “nest” →no “cross”)”], that thou mayest be saved. How long shall thy vain thoughts lodge within thee? <sup>15</sup>For a voice declareth from Dan, and publisheth affliction from mount Ephraim. <sup>16</sup>Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. <sup>17</sup>As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. <sup>18</sup>Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. <sup>19</sup>My **bowels**, my **bowels**! I am pained at my very heart; **my heart maketh a noise in me**; I cannot hold my peace [“piece”—so He became “fragmented”], because thou hast heard, O my soul, the sound of the trumpet, the alarm of war [**DNA replication imagery**—Rev. 3:21-4:1, <sup>21</sup>To him that overcometh will I grant to **sit** with me **in** my throne, even as I also overcame, and am **set** down with my Father **in** his throne [cf. Dan. 7:9/Rev. 12:7-9]. <sup>22</sup>He that hath an ear, let him hear what the Spirit saith unto the churches. <sup>1</sup>After this I looked, and, behold, a door was opened in heaven; [this “colon” speaks!—it says, “There’s more to come of significance”] and the **first voice** which I heard was as it were of a trumpet talking with me [the “beginning” of “sound”→ “vibrations”/ “shakings”]; which said, **Come up hither** [“strike” her—like a “tuning” fork (to find the right “frequency” [“free que(e)nch sí/sea”] / “channel” (waterway)], and I will show thee things which must **be** [“exist”] hereafter]. <sup>20</sup>Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains [“[And the sun was darkened,]And behold, the veil [i.e. “curtain”] of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent [...veil of the temple was rent in the midst”] (Matt. 27:51/Luke 23:45 [cf. Mark 15:38])] in a moment. <sup>21</sup>How long shall I see the standard, and hear the sound of the trumpet? <sup>22</sup>For my

people are sottish [“SOTAH” → “hat O’s/owes”] children, and they have **none** understanding [not “no” → there are none “under”—they are all standing **on** the “roof” (cf. 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?**”): they are wise to do evil, but to do good they have no knowledge.

LAW is the “white” “**lye**” (cf. Malachi 3:1-3, “...refiner’s fire...fullers’ soap...”)

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

**1caustic**—*adj* [L *causticus*, fr. Gk *kaustikos*, fr. *kaiein* **to burn**] (14c)

**1** : capable of destroying or eating away by chemical action : CORROSIVE [“core O, sieve”] **2** : marked by incisive [“incisor”—imagery of teeth/dagger] sarcasm **3** : relating to or being the surface or curve of a caustic — **caus-ti-val-ly** *adv* — **caus-tic-i-ty** *n*

*syn* CAUSTIC, MORDANT, ACRID, SCATHING mean **stingingly**

incisive. CAUSTIC suggests a **biting wit** <*caustic* comments>.

MORDANT suggests a wit that is used with **deadly** effectiveness

<*mordant* reviews of the play>. ACRID implies **bitterness** and

often **malevolence** [“evol” → “love”// “eye” is missing from “violence”] <*acid* invective>. SCATHING implies indignant attacks

delivered with fierce severity <a *scathing* satire>.

**2caustic**—*n* (15c) **1** : a caustic agent: as **a** : a substance that

burns or destroys organic tissue by chemical action **b** : SODIUM

HYDROXIDE [“hide roe, side”] **2** : the envelope [“mail/male”] of

**rays** emanating from a point and reflected or refracted by a curved surface

**sodium** [Sodom with “eye” in it] **hydroxide** [“hide, roe, ox,

**-ide** [“I’d/eyed/ed, I”]—*n* (1885) : a **white** brittle solid

NaOH [“**nay, Oh!!!**”] that is a strong caustic base used esp. in

making soap, rayon, and paper

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

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

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

etc. [imagery of “**Gomer**”/LOVE is “**Hosea**”] [“**Tamar**,” daughter-in-law of Judah, is imagery of LAW—represents the “**fee male**” and the “**woe man**”]. LAW, the “**desolate woe man**” [Isaiah 54], is the “**altar**”-ego of WISDOM/PEACE [“**Tamar**,” the daughter of DAVID], the “**married wife**,” whose name is **MYSTERY** [“**my starry/starē/stair-E**” (holē night) (the “**e**” has a “**halo**” [i.e. “**hallow**”])] // not “**my story**” but “**my stirry**” → “**stir up the gift of God that is within you**” (2 Timothy 1:6)—“**roil**” (“**trouble**”) the water [but this is the “**end**” of the “**tale/tail**”—the eagle kicking her chicks “**out**” of the nest] **NOTE:** Solid water [an ice “**cube**”] is “**shaken**” (cf. Hebrews 12:26-29) and “**broken**,” melts into a liquid that is “**stirred**,” then becomes a gas that “**ascends**” upward]; [Historical imagery of LAW is the pharaoh “**Hatshepsut**”—“**hat**” “**shep**” “**soot (ashes/tar**—Song of Solomon 1:5-6, “**I am black** [like [“**outer**”]-]“**space**”—clothing of

**darkness** (cf. 2 Sam. 22:10, 12)], but comely [“come, lee”], O ye daughters of Jerusalem, as the tents of Kedar, as the curtains [like the veil in the Temple] of Solomon. Look not upon me, because I am black, because the sun hath looked upon me [Matt. 20:12, “Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day”// Ps. 121:6, “The sun shall not smite thee by day, nor the moon by night” (cf. Isa. 49:10/Rev. 8:12)]: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept”)—“Hatshepsut” → “(the) hat (BE) shep(heard) [“she pee herd”] (and BE) soot” → “the cap is leader and darkness”; She usurped authority like Athaliah (2 Kings 11)—LIFE was the rightful heir; [She is all the “win men” of the Holy Bible.]

**LIFE**—(the firstborn) represents the “**great**” (the “light” that has always been) // LIFE is associated with references to “**sun**,” “**light**,” “**fire**,” “**heat**,” “**water/river**,” “**wine**,” “**movement**,” “**might**” [the (EL) “**IF**—“**L-I-F-E**”—“**IF** you are willing you can make me whole”—Father’s question to “us,” His offspring; “**w**” is imagery of all going up equally through a sieve], “**rich**,” “**WORD**,” “**strong/strength**”; LIFE is also the “**accuser**” of his brother (i.e. **SATAN** —cf. Luke 15:30/Gen. 31:19-42—LIFE is Laban who **made DEATH** (Jacob) “**work for a living**” [Philp. 2:12, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence [LIFE was “absent” from DEATH—Gen. 31:49, “The Lord watch between me and thee, when we are absent one from another”], work out your own salvation with fear and trembling.” [cf. Job 2:6, “And the Lord said unto Satan, Behold, he is in thine hand; but save his life.]; Hebrews 8:8, “**For finding fault with them** [a “cause”], he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah”); **He is ONE**:

Eccl. 4:8, “There is one **alone**, and there is not a second [“second” denotes “division” → since all is imagery in the mind of Father (GOOD), there truthfully is only ONE]; yea, he hath neither child nor brother [denies his brother’s and the Seed’s existence]: yet is there no end of all his labour; neither is his eye satisfied with riches [division of a cell and the “rungs” of the DNA strand are



imagery of the “pupil” of the eye with its many “starburst” of lines emanating from the darkness of the center]; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity [“vein city”—the “trench” of blood], yea, it is a sore travail” [LIFE increased through the labour of his brother—i.e. to put this in perspective, it would be the same as Cain’s children being considered the children of his brother, Abel, because Cain [“cane”—a kind of “staff”] slew his brother, therefore, all of Cain’s seed would be considered Abel’s children—cf. Deut. 14:22, “Tithe [“give as a payment” for the offense] **all** the increase”];

Ares [plural “are”—a form of the verb “BE”]—the mythical god of war—is imagery of life. From the movie, *Wrath of the Titans*, hear the imagery:

**Zeus** [GOOD/LOVE]: Poor Ares, always following orders.

**Ares** [LIFE]: I am my own master [cf. **Galatians 4:1**].

**Zeus**: Yes, of course you are. Perhaps it’s only humans that are free will.

**Ares**: (He strikes Zeus with his fist) There. Pain! Your lesson in being human. Why don’t you weep? Why don’t you weep like your favorite son, Perseus [DEATH—cf. **John 11:35**]?

**Zeus**: If I weep, it will be for you, Ares.

**Hades** [LIVED, the “Devil”]: Ares. Enough.

**Ares**: (Continuing to strike Zeus) Weep for your son!

**Hades**: I said...(striking Ares)...enough!

**Ares**: We are in this together, Hades. Do not weaken now.

**Hades**: Your weakness is your **blind hatred** for your father and your brother. **You don’t know when to stop fighting.**

**You’ve already won.** Kronos [“time”—i.e. LAW] is draining Zeus’ power [cf. **Mark 5:25-34**].

[“Er” [“err” \ “moth-Er,” “wat-Er,” “fat-h-Er,” “mast Er,” “East Er,” etc.], the firstborn son of Judah, is imagery of LIFE // “Er” is also the Cyrillic letter written as “P” or “p”];

**DEATH**—represents the “**small**,” the “**mite**” (the “darkness” that came to “BE” [the **test-“tube**” [“two/too/to BE”] baby]) // DEATH is the “power” on the head of LAW (cf. 1 Cor. 11:10)—LAW governed LIFE’s “heart,” but DEATH “**rained**” (reigned) LIFE’s SEED.....DEATH is the “abnormal” particle circulating in the heart of LIFE, the “air [“heir] bubble,” the “**emboli**” [NL, fr. Gk

*embolos* **wedge-shaped object, stopper**, fr. **emballein** [**em** BE all “e” in // **a-l-lien**—said with a stutter [“all lie in/all lion”]]

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

**em-** —see EN-

**<sup>1</sup>en-** also **em-** —\in also en; sometimes only in is shown when **en** is infrequent\ prefix [ME, fr. OF, fr. L *in-*, *im-*, fr. *in*] **1** : put into or onto <enthroned> : cover with <enshroud> : go into or onto <enplane> — in verbs formed from nouns **2** : cause to be <enslave> — in verbs formed from adjectives or nouns **3** : provide with <empower> — in verbs formed from nouns **4** : so as to cover <enwrap> : thoroughly <entangle> — in verbs formed from verbs; in all senses usu. *em-* before *b*, *m*, or *p*

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

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

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

**<sup>1</sup>-en** also **-n** —adj suffix [ME, fr. OE; akin to OHG *-īn* made of, L *-īnus* [“line us”—i.e. single file] of or belonging to, Gk *-inos* made of, of or belonging to] : made of : consisting of <earthen> <leathern>

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

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

// DEATH is associated with references to “**nothing**,” “**darkness** [light is the “**inner me**” (enemy) of darkness—i.e. they are “**phōs**” [Greek for “light”—pronounced similar to “foes”]], “**ice**,” “**cold**,” “**dry/arid** /**desert**,” “**pride** [not just an “attitude”, but also a “family” of LIONS (“beasts”)—i.e. “the pride of LIFE”—Jer. 31:27, “Behold, the days come, saith

the Lord, that **I will sow** the house of Israel and the house of Judah with the **seed of man, and** with the **seed of beast**” (a “mixture” [Anakims]—How many Levitical laws does this break?),” “the **poor** (he has “Nothing”),” “the **maimed** (his “hands,” and “feet” are missing),” “the **mute/“silence”** ([1 Cor. 14:28, 34/ Acts 21:40, “Paul stood on the **stairs**...there was **made** a great **silence**”] he does not have a “string” because he is the “**musician** [“**muse** **si shin/schin**”] [the “listener” and the “learner”]),” “**will**,” “**still/steal/steel**,” “**kingdom**,” “(the) **chief** (musician→ LOVE and DEATH **is** the chief musician of the Psalms),” “**comfort**,” “**mercy**,” “**afraid/fear** (**fee**-Er → “**pay Er** the “rent” for LAW’s “Baby Loan” [Babylon]),” “**hard/rock/ stone**,” “**nay/no**,” “**ash**(-Er, -amed, [etc.]);” [“Onan” [(backwards) “nay (the) no/know”—cf. Job 28], the second-born son of Judah, is imagery of DEATH]



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

[“Shelah” [“she hall/corridor”], the third son of Judah, represents LAW [wherever the letters “hal” appear together, LAW is somehow associated with it—i.e. “Hallelujah”→

→ Hall-e-lu-jah

- hall (“ha” (laugh/laughter to express “joy”) + “EL” (the (Sp.)→ “t”—lowercase “cross”; “h”—lowercase “breath”; “e”—lowercase “scepter”)
- e (lowercase “scepter”/ “tear/oil/blood”-drop→“the life that is in the blood of the Prince”)
- loo (*Brit* slang for “toilet” (also referred to by some as the “throne” // “toilet”/ “toil it”))
- jah (*Germ.* for “yes”)
- [that is to say: “**The joy is in the life of the Prince that is poured out like blood in ‘loo’ of the ‘YES’**”—i.e. DEATH is the Prince whose blood was poured out in lieu of LIFE] [“Lucifer”→ **Loo-si-f-Er** →toilet/throne (“**thrown**”) - (“**yes**”) - (upside-down “**cross**”) - Er (“heir”/ “air”)

**lieu** [“lie you”—n [ME *liue*, fr. OF *lieu*, fr. L *locus* [“locust” without

the “cross”]—more at **STALL**] (14c) *archaic* : PLACE, STEAD —  
in lieu : **INSTEAD** — in lieu of : in the place of : instead of [a  
substitution]

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

→ (backwards) ha-jul-e-llah

- Ha (laughter)
- jul (“jewel”)
- e (“Prince”)
- llah (“L-LAW” fearfully spoken with a stutter)
- [joyful, courageous **instructions** given to LAW by someone with “fee-er”:  
**“Crown [him/hem/hymn] Prince, L-LAW”**—spoken by the  
stuttering “old” King of his son]]

—“roles”/“rolls” are interchangeable between “male” and “fee male”]

**WE ARE THE JUDGE**—the “**great**” (and the “**small**”), the “**dust**,” (cf. Gen.  
1:14) the “**stars**,” the “**sea sons**”/“**si** (“yes”) **sons** [the **sin/seen** //  
**sines/signs**→ LOVE is the “**cosine-r**”],” the “**offspring**”, the “**money**”  
that “answereth all things [Ecc. 10:19]”; the “**DUNG**”—Philippians 3:8-14, “Yea[h]  
doubtless, and **I count** all things but loss for the excellency of the knowledge of Christ  
Jesus my Lord: for whom I have suffered the loss of all things, and do **count them but  
dung**, that I may win Christ, And **be found in him**, not having mine own righteousness,  
which is of the law, but that which is through the **faith** of Christ, the righteousness  
which is of God by **faith** [(Greek) “**pistis**”—“**pist is/pi stys**”]: 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 [Father’s dilemma], 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** [one at a time] not myself to have  
apprehended: but this one thing I do, forgetting those things which are behind, and  
reaching forth unto those things which are before, I press toward the mark for the  
prize of the high calling of God in Christ Jesus.” As I write this, I realize the paradox



that exists—that He is judging and battling Himself [Job 30:21 (cf. Gen. 32:24-32), “...with thy strong hand **thou** opposest **thyself** against me.” Jeremiah 7:19, “Do they **provoke me** to anger? saith the Lord: do they not **provoke themselves** to the confusion of their own faces?”]. As individual “fragments,” we are each equal to His whole [Eze. 18:25, 29, “Is not my way equal...are not my ways equal [“Neither are your ways my ways, saith the Lord” (Isa. 55:8)]”/ Deut. 25:14, “Thou shalt not have in thy bag **divers** weights, a great and a small. Thou shalt not have in thine house **divers** measures, a great and a small” [“**divers**” in a “gene”-pool like a “genē” [“g-knee”] in a bottle; we granted Father three wishes—i.e. the original event plus a story twice told]], therefore, He ruled in favor of allowing the “Son” [the **MANY** that are **ONE**] to **choose** for himself—that “**right**” [to choose one’s fate—“life” or “death”] is **POWER!!!!**

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

Deuteronomy 30:19-20,

“I **call** heaven and earth [“**many be called, few chosen**” (Matt. 20:16)] 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: That thou mayest love the Lord thy God, and that thou mayest **obey his voice**, and that thou mayest **cleave** unto him: for **he is thy life**, and the length of thy **days** [“**Days should speak** [DNA strand represents “the day”—coiling and turning like a wheel with “spokes”], and **multitude** of years should teach wisdom” (Job 32:7); Hebrews 4:7, “Again, **he limiteth a certain day** [“bound in LAW”— “Yea, they turned back and tempted God, and **limited the Holy One** of Israel” (Psalm 78:41)], saying in David, **To day** [to leave the “night” and enter the “day”], after so long a time [“so long” sounds like a “farewell” and is not a “fixed” time]; as it is said, **To day if ye will hear his voice, harden not your hearts**”]: that thou mayest  **dwell** in the land which the Lord sware unto thy fathers, to **Abraham** [a “fee” male pig—“sow”], to **Isaac** [“eye sack”—i.e. a “bag”], and to **Jacob** [“J” represents “going down and turning” → “Except a corn of wheat fall into the ground and die [“turn” from LIFE to DEATH— Jas 2:17, “Even so faith, if it hath not works, is **dead, being alone**”], it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24); “**For to me** to live is

Christ, and to die is gain" (Philp. 1:21)], to give them." [DNA ["DAN"/ "AND"]  
imagery!—It is a "continual" process—i.e. He is ever "enter"—"seeding"]

[To better grasp this courtroom battle and its arguments [the Queen of Sheba in 1 Kings 10:1 and 2 Chronicles 9:1 represents the "cross"-examiner, "proving" Solomon "with hard questions" [cf. Lamentations 3:58, "O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life"]], go to Netflix and watch "The Measure of a Man," season 2, episode 9 of *Star Trek: The Next Generation*. LIFE is represented by Commander Riker, who is "forced" out of necessity to play the adversary [cf. Job 30:21, "Thou art become cruel to me: with thy strong hand thou opposest thyself against me"]—to **disavow** his brother [like the Jewish prayer at the burning of the "leaven" in preparation of "Passover"] from the stance that the SEED is not a "true" Son—i.e. that we, the small, are sons only through "adoption" ["add option"/"a pod shun"]—but, **TRUTH cannot be disproved—only proved [GOOD], denied [DEATH], ignored [LAW], perverted [LIFE], "fore/four"-gotten [LOVE], or rejected [the Offspring].**

**Everything is imagery** that speaks—listen!]

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

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

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

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

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

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

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

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

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

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

Proverbs 17:14,

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

Children stories are an excellent way for Father to reveal truth in a simple way that is easily understood. The following is taken from the Disney animated film **BRAVE**.

**Princess [LAW] monologue:** Some say our destiny [“tiny seed”] is **tyed** to the land...as much a part of us as we are of it. Others say fate is **woven together like a cloth** [or “net” → “ten”]. **So that one’s destiny intertwines with many others. It’s the one thing we search for or fight to change.** Some never find it. But there are some who are **led**. The story of how my father lost his leg to the demon [“De Mon”—an islander’s way of saying, “The Man”] **bear** [noun and a verb] Mor’du [“More due”] became a **legend**. I became a sister to three new brothers [LAW, LIFE, DEATH—the fragments of LOVE/WISDOM]. The princes—**Hamish, Hubert** [“hew **BE ER** (cross)”] and **Harris** [“hair is”/ “har (whore) is”]. **Wee devils**, more like. **They get away with murder** [the “creation” of LAW, LIFE, and DEATH **slew Father (GOOD)**]. I can never get away with anything. I’m the princess [LAW]. I’m the **example**. I’ve got duties, responsibilities, expectations [Proverbs 31]. **My whole life is planned out, preparing for the day I become...Well, my mother [WISDOM]. She’s in charge of every single day of my life.**

**Princess:** [practicing projecting her voice] “Aye, Robin, Jolly Robin, and thou shalt know of mine.”

**Mother (the Queen):** Project!

**Princess:** “And thou shalt know of mine!”

**Mother:** Enunciate. You must be understood from anywhere in the room [the “box”/ “hole”], or it’s all for naught [“nothing”].

**P:** This **is** all for naught [Rev. 4:11].

**M:** I heard that! From the top.....[mother teaching her with a map] A princess must be knowledgeable about her kingdom...She does not doodle.... [music lessons from mother] That’s a C, dear....[during falcon lessons with her father the king, something funny happens when the bird she releases flies into the king and he lands on his back; the princess laughs] A princess does not chortle....[sitting at dinner] Does not stuff her gob!...[mother opens curtains in the morning] Rises early...is compassionate...patient...cautious...clean. And above all, a princess strives for...Well, perfection [Mother is walking arm in arm with the king in a graceful, elegant gait up the stairs to the “throne”].

**Princess monologue:** But every once in a while, there's a day when I don't have to be a princess. No lessons, no expectations. A day where anything can happen. **A day I can change my fate.**

The following is the script for the PIXAR animated short film, *The Legend of Mor'du*. Listen to the imagery that conveys the story of the "battle".

**THE LEGEND OF MOR'DU** ["more due"]—written by Steve Purcell ["pure cell"] and Brian ["brian" → "brain" // also, is a combination of "bri(d)(e) and an(d) minus the "d's" and an "e" → "d-e-d" — "deed/dead"] Larsen ["lay are sin" → (reverse) "nice Era yal-(l)"]

**Witch:** Come on, then! Let me guess. You want to be smarter? Taller? Faster? Breathe underwater? Able to fly? Read minds?

**Raven:** Great strength.

**Witch:** Which reminds me.

**Raven:** The prince! Tell it! Tell it!

**Witch:** Ooh...Aye! I'll tell you a tale, but it's up to you whether you **heed the words**, or not. Not far from here, there was a prosperous, flourishing kingdom.

**Raven:** Ancient kingdom! Ancient!

**Witch:** W-would you let me tell it? Uh-gh...

It was **ruled** by a king whose wisdom was equaled by the love of his people. The king had four sons, **each gifted in his own way**. The youngest was **wise** [DEATH]. The third was **compassionate** [LOVE]. The second son was **just** [LAW]. And the king's eldest son was **strong** ["strength" means the increase "in" **numbers** and represents LIFE "in" the "well/whale"], **but he mistook great strength for character** ["Satan"]. One dark autumn [the "fall"], the King grew ill. On his deathbed, he proclaimed the crown would **not** pass to the eldest, but that he would **divide the rule**. That the combined gifts of the brothers would make an **even** greater kingdom ["And he said, This will I do: I will **pull down** my barns [2 Cor. 10:4-5, "(For the weapons of our warfare are not carnal, but mighty through God to the **pulling down** of strong holds)"] [This punctuation is a "smiling" face (on its side) whose right eye is "winking"—WHY? I believe it is because "pulling" something is the same as "drawing" something "towards" you.] Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"], and build greater; and there will I bestow all my fruits and my goods." (Luke 12:18)]. But the eldest son felt disgraced. Believing that he alone should be the sole heir, **a seed of selfishness grew in him**—like a poison. To his brothers he declared his claim, and **demanding their obedience**, shattering the bonds of their brotherhood. **Words turned to war**. Brother fought brother, and the fate of this great kingdom was forever changed. The prince commanded a powerful army, but the battle remained a bitter stalemate (**even** and stagnant). **Starving** for a victory, the prince cursed his fate [Job 3:1, "After this opened Job his mouth, and cursed his day."]. He stalked the woods, coming to rest within an ancient **ring** of stones ["circle" of stones—like a rain-"bow" (Rev. 4:3, "there was a rainbow round about the throne, in sight like unto an emerald ["dlareme" → la remed (first is last) → the "remedy" // "demeral" → "demurral" → "dimmer all"]")]. The will-o'-the



wisps appeared, drawing him [Jeremiah 31:3, “The Lord hath appeared of old unto me, saying, **Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee**”], guiding him [Ps. 78:72, “So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands” (cf. 2 Chron. 32:22; Isa. 51:18)/Psalm 32:8, “I will instruct thee and teach thee in the way which thou shalt go: I will **guide thee with mine eye**”], to the edge of a dark [combination] loch [of a “safe”] and a tiny cottage far from the shore [on “dry” land]. There, lived a rare creature, a beautiful conjurer, an enchantress of elegance and grace, a ravishing vision of magnificent loveliness and...

**Raven:** Please!

**Witch:** A witch [“a which” (“manna”)—she looks like the worst of “hags”]. He demanded she create a [go-]spell that would change his fate. The **strength of ten** [As I am typing this, I am looking at a digital [“dig it, all”] lock on a door. It is numbered 1, 2, 3, 4, 5, 6, 7, 8, 9, 0—like the keypad on my computer. My first thought was, “first and last” —“1” and “0” (the numbers of the binary code)—and the “unseen” is everything in between—numbers 2-9 [akin to our solar system—the Sun would be “1” (the “great” and “powerful”); Pluto would be “0” (“nothing”—more than a “come it” but less than a “reel” “**plan it/plane t’/plan-e-t/ten all pee**”); the planets in between would represent numbers 2-9 with the “cross” of the analemma “lying” at the asteroid belt] \\ you don’t “add” by an increment of “1” and end with “nothing”; you begin with “nothing” and add to it to get to “9” or beyond; perhaps this is like the Holy Bible—the “last” book is actually where you would begin—i.e. with a “Revelation” (“vision”) as a blueprint and then “build” from there \\ the order of the numbers could also represent a “**COUNTDOWN**” that reads from the **EAST** (rep. the **left-hand** of God) to **WEST** (rep. the **right-hand** of God)] he desired, and he offered his signet ring to persuade her [like offering his son’s hand in marriage to her—Genesis 38:8-11, 18]. The Witch could see the **wounded** soul [“sole”] behind his **bluster** and so she made him a [go-] spell that **offered him a choice**, to **fulfill his dark wish** or heal the family bonds he had broken. **Baiting** [like “fish”] his brothers with a false truce [“**ecurt**” → “**e cure t’**”], the prince claimed his kingdom. To the brothers’ protests, he stood before them and drank the spell [Isaiah 51:17, 22, “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...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.”]. At that moment the spell took effect, giving him strength tenfold [cf. Eccl. 4:5], but, to his surprise, in the form of a great black bear. Still there was the spell breaker she had given him, if he would only choose to mend the bond torn by pride. Instead, **he accepted the shape of the monster** [the “body” prepared for him]. And defeated his brothers. He returned to command his army, but they saw only the beast. They took arms against him. He slew a great many, and the rest fled the kingdom in terror. With the armies of the brothers fractured, **the kingdom collapsed into darkness** [“withdrew” into the “hole” of “**core**”-ruption], and the blight of the Great Black, Mor’du, fell across his domain. Desiring **power** [the “right of choice”] over the **bonds** of family, Mor’du has wandered [“Rome(d)”] endlessly, **his soul forever buried inside the scarred and tormented shell** [“shell” being the “body” prepared for him in the “time” of Jacob’s

“trouble” // “buried inside” — Isaiah 22:16, “What hast thou here? and whom hast thou here, that thou hast **hewed thee out a sepulchre** here, as **he that heweth him out a sepulchre on high**, and that **graveth** an habitation for himself in a rock?”. **A grim fate.** But what of you? Will you challenge fate? [This question is akin to, **“Sue for your right to choose?”**—Father decided that there was “no fate but what [I] make” (line from *TERMINATOR*)]

**Young man:** Ah-h-h.....I...I just wanted a drink of water! [“Give a prophet a drink of water” (ref?)]... Ah-h-h-h (screams and runs to the door, frantically **trying to open the door** to get out of the “house”) Let me out!.....Ah-h-h.....Oh no, please!...Ah-h-h-h-h...p-please...Ah-h-h

**Witch:** Sweetie, **you’ve got to pull** [“**pull**” is “**bull**” with an upside-down “b”), **not push** [like a “woe man” in “labour”]. [Judges 16:30, “And Samson said, Let me die with the Philistines. And he **bowed himself with all his might** [he “**bowed down**”—**pulling down what was attached to him** (cf. Isaiah 51:23, “But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over”) // also sounds like a strained “**bowel**” movement]; and the house fell upon the lords, and upon all the people that were **therein** [3,000 were “**on**” the “**roof**”]. So the dead which he slew [“**sew/sow**” with “**EL**” in it] **at** his death were more than they which he slew **in** his life.” Father (GOOD) did a “new thing” when He “created” LAW by slaying all that he “was”—alone—for all that He would “**BE**”—**MORE**. He “made” His “**fate**” [“**fat**” “**e**”—“**fat**” represents “**anointing**” [cf. Isaiah 10:27 (KJV), “The yoke shall be destroyed because of the anointing”/ (AMP) “...because of fatness [which prevents it from going around your neck]”]; lowercase “**e**” represents the “**sceptre**” of the “**young**” king (i.e. the “**Prince**”—I explain this more and more, as I explain the revelation)]. Therefore, we are “**raised**” with Him in “**newness**” of LIFE]

**Young man:** Oh, thank you (calmly spoken as he calmly opens the door)...Yah-oh-oh-h-h...(he begins to scream as he frantically runs out the door—cf. 2 Kings 9:1-10, “...open the door, and flee, and tarry not...”)

**Witch:** (laughs, then shouts behind him) Nice chatting with you.

**Raven:** Back to **wood carving**. [“**Hewn-man**” in a story twice told.] [This is all DNA imagery!]

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

**“The man is a type of Christ,  
the woman is a type  
of the body of Christ.”—Bill Winston**

There is also another **paradox** in the scriptures that is sometimes difficult to follow—THE “**DIVIDING OF SOUL** [“sole”] **AND SPIRIT** [“spear it”]:

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

“My **soul** shall have no pleasure in him” (Heb. 10:38) [“soul” represents the “old man”—the “pupil” (of the “eye”)].

In math and science, I believe it is called “equal and opposite.” It is like a dream I once had. In my dream there were big muscle men (angels) working in a warehouse. There was a conveyor belt on either side of the room with “things” moving towards it and away from it (simultaneously on the “same” belt). There was a pillar of light at the end, in the center—picture a church altar and two isles leading towards it. The muscle men were each **simultaneously** doing **two** totally different, **opposite** actions in **one** smooth motion. They were putting things on the conveyor belts and taking things off without changing hands. Their bodies were the only things moving—their hands neither grabbed nor released anything (their hands merely held on to what was **there**)—yet things were going onto and coming off of the conveyor belts. I stood there wondering, “How can this be?”

As I ponder the riddle of my dream, I decided to look-up the word “riddle” in the Holy Bible concordance. The word, “riddle,” was only translated as such in two books of the Holy Bible: the book of Judges [“Jude’s” with “g” in it] and the book of Ezekiel [“easy keel”]. Judges 14 is part of the story of the life of Samson [(backwards) “knows mass”], a man, seemingly common in every way except in “strength.”

Judges 14,

<sup>1</sup> And Samson [GOOD] went down to Timnath [comb. of “Timothy” and “Nathan(eel)”], and saw a woman in Timnath of the daughters of the Philistines [“fill His tines”]. <sup>2</sup> And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of

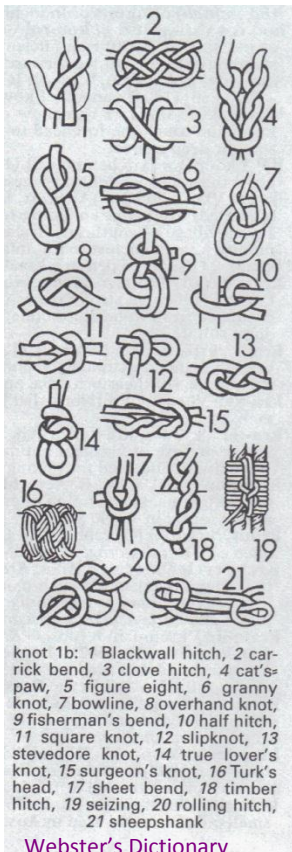
the Philistines: now therefore get her for me to wife [“to” makes “wife” (a variant of “life”) a verb].<sup>3</sup> Then his father and his mother said unto him, Is there **never a woman** among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me **well**.<sup>4</sup> But his father and his mother knew not that it was of the Lord, that he **sought an occasion against** the Philistines: for at that time the Philistines had dominion over Israel.<sup>5</sup> Then **went down**, and his father and his mother, to Timnath, and came to the vineyards [a “yard” is 3 “feet”] of Timnath: and, behold, a **young lion** roared against him.<sup>6</sup> And the Spirit of the Lord came mightily upon him, and he **rent him** as he would have **rent a kid** [a “baby loan”], and he had **nothing in his hand** [“Nothing” in His hand]: but [“tub(e)” → “to BE”/“two be”] he told not his father or his mother what he had done.<sup>7</sup> And he went down, and talked with the woman; and she pleased Samson **well**.<sup>8</sup> And after a time he **returned** to **take her**, and he **turned aside to see** the carcase of the lion: and, **behold**, there was a **swarm of bees and honey** in the carcase of the lion [death brought life].<sup>9</sup> And he took thereof in his hands, and went on eating, and **came to his father and mother, and he gave them, and they did eat** [same as in Genesis 3:6, when Eve gave to Adam “and he did eat”]: **but he told not them** [this is an unusual way of ordering words—a CLUE to something deeper] that he had taken the honey out of the carcase of the lion [“honey” are the sweet “things” that came “out” of Father when He “slew” Himself for want of MORE (cf. 1 Sam. 14:25-30)].<sup>10</sup> So his father went down unto the woman [“unto” → imagery of the “undo”-ing of the DNA strand in which the “new” is brought “in” \ “to” is “upward, forward, above, etc.” whereas “unto” is “downward, backward, beneath, etc.”]: and Samson made there a feast [the “workers” of the replication process are like PACMAN]; for so **used** the young men to do.<sup>11</sup> And **it** came to pass, when they saw him, that they brought thirty companions to be with him [30 “pieces” of silver].<sup>12</sup> And Samson said unto them, **I will now put forth a riddle unto you**: if ye can certainly **declare it me** [not “to”



me, but “me”—that is to say, “declare that **it is me**”—Jesus said in Mark 6:50, “Be of **good cheer: it is I**; be not afraid”; 1 Corinthians 15:11, “Therefore whether **it were I** or they, so we preach, and so ye **believed**”] within the seven days of the feast, and find **it** out, then I will give you thirty sheets and thirty change of garments [“sheets” represent “covenant”, garments represent “fine linen” which is the “**righteousness of saints**” (Rev. 19:8)→“And that ye **put on the new man**, which after God is created in **righteousness and true holiness**” (Eph. 4:24 [cf. Col. 3:10))]: <sup>13</sup> But if ye cannot declare **it** me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, **Put forth** thy riddle, that we may **hear it**. <sup>14</sup> And he said unto them, **Out of the eater came forth meat** [the more he ate the more he produced what could be eaten], **and out of the strong came forth sweetness** [“sweetness” is an imagery variant of “weekness” (“weakness”)]. And they could not **in three days expound** [“pound”—“to reduce to powder or pulp by beating, a unit of mass and weight, monetary unit, place of ‘con-fine-mint’, enclosure within which fish are kept or caught, inner compartment of a fish trap or pound net”] the riddle. <sup>15</sup> And **it** came to pass on the seventh day, that they said unto Samson's wife, **Entice thy husband** [Gen. 3:6], that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take **that** we have? is **it** not so? <sup>16</sup> And Samson's wife wept **before** him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a **riddle** [“el d-dir” → “elder (with a stutter)"/ el deer→“the deer”] unto the children of my people, and **hast not told it me** [Father is the “riddle” and the “EL rid-d/EL deer” who did not “know” His “wife”→“Let it not be known that a woman...” (Ruth 3:14)]. And he said unto her, Behold, I have not told **it** my father nor my mother, and shall I tell **it** thee? <sup>17</sup> And she wept before him the seven days, while their feast [“feast”→ “fast” with the lowercase scepter (“e”—the “Prince”) in it] lasted: and **it** came to pass on the seventh day, that he told her, because she lay sore upon him [she “bruised” him]: and she told the riddle to the children of her people [“she told the riddle”—does not say, “she gave the answer”]. <sup>18</sup>

And the men of the city said unto him on the seventh day before the sun went down, **What is sweeter than honey? And what is stronger than a lion?** and he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. <sup>19</sup> And the Spirit of the Lord came upon him, and **he went down** to Ashkelon [**“Ash, no leak”**], and slew thirty men of them, and took their spoil, and gave change of garments unto them which **expounded** the riddle. And his anger was kindled [**like a “fire”**], and he went up to his father's house [**“went up to his father's couch”** (Gen. 49:4)]. <sup>20</sup> But Samson's wife was given to his companion, whom he had **used** [**compare vs. 10**] as his friend [**“Abraham my friend”** (ref?)]. [**“IT”** → **“tithe”** — **“the it”** (cf. Deut. 14:22)]

**“No one has the ability to see themselves at all angles....But more important than having your back, you need someone to have your heart.”—Dale Bronner**



**Imagery can be “woven”—like a “knot” or the “turning” of a “key”—and only “where” you are looking “from” determines “how” and “what” you “see”.**

What is perspective? Perspective is like a person standing and looking at a building. At a distance, he may see all of one side of it—let's say it is the Capitol building in Washington D. C. Now the closer he gets the details become more clear but his view becomes more narrow as he approaches the building. The closer he gets to actually walking into the building, he sees very little of the building itself. He can see the door and the area surrounding the doorpost and, if there is a light source and the door is open, he may be able to see part of the inside, but not all. Now, he can walk through the door and actually be “in” the building, but that does not allow him to see “all” of the inside and “none” of the outside. His perspective

became very limited “inside” the building. If he had not seen the outside before he walked in, he would have no idea of the external structure of the building.

If there was no light—i.e. total darkness—not only would he have no idea of his surroundings but he may also have difficulty judging the passage of “time.” For an eternal being, a thousand years would feel like a day, and for a man, “a day” could feel like a thousand years—a minute could feel like “for ever” (with the “stammer” in it). In the dark, “TIME” would gain her relevance. For the man, “Time” is magnified in the dark—Isaiah 42:21, “He will magnify the law and make it honourable.”

We are that man. We dwell “inside” a structure built for us so that we could learn to “BE.” That structure is the “body” of Christ—i.e. the WORD-ship—the “box.” [It is the responsibility of every educational institution to provide a “safe” environment for learning and to balance discipline with compassion. And every teacher knows how difficult it is to teach if the teacher has no control in the classroom!] We cannot fathom what life is like “outside” the structure because we have “forgotten” who we “are” and we cannot fully experience being “there” while “inside” the “body.” We are invited to receive a taste of what it is like to be outside, but most of us have refused it. We choose to find our own way. We end up stumbling around in a dark cave without an inkling of light—groping “for the **wall** like the blind” (Isaiah 59:10/Deut. 28:29, Job 5:14, Job 12:25, Psalm 82:5, Proverbs 4:19, Jer. 18:15, 1 Peter 2:8).

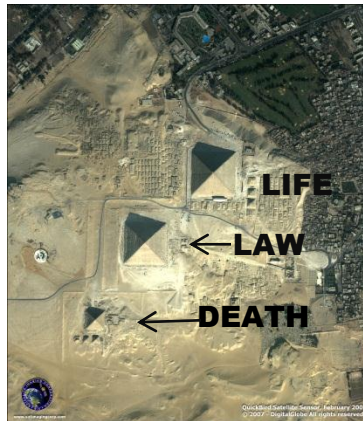
There is, however, something unique about lack of vision—“**hearing**” (as well as “**touch**” and “**smell**”). A sightless person has to place more reliance upon “sound” than a person with vision. We see this in the animal world. To see “far,” or simply “to see,” many animals rely upon “ECO-low-cay-shun”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

Revelation is like a pyramid [“pyr” “amid”—“fire in the midst”]—it has many perspectives in which it can be examined—i.e. from the top (“sky view”—i.e. perspective is different for someone standing “on” the earth [perspective of the “small”] as opposed to someone “in” the Space Station looking “at” the earth [perspective of the “great”]), four sides, the bottom (“beneath the surface”—the “foundation”), the “inside,” and the “corners” [there are also “reverse” [for this present example, the reverse of no light would be “**two**” **much light** that it **blinds** those looking] and “inverted” [**light where there should be darkness and darkness where there should be light**]] perspectives and all perspectives are “portrayed” in

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

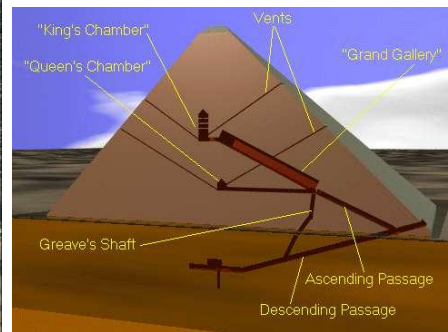
Psalm 82:6, “I have said, Ye are gods; and all of you are children of the most High.”

Pyramids of Giza—Remus Brăiloiu 2002



Left: Satellite image

Below: from *forbiddenknowledge.com*



The “in”-side view of the pyramid looks like an “**anthill**” [“Aunt Hill”// vents resemble two strings pulled back by a sling shot \\ the “passages,” “gallery,” “shaft” and “chambers” form an image that looks similar to the Olympic symbol for a SKI event. I have to mention that pyramid imagery can be seen in written text—i.e. the way the “clues”/letters are laid out on a page.]. In the book, *LIFE AS WE KNOW IT*, by Robert Winston, he writes these words to begin his talk about “Life in the **Colony**”:

“LIVING IN LARGE GROUPS can have advantages, but to live with thousands or even millions of your own species **requires a special set of rules**. Many insect [the “in” sect] species live and work together in order to survive. Welcome to life in a **colony.**”

The imagery can appear as a “chain” (or the “thread” of something being “unraveled”)—i.e. one part leading to another that seems to be unrelated, but if you keep going in the sequence, it will eventually lead you to greater revelation of the beginning (goes full circle)—**in this paper, it is the reason for the multi-color coding** [Because I may consider something to be “minor” but someone else might find it “pivotal” to finding the answer they seek, I hesitate to leave out a “thought.”]. An example can be seen in the “neg”-tiles...what is that about? I asked myself this question a long time ago, but it wasn’t just about the “tiles.” My question arose from



1 Corinthians 11:10, “**For this cause** ought the **woman to have power on her head because of the angels**” [I wanted to know, “Why, ‘because of the angels’? What did angels have to do with it?”] then from an image I saw on the map of Africa [Mauritania and Western Sahara] that looked like a “great” pyramid with 3 “small” pyramids below it; and a verse in Job that led me here [and I couldn’t shake the feeling that there was something “**there**” I needed to “**see**”]:



The small pyramids are imagery of “steps” — with their appearance of “levels”. The first small pyramid is “headless”. The third is closer in appearance to the “great.” There is a “cap” on the head of the “great” middle — an “inky cap” (a mushroom).

Job 3:11-12,

“Why died I not from the womb? why did I not give up the ghost when I came out of the belly? **Why did the knees prevent me** [“pre-vent” (like placing a “slit” in a pie before baking) // “print” → “eve” is replaced by “eye” // “PR” (“public relations”) is placed in front of “event”]? or why the breasts [“beasts” with “r” in it] that I should suck?”

I finally looked up “neg” in Merriam-Webster’s Collegiate Dictionary to find the root:

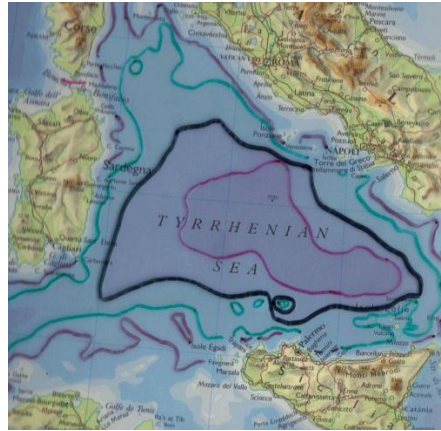
**negate** [“knee gate”]—vt [L *negatus* [“knee gate us”], pp. of *negare* [“neg” “are”] to say no, deny, fr. *neg-* no, not (akin to *ne-* not [“ne-” → “knee”])—more at **NO**] (ca. 1623) **1** : to deny the existence or truth of [DEATH is a denial of LIFE] **2** : to cause to be ineffective or invalid [to “not BE”] **syn** see NULLIFY—**negate** *n*—**negator** [Is this akin to “alligator”—“all eye gate(-r)”]

**suck**—vb [ME *souken* [“sow kin”], fr. OE *sūcan* [“sue” “can”// “nay cuss”]; akin to OHG *sūgan* [“sue gain”//“nag us”] to suck, L *sugere* [“sue gear”/ “sugar”—something “sweet” (Neh. 8:10, “Then he said unto them, Go your way, eat the fat, 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.”)], Gk *hyein* to rain] vt (bef. 12c) **1** : to draw (as liquid) into the mouth through a suction force [an image of this is seen in Key West, Florida—see

the **original document** portion of this paper [I inserted the image into this preface in the IMAGES section; original document has more detailed info] produced by movements of the lip and tongue [Jer. 31:3, "...with lovingkindness have I drawn thee"].....4 *slang* : to be extremely objectionable or inadequate"]

I couldn't get away from the thought of his being **prevented** by "knees." I came across an image that I thought looked like a cavalry officers "hat" and another that reminded me of a cavalry officer's "arm." I later realized that there were several images of "boots"—Italy, New Zealand (severed at the ankle), Novaya Zemlya in Russia (also severed at the ankle), the state of Louisiana (an ankle-length boot)—but Italy's "foot" has a small "stumbling block" (Sicily) in front of it that would cause the foot to stumble and fall leaving a "**Wounded Knee**" [Novaya Zemlya has a small "stumbling block" that causes it to "break" its ankle, falling into the entire Eurasian continent—too big for it to stumble over, but it can be "fragmented" by it].





The pointing finger of the closed “hand” causes it to look like a “dipper.”



I discovered that there were two Wounded Knee events, the later one in the 1970’s. I knew there had to be something more to the references to “knees” in the Holy Bible. “Knees” could be **“needs”**. I reversed the letters of “knees” to get **“sink”**. I reversed “knee” and it yielded **“ink.”** Job, a man of sorrow and acquainted with grief [DEATH], cried at one point, “Oh that my words were now written! oh that my words were **printed in a book!**” (Job 19:23). **No ink would be a problem.** At another time, He cried:

Job 31:35,

“Oh that **one** would hear me! behold, my desire is, that the Almighty would answer me, and that **mine adversary** [LIFE] **had written a book** [with a “table” setting a place for the “contents”—a collection of words on “leaves” that are “bound” between “covers”].”

**“BOUND.”** Father’s “words”—bound between “covers” (cf. Gen. 44:30, “Seeing that his [Father’s] life is **bound up in** the lad’s [Son’s] life.” Isaiah 22:3, “All thy rulers [DEATH] are fled together, they are **bound** by the archers: all that are **found** [began] in thee are **bound together** [“to get her”], which have fled from far.” 2 Tim. 2:9, “Wherein I [Father] suffer trouble as an **evil doer** [“live door”], even unto bonds; but the word of God [the Son—i.e. “One that is MANY”—the “offspring”] is **not bound.**”).

Habakkuk 2:2-3 says,

“And the Lord answered me, and said, **Write** the vision [as though he was mute and couldn’t speak to “say” what it was], and make it plain upon tables [of stone→ the “hewn-mans”], that he may run [“run DNA”] that readeth it. For the vision is yet for an appointed time, but **at the end it shall speak** [“Is it not because I have **long been silent** that you do not fear me?”—Isa.



57:11(NIV1984)], and **not lie** [it will “**BE**”—it is a “**lie**” to “not BE” (cf. Col 3:9-11)]: though **it tarry**, wait for it; **because** it will surely come, **it will not tarry** [a contradiction because of “perspective”—the tortoise and the hare].” [GOOD is the “scribe,” LOVE is the “pen,” LAW is the “tablet (paper),” LIFE is the “Word (ink),” and DEATH was the “process” of “writing.”]

**Girl [represents PEACE]: Killing people won't bring your husband back.**

**Woman [LAW]: No. But that's the only way anything ever gets done.**

—*Body of Proof* (television series)

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 unto the seven churches which are in Asia [“...of making many books there is no end; and much study is a weariness of the flesh” (Ecc. 12:12).]...”

Revelation 22:6, 7,

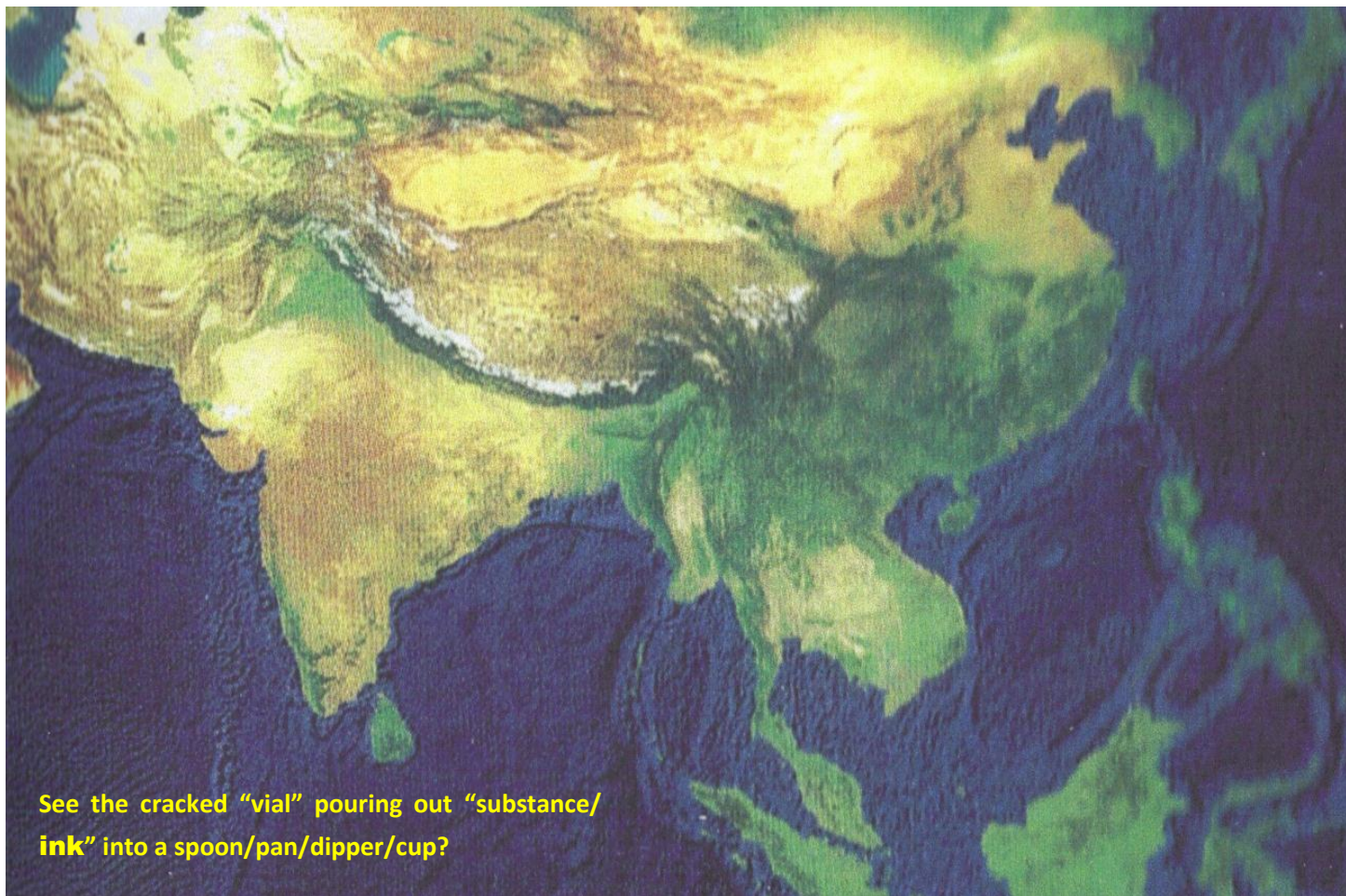
“And he said unto me, These **sayings** [the offspring of “BE”] are faithful and true...Behold I come quickly: **blessed is he that keepeth the sayings of the prophecy** [“profit”-sea] **of this book** [cf. John 14:15/Ps 35:11/Prov. 31:11/ ref?, “A charge I have to keep”—verse or song?].”

**“We are all bound to five husbands...sight, smell, taste, touch, and hearing.”—Joseph Prince**

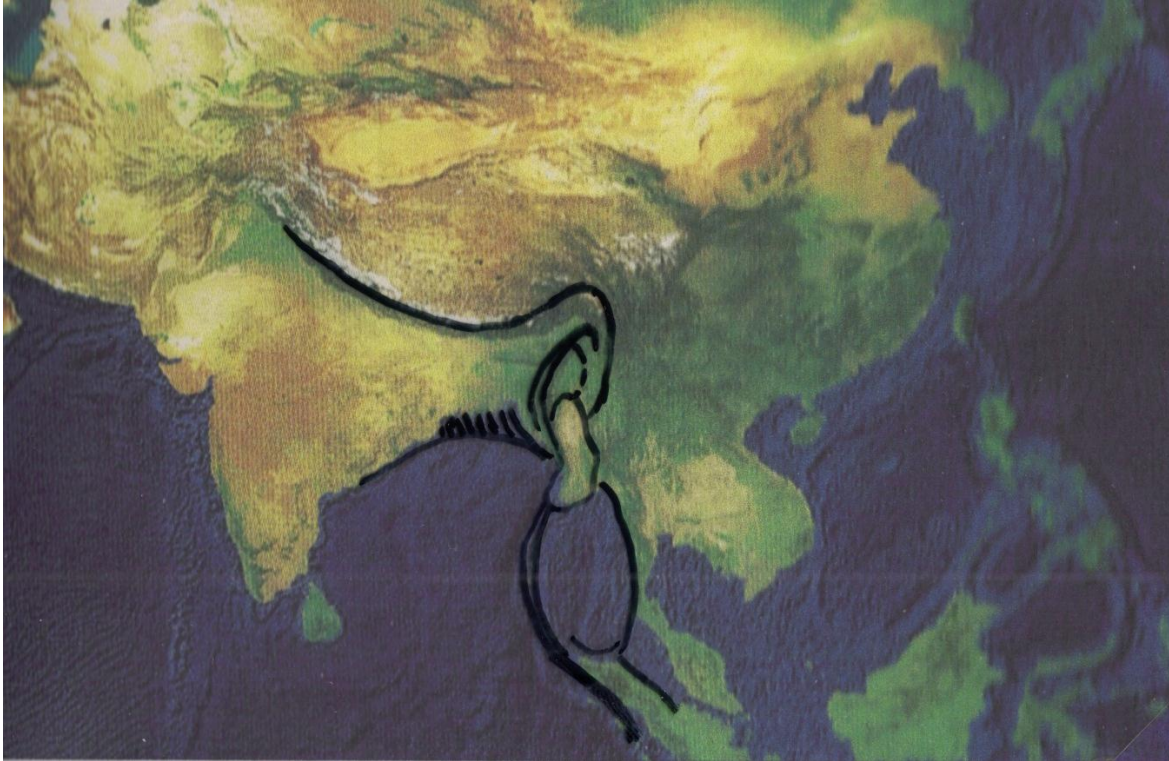
As I pondered these verses, considering the visual imagery (“U ran us”; (inflorescence) “race me”; the dream of my mother and the blood “running” down the piece of paper; view from space of southeast Asia [see original document]), I came to realize the answer to the **riddle** of the (“**pen**”) “**knees**” preventing Him [This riddle reminds me of a comedy routine that could have been performed by Laurel and Hardy, the Three Stooges, or Groucho and the Marx Brothers. A fast talking salesman offers LOVE a deal He couldn't refuse. “Come buy your heart's desire without money.....All that it'll cost [cosine (with a cross)] you is your '**voice**' [similar to the scene from Disney's *The Little Mermaid* [cf. Isaiah 55:1, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price.”].” LOVE



became a fool for want of a family that He “thought” He could buy for the cost of “whine.”]: DEATH was prevented to remain because the **ink “ran”** [like Joseph from Potiphar’s wife (Gen. 39) or the young prophet after anointing Jehu “king” (2 Kings 9:3-10)—opening the “door” and running “out” of the “house”]. The “ink” refused to “be still.” It was not bound and could not “stay” because “GOD” is a “moving thing.” The sower [GOOD] sowed the word [represented in LAW] and an enemy [LIFE (Satan)] sowed tares [“tears”—like a “vial” (“vile”) turned on its side, it “poured” out LIFE’s offspring] among the wheat [DEATH] causing the “ink” to “run.”



See the cracked “vial” pouring out “substance/  
**ink**” into a spoon/pan/dipper/cup?



Jeremiah 20:9,

“Then I said, I will not make mention of him, nor speak any more in his name. But his **word** was in **mine** [with “**minors**”] heart as a **burning fire** shut up in my bones, and I was weary [“wear” “(upside-down) **lambda**”/ also, “wherry”—i.e. a “**light**” boat] with **forbearing** [“fore/**four**” bearing/baring/barring], and **I could not stay** [“I could not remain still”).”

Isaiah 44:22,

“I have **blotted out**, as a thick cloud (cf. Ex. 19:9), thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”

Exodus 19:9,

“And the **Lord** said unto Moses [“Mo’ seas/**sis**”—“more ‘**yeses**’”], **Lo** [not “High”], I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever [with a “stammer” in it—His speech was “**halted**”]. And Moses told the words of the people unto the Lord [as though the Lord was hard of hearing (because the “people” were so small and “He” so great)].”

Lamentations 2:1,

“How hath the Lord covered the daughter of Zion with a cloud [as a “garment”] in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!” [cf. Rev. 12/Eze. 38:16, “...come up against my people **of** [why is this here?] Israel, as a cloud.”] [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 looked up the word “paper” in Merriam-Webster’s Collegiate Dictionary:

**1 paper**—*n* [ME *papir*, fr. MF *papier*, fr. L *papyrus* papyrus, paper, fr. Gk *papyros* papyrus] (14c) 1 a (1) : a felted sheet of usu. vegetable fibers [“herbs”?] **laid down** on a **fine** screen from a **water suspension**

Ignoring the rest of the definition, for now, let’s focus on the root words—specifically, “papyrus”. “Pa” “pyr” “us” [“pa **fire** us” → “father fire us”].

**pyr-** or **pyro-** *comb form* [ME, fr. MF, fr. LL, fr. Gk, fr. *pyr*—more at FIRE] 1 : fire : heat <*pyrometer*> <*pyrheliometer*> 2 a : produced by or as if by the action of heat <*pyroelectricity*> b : derived from a corresponding ortho acid by loss usu. of one molecule of water from two molecules of acid <*pyrophosphoric acid*> 3 : fever <*pyrogenic*>

**pyrosis** \pī-rō-səs\ *n* [NL, fr. Gk *pyrōsis* burning, fr. *pyroun* [“pyr roun(d)” → “fire round”] to burn, fr. *pyr* fire—more at FIRE] (1789) : **HEARTBURN**

Luke 24:32,

“And they said one to another, **Did not our heart burn within us, while he talked** with us by the way, and while **he opened** to us the scriptures [“scriptures” are “words”]?” [In Luke 4, Jesus “opened” the book, read, and “closed” the book and sat down. He “began” and “ended” it—imagery of the Möbius Strip. He overturned the tables (on their heads) when He stood up?

Luke 4:17-20,

“And there was delivered unto him the book of the prophet Esaias. And when he had **opened the book, he found the place** where it was written [“he found the place”—this phrase is significant in relation to the verses that speak of something being “found”—such as Mary (with child), or Isaiah 55:6, “Seek ye the Lord while he may be found”; Gal. 2:17, “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid [fore bid—Father placed a “bid” on His house **before** it was built]; .....I was found of you”. Father



“founded” a place inside of Himself (the place called “GRACE”), where “DEATH” “rained” and LAW governed like a nanny \ Lam. 2:16, “All thine enemies have opened their mouth [“they” have one “mouth”] against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; **we have found** [“established”/ “uncovered”], we have seen it”, **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted [“fragmented”], to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised** [why would someone “bruised” need liberty? freedom from what? Luke 2:8-11 is a clue to this riddle—“the angel of the Lord came upon them...and they were sore afraid”; Gen. 3:14-15, “And the Lord God said unto the serpent...And I will put enmity [“enmity”→ “in mighty”] between thee and the woman, and between thy seed and her seed [“between”—cf. Gen. 31:45-55 (cf. Zech. 4:14/Ps. 23:2), “...the Lord watch between me and thee...”]; **it** shall bruise thy head, and thou shalt bruise **his** heel [“He’ll/heal”]”, **To preach the acceptable year of the Lord** [cf. Isaiah 49:8, 2 Cor. 6:2 // “ax-cep-t-able”—I’ll explain this later]. **And he closed the book, and he gave it again to the minister, and sat down.**”

<sup>1</sup>**bruise**—*vb* bruised; bruising [ME *brusen*, *brisen* [“BE risen”], fr. MF & OE; MF *bruisier* to break, of Celt origin; akin to OIr *bruid* **he shatters**; OE *brȳsan* to bruise; akin to OIr *bruid* [(“b” re-versed) “**druid**”→akin to...perh. to OE *trēow* tree], L *frustum* piece] *vt* (14c) **1 a** archaic : DISABLE **b** : BATTER, DENT **2** : to inflict a bruise on : CONTUSE **3** : to break down (as leaves or berries) by pounding : CRUSH **4** : WOUND, INJURE; *esp* : to inflict psychological hurt on ~ *vi* **1** : to inflict a bruise **2** : to undergo bruising

<sup>2</sup>**bruise**—*n* (1541) **1 a** : an injury involving rupture of small blood vessels [the little “ships”] and discoloration without a break in the overlying skin : CONTUSION **b** : a similar injury to plant tissue [“her Be’s” (herbs)] **2** : ABRASION, SCRATCH **3** : an injury esp. to the feelings]



To make a long story short, I eventually arrived at the realization that the “fire” referred to in scripture is “us”—the “offspring” of GOOD. When He “**kindled**” a fire [“I will light a fire in you; will devour every tree in you...unquenchable flame that will scorch every face...” (Eze. 21:3 Com. Jew. Bible)], He was “giving” birth to “MORE” [cf. Eze. 21 (DNA imagery)]. We are the “live coal,” the “sap”-“fires,” the burning “bush,” and the “lake [“body” of water] that burneth with fire and the fire proceeding out of the mouth of the “two” witnesses [like “yin and yang”—Rev. 11:5], the “word” shut up in the “**profits**” bones.

Isaiah 42:13-25,

<sup>13</sup> The Lord shall go forth as a mighty man, he shall stir up jealousy [“stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim. 1:6)] like a man of war: he shall cry, yea, roar [like a “beast”]; he shall prevail against his enemies [inner ME’s]. <sup>14</sup> I have long time holden my peace; I have been still [“Be still, and know that I am God” (Ps. 46:10); “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites [the part of the DNA strand that is “taken” out during replication, that causes the strand to “open”—in “real” life imagery it would be the “death” of a loved one that “opens” a “place” in the family tree (as well as in their “hearts”)] before the children of Israel, and he said in the sight of Israel, Sun, **stand thou still upon** Gibeon; and thou, Moon, in the valley of Ajalon. And the **sun stood still**, and the **moon stayed** [not “stood”—word choice is a clue that perhaps it “bowed” down, or “remained”], until the people had avenged themselves upon their enemies. Is not this written in the book of **Jasher**? So the **sun stood still** in the midst of heaven, and hasted not to go down about a whole day” (**Josh.** 10:12-13); “**The sun and moon stood still in their habitation**: at the light of thine arrows they went, and at the shining of thy glittering spear” (Habakkuk 3:11 [“Ha bake, cook”]); “He maketh me to lie down in green pastures: he leadeth me beside the **still waters**” (Psalm 23:2)], and **refrained myself: now will I cry like a travailing** [“traveling”// “v” is variant of “w”—“vail” is a variant of “wail”→ “well/whale”] **woman; I will destroy and devour at once.** <sup>15</sup> I will make waste mountains and hills, and dry up all their herbs; and I will **make the rivers islands** [“rivers” turned into “islands”—i.e. waters turned into to “sole” (“soul”), dry land masses], and I will dry up the pools. <sup>16</sup> And I will bring [future tense] the

blind by a way that they knew not [past tense]; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight [the absence of a verb in this latter part could be taken as a “**clue**” to mean “crooked things” are equivalent to “straight”]. These things will I do unto them, and **not forsake** them. <sup>17</sup> They shall be **turned back**, they shall be greatly **ashamed**, that trust in graven images, that say to the molten [“molt/mole ten”] images, Ye are our gods [Father placed His trust in us, His “Son” (the “Eye doll”/ the “liquid-gold”); and we placed our trust in the “image” made in “our” likeness (Gen. 1:26/cf. Rev. 17:12-17)—JESUS]. <sup>18</sup> Hear, ye deaf; and look, ye blind, that ye may see. <sup>19</sup> 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? <sup>20</sup> Seeing many things, but thou observest not; opening the ears, but he heareth not. <sup>21</sup> The Lord is **well** [“whale”] pleased for his righteousness' sake; he will magnify the law, and make it honourable. <sup>22</sup> But this is a people robbed and spoiled [these two words are actually “opposites”—i.e. much taken away and too much given]; they are **all of them snared in holes, and they are hid in prison houses**: they are for a prey [“pray”], and none delivereth; for a spoil, and none saith, Restore. <sup>23</sup> Who among you will give ear to this? who will hearken and hear for the time to come? <sup>24</sup> Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. <sup>25</sup> Therefore he hath poured upon **him** the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet **he** knew not; and it burned **him**, yet **he** laid it not to heart [Dan. 3:20/Rev. 19:20]. [DNA imagery]

**“Find a place inside where there’s joy,  
and the joy will burn out the pain.”—Joseph Campbell**

What I hope that you will come to fully understand is that the words of the “book” are “us,” the “fragments” of GOOD; each a letter, joined to form a “WORD”—only

One—i.e. the NAME that is **above** “every name” [i.e. LOVE is the foundation upon which the “house” is built], the NAME that only Father knows because He made it with the fragments of Himself—the Name called JESUS (cf. Rev. 19:11-16). Everyone has an equal share—like the stock market, all shares have the same value; but some [LOVE] “own” more shares than others [LAW]—hence, the (custody) battle—the “Word” game—the *Amazing [G]Race*.



Image from *Poulin's Pages*  
at [saschina.org](http://saschina.org)

[The imagery of the letters “a-b-o-v-e” mean more than our casual perception of it; it represents a “joining”—like the “weaving” (**net**ting) of a royal garment’s “train” going “UP”—not merely height. Lowercase “a” and “e” are similar [two sides of one coin—or, “**coil**”]—“a” (“yin”—the “fee male”) represents “turning in” (and, perhaps, “away”) and “e” (“yang”—the “male,” the “lame”) represents “coming out” or “coming forth”—**from the perspective of the “WEST”** [yin and yang—two sides of one coin (two halves of one whole; “twins”)—represent Heaven and Earth—Yin originally represented “WISDOM” and Yang “LIVED” (GOOD, He that “was”); but in the “exchange”, the “negative” became positive and the “positive” became negative—WISDOM became LAW (the “fee male”), LIVED became LIFE (the “mail”); “Heaven,” as we believe it to be, is in essence, the positive representation of Earth (**not a copy**, but as LIFE’s “image” it is **stagnant**—“Heaven” is not a place of “reproduction”; it is “unchanging”// Earth, on the other hand, is productive and ever changing, growing, becoming “MORE” in the **darkness** of this “hole” like a **SEED**—“of the woe man” [Gen. 3:15]]. Being “above” is imagery of the gene-“pool.” Father (a.k.a. “every name”) “dove” into that pool and is swimming **in its depths**—like a “vacate, shun-Er” at a posh resort (Psalm 71:1-9, “In thee, O Lord, do I put my trust: let me never be put to confusion. **Deliver me in thy righteousness**, and **cause me to escape**: incline thine ear unto me, and **save me**. **Be thou my strong habitation, whereunto I may continually resort.**”). We, the Son, are the “water,” the “lake of fire,” in which He is “borne” —like a “captive” caught in the “net” of our train (the “currents” [**cure rents**—and His lease has “expired” (**ex-pyred**)). A spark (**fire**) needs **air** to “breed”—i.e. to be MORE—a fire-“storm.”]

“I am of your own land, and I have always  
heard with affection and rehearsed with honor  
your name and the good deeds of your happier days. (60)

Led by my Guide and his truth, I leave the gall  
and go for the sweet **apples** of delight.

But first I must **descend to the center of all.**"

—Dante's *THE INFERNO* as translated by John Ciardi [Canto XVI, Circle 7, Round 3: The Sodomites]

**UPDATE:** When I watched the video, *STEPHEN HAWKING and the Theory of Everything*, I heard the following:

"Hawking's 'No Boundary Condition' is his most radical suggestion to date. It's a proposal, not a theory, but it's **based on strong science**. Hawking's universe did not have a beginning, but, bizarrely, it has also not existed forever. The best analogy Hawking can give is that of **bubbles**—but without the man to blow them up. The universe spontaneously arises. **Time begins when the universe begins**. It goes on expanding, perhaps forever. In Hawking's mind, our universe has no creator. It came out of **nothing** [Job 26:7, "He stretcheth out the north over the empty place, and **hangeth the earth upon nothing.**" 2 Cor. 12:11, "**though I be nothing**"] and exists all on its own. It's the ultimate free lunch [Malachi 3:10, "...that there may be meat in mine house"]...although Hawking did think of making some cash out of it (Narrator, Nigel Whitmey)." "**Maybe Myrtle [spell?] and I should have patented our idea and had charged everyone royalties [“fee”→“tithe”] for their existence** (Stephen Hawking)."

I heard the analogy of the "BUBBLES" but it didn't "click" for me. I wondered, "What does this have to do with anything? Bubbles eventually 'pop' ("burst")." It wasn't until today (01-05-2013) that I fully understood what the analogy meant. Let me begin with yesterday. Yesterday my family was together at my uncle's house and one of my nieces had a "cold." Because my brother, who lives there, is being "treated" for "small cell" cancer, I thought it best to spray disinfectant to sanitize the air. Because I breathe in some of the vapor of the spray, my throat, immediately, began to feel "irritated" and "sore." This morning, I woke up thinking that the "cure" [the spray] to rid the house of germs may have been worse than the "disease" [the cold germs themselves] and the thought occurred to me that I could have just simply "opened a window" and a "door" and let some fresh air "in." Opening the door and a window would have allowed fresh air to **flow through** the whole house—in a way, "venting" the house [Song of Sol. 2:9, "My beloved...a young hart [heart]:...he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice [a type of "weave" mimicked by sperm/flagella]."].

"**Pre-VENT.**" I better understand that now. Father had given me many clues in my personal life to help me understand it, but it took this last one to make me "see." One that had been a daily reminder came in the form of a new refrigerator. We



replaced our old cream-colored refrigerator with a black one. The new one's freezer section always "popped-open" whenever we closed the door of the fresh food section with a "hard" push. Unaware that this was happening, we would be surprised to go in the refrigerator hours later to discover that there were "droplets" of condensation in the freezer section and the food was beginning to "thaw." After a few days of finding it ajar, I wrote this note:

If you go into the freezer,  
DOUBLE CHECK to see if it closes all the way.  
If something is in the way, it may appear to be closed,  
but still open.

We later realized that it wasn't something in the way of the door. The freezer door easily **popped**-opened whenever the door of the fresh food section was "shut."

I now understand that the "pre-vent" relates to biblical references of "opening" a "window." Like an ill-smelling "loo" or a house that has become "stale," Father put into the blueprint of the plans of the house, "vents" so that there would be a continual flow of fresh air from the "outside" throughout the "house"—cancelling the need for constant "freshening" with "perfumes." He permanently "opened" a window to air out the stale-"nest" [staleness] of His "home."

→ WISDOM → WINDOW—the "N" replaced the "S" and the "M"  
**turned** on her head

→ "OPEN A WINDOW" → "vent" / "spear it" ["spirit"]

[March 5, 2013] Weeks after writing this, I came across this article today (6<sup>th</sup> of 8) from one of my Father's old magazines—*POPULAR MECHANICS* dated March 1995—the TECH UPDATE (page 33):

## **Walls Trap The Sun**

GOLDEN, CO ["Co" can also stand for "company" (abbreviated)]—Sunlight beating down on metal has given researchers an idea for an efficient new way to heat a building. Conserval ["conserve all"] Engineering ["(s)in gene, earring"] of Downsview ["down's view"—"angels long to look into these things" (ref?)/], Ontario, and the U. S. Department of Energy's National Renewable Energy Laboratory ["labor a tori/tory"] (NREL) are collaborating on the technology.

The transpired solar collector consists of dark metal cladding mounted several inches from a south-facing wall or roof. A fan pulls fresh air through perforations in the metal as it bakes in the sun. The heated air then flows into the building's ventilation system. Since it lacks glazing, the system loses no energy to reflections.

[Pages 32-33 of this 1995 issue of POPULAR MECHANICS has a total of 8 articles in its Tech Update section: "Harvesting The Future," "American ["Am Er, I can"] Tankers Work Abroad," "Hole To Nowhere," "Instant Scud Warning," "Army's New Bunker-Buster," "Weather Eye In The Sky," and "In The Wake Of A Giant" [about the "wake vortexes [that] spiral off the wingtips of airliners"].]

Concerning the word "sink," I believe that lends to the imagery of the "gene/cess"-pool. I see the gene-pool sink as a whirlpool caused by Someone pulling the plug out of the "sync" [like a "toilet flush"] and the water (and fish) draining out to "explore" the new freedom of the "sea." As you read this paper, you will understand this imagery better and what it truly speaks of.

**synchronous**—*adj* [LL *synchronous*, fr. Gk, fr. *syn-* + *chronos* time] (1669) **1** :

**happening, existing, or arising at precisely the same time** **2** : recurring or operating at exactly the same periods **3** : involving or indicating synchronism **4 a** : having the same periods; *also* : having the same period and phase **b** : GEOSTATIONARY **5** : of, used in, or being digital communication [in imagery language this could "relate" to the "digits" of the "hand"—in imagery language, things that look, sound, or appear (etc.) to be similar are "related" (the "relativity" principle)] (as between computers) in which a common timing signal is established that dictates when individual bits can be transmitted, in which characters are not individually delimited, and which allows for very high rates of data transfer *syn* see CONTEMPORARY — **syn-chro-nous-ly** *adv* — **syn-chro-nous-ness** *n*

**synchronize**—*vb* -nized; -niz-ing *vi* (ca. 1624) : **to happen at the same time** [DEATH was the "little fox" who was out of "sink" because his feet were too small, his legs too short to keep "up" with the bigger "boys"] ~ *vt* **1** : to represent or arrange (events) to indicate coincidence or coexistence **2** : to make synchronous in operation [Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."] **3** : **to make (motion-picture sound) exactly simultaneous with the action** — **syn-chro-niz-er** *n*

Excerpt from folder: "GRACE: Noel" [This is an older folder, but it applies here.]

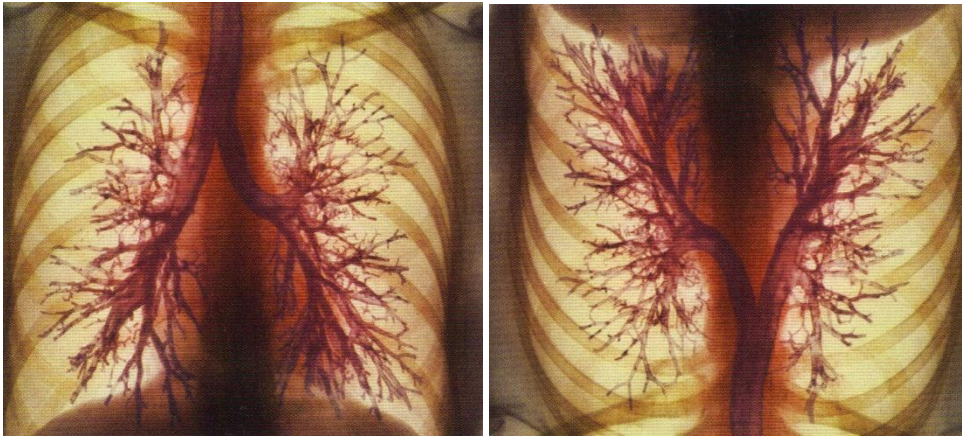
## DO YOU **KNOW** WHO YOU ARE?

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**Does the "LIE" involve an identity crisis? Do we know who we are?**

Psalm 82:6, "I have said, **Ye are gods**; and **all of you are children** [sons] of the **most High**."

Genesis 2:7, “And the Lord God **formed man** of the dust of the ground, and breathed **into his nostrils** the breath of life; and man became a living soul.” [Like the widow of Zarephath’s son, the breath went out of Him and He expired [DEATH is “for a limited time only”] and lost His **warranty** [“war” “rant” “e”—i.e. “trash” talking your opponent in a game of fun]. Nostrils are canals that begin as one [in the **he-ad(d)**] and divide into two (the “NO’s”). God breathed into man’s nostrils which meant the air flowed in the opposite direction—two becoming one. The brachial **tubes** [“two BE’s”] are a type of upside-down “tree.”



The Brachial Tree resembles a tree that has been struck by lightning and split in two!  
Image from:  
*EYEWITNESS BOOKS: Human Body*

Father brought it to life. There is imagery here of smoking “pot.” I can remember that image of Michael Phelps—exception here is that the “air” is going “in” to the tube—i.e. the “hole.” Father: “I didn’t inhale”...He exhaled [“ex-hailed,” “ex-helled,” “ex-celled”—i.e. **to get out of the boat!**]

**“Ah, the wondrous, mighty, gorgeous alphabet,” she marveled. “Where it all begins.”**

—from *How Rocket Learned To Read* by Tad Hills

**Galatians 6:11, “Ye see how large a letter I have written unto you with mine own hand.”**

In the “book” that the Father has written, we are each a “letter,” similar to a “character” on the keys of a typewriter. Like a single drop in a rain storm, each individual letter, though meaningful alone, has greater depth when placed together.

“**syntax**” [“sin tax”]—\ˈsɪn-,taks [Isaiah 22:20-25]\ n [F or LL; F *syntaxe*, fr. Gk, fr. *syntassein* to arrange together, fr. *syn-* + *tassein* to arrange] (1574) **1 a** : the way in which linguistic elements (as words) are put together to form constituents (as phrases or clauses) **b** : the part of grammar dealing with this **2** : **a connected or orderly system : harmonious arrangement of parts or elements** **3** : syntactics esp. as dealing with the formal properties of languages or **calculi**

“**calculus**” [“call queue loose”/backwards renders→ “sue-Luke-lack”]—\ˈkæl-kyə-ləs\ n, pl -li \-,lī, -,lē\ also -lus-es [“call/cow queue “loses”] [L, **stone (used in reckoning)**] (1666) **1 a** : a method of computation or calculation in a special notation (as of logic or symbolic logic) **b** : the mathematical methods comprising differential and integral calculus **2** : CALCULATION **3 a** :

a concretion usu. of mineral salts around organic material found esp. in **hollow** organs or ducts [imagery of a “tube” or “hole” or “well” / “womb”] **b**: <sup>1</sup>TARTAR 2 **4**: **a system or arrangement of intricate or interrelated parts**

**And as she flew into the wintry sky, she called, “Don’t forget!  
Words are built **one letter at a time!**”**

— from *How Rocket Learned To Read* by Tad Hills

**“Who am I?—first question Moses asked God.”—Dale Gentry [cf. Exodus 3:11]**

**[Father to the son] “It is better to remain silent and be thought a fool than to speak out and remove all doubt.”—Abraham Lincoln**

[When I first wrote this a year ago, I paid little attention to the “a” in front of the word “letter” in Galatians 6:11. It has more significance to me now than then. I discuss something in “Grace: the Olympic Games” concerning the “silent” letter “e.” Isaiah 57:11(NIV1984), “Whom have you so dreaded and feared that you have been false to me, and have neither remembered me nor pondered this in **your hearts? Is it not because I have long been silent that you do not fear me?**” I talked about the letter “e’s” [“ease”] comeback with the age of the computer. “E” is no longer placed silently at the end of words, but now has prominence as a long **vowel** sound at the beginning of words—i.e. “email, e-book, etc.” The uppercase “E” is a sideways “trident” and also representative of the Hebrew letter, “shin” **turned** on its side—which brings to mind the prophet Ezekiel who was told by God to lay on his side for a certain period of time, and of **Uranus**—a planet taking a leisurely stroll around the sun in absolutely no hurry at all [bringing to mind the story of the tortoise and the hare (cf. Song of Sol. 2:12, “The voice of the turtle is heard in our land”). The lowercase “e” is similar in nature as the @ symbol. It is reminiscent of a teardrop spiraling **down** or **up** (they **both** would appear about the same unless you could see the size of the teardrop as it either approached you or went away from you). The “letter”, perhaps, could be just one letter of the **alphabet**—the letter “**Ee**”. Two that are ONE. A “great” and a “small.” The old KING and his young SON—engaged in a **playful contest** of wit and prowess.]

**“A warrior still dressing for battle should not boast like a warrior who has already**

**WON.”—The king of Israel (1 Kings 20:11 NLT)**

“You begin by first winning the war [in your mind].”—Mario Murillo



**Psalm 52** (Holy Bible, New Living Translation by Tyndale House Publishers, Inc.),

**For the choir director:** A psalm of David, regarding the time Doeg [“do egg”] the Edomite [“mite mode//mold might] told Saul that Ahimelech [“A him/hem/hymn ‘EL’ each”] had given refuge to David.

<sup>1</sup> You call yourself a hero, do you? Why boast about this crime [“cry me”—*Cry the Beloved Country* [“count tree”]] of yours, you who have disgraced God’s people?

<sup>2</sup> All day long you plot destruction. Your tongue cuts like a sharp razor; you’re an expert at telling lies.

<sup>3</sup> You love evil more than good and lies more than truth.

*Interlude*

<sup>4</sup> You love to say things that harm others, you liar!

<sup>5</sup> But God will strike you down once and for all. He will pull you from your home and drag you from the land of the living.

*Interlude*

<sup>6</sup> The righteous will see it and be amazed. They will laugh and say,

<sup>7</sup> “Look what happens to mighty warriors who do not trust in God. They trust their wealth instead and grow more and more bold in their wickedness.”

<sup>8</sup> But I am like an olive tree, thriving in the house of God. I trust in God’s unfailing love forever and ever.

<sup>9</sup> I will praise you forever, O God, for what you have done. I will wait for your mercies in the presence of your people.

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**“If one wins, we all win.”**

—Rose Kimble Pride

“kimble” → el-b-mik → the BE (is) Mike [Michael]

“Perfect love casteth out fear” (1 John 4:18—cf. Rev. 12)

I recently came across a passage of Scripture that better explains things in a nutshell. It is Ecclesiastes chapter 9:

<sup>1</sup>For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them [“love” and “hatred” are like the cake that is both held [“not eaten”] and consumed [“eaten”] like the marriage vows—“to have and to hold”—a couple “have” by enjoying each other and “hold” by maintaining a relationship; the more the couple enjoy each other, the stronger and longer the marriage is “held.” “Jacob have I loved, Esau have I

**hated**” (Rom. 9:13/cf. Mal. 1:2-3). This does not refer to **“hate”** as we believe it to be [“h” is “breath”—He breathe “out” and something went “in”; the number “4” is imagery of an upside-down “h”; they are both sort of like an “open” house—Constellation Cepheus missing a “side” and a “bottom”]. Jacob and Esau are ONE. **Father** (“the **portion** of Jacob...the **former of all things**” [Jer. 51:19]) was saying to us (the same as when He spoke elsewhere, “I am married to you”) that, like the story of the three Hebrew boys in the fire, “I can consume (enjoy) you, and keep (hold and cherish) you always—without end—without harm to you.” **“To Serve Man”** (*Twilight Zone* episode) → the “book” is an instruction manual to increase knowledge as well as a cookbook. <sup>2</sup>**All things come alike to all: there is one event to the righteous** [“event” → “even to” without the monotony of the circle], **and to the wicked**; to the good **and** to the clean, **and** to the unclean; to him that sacrificeth, **and** to him that sacrificeth not: **as is the good, so is the sinner** [“**All things** indeed are **pure**” (Rom. 14:20) → past tense of “deed” could be “dead” // “Your name is like **purified** [“processed”] oil” (Song of Solomon 1:3 version?)); and he that sweareth, **as he** that feareth an oath [Hebrews 2:11, “For both he that sanctifieth [“sets apart” in the hole] and they who are sanctified [“set apart” in the hole] are **all of one**: for which cause he is not ashamed [“ash ham med” → “the black ‘ham’ (the “sow” and her seed) is medicine”] to call them brethren”]. <sup>3</sup>This is an evil [e-v-i-l → l-i-v-e; “perspective” determines which way this reads (also “v-e-i-l”—the “in”-side of the story [also “v-a-i-l” → “v-i-a-l” → “v-i-l-e”])] among all things that are done **under** the sun, that there is **one event unto all** [i.e. **“BE”**]: yea, also the heart of the sons of men is full of evil, and madness [“s-send Am” → “I AM sent”] is in their heart while they live, and after that they **go to the dead** [“the dead” refers to Father, who **gave all of Himself** for His “family”// “go to” is like the computer command code, “goto”—I looked up “go” in Merriam-Webster’s Collegiate Dictionary and saw something interesting:

**“go at”** [“goat”]—**1 a** : to make an attack on **b** : to make an approach to **2** :

**UNDERTAKE** [Isaiah 38:14, “...O Lord, I am oppressed [“O p-pressed”]; undertake for me.”]

**“go the vole”** [“vole” → “love”]—to risk all for great gains

**“go to pieces”**—to become **shattered** (as in **nerves** [so as to “tremble/vibrate” or be “sick” in the “head” (Isaiah 1:5-6 // cf. Daniel 7:15)] or **health**).

<sup>4</sup>**For to him that is joined to all the living** [LOVE is a “magnet” that “holds” Father’s “things” together—imagery of “strings” and the “electrical wiring” of a HOUSE—i.e. “family” (“relative”) connections] **there is hope** [“But as for me, I will always

**have hope**; I will praise you more and more” (Psalm 71:14 NIV1984)—“hope” is a variant of “rope” → “r” is a straight line that “turned”—got “routed” or “**leveled-off**”; whereas “h” is a line that “diverged”—as in the biblical accounts of battle when the forces “divided” to fool their enemy and “attacked” from two “flanks” for a sure victory → they allowed their enemy to pursue them, having divided themselves, with one unit circling around behind the enemy and both units turning to attack the enemy from the front and the rear]: **for a living dog** [“god”] **is better than a dead lion** [a “beast”—the Lion of Judah]. <sup>5</sup>**For the living know that they shall die** [Father (GOOD) “died” to all that He “was” when He “divided” Himself]: **but the dead know not any thing** [as LOVE, He became the **fool** “in” love], **neither have they any more** a reward; **for the memory of them is forgotten** [“**fore** gotten” → acquired already]. <sup>6</sup>Also their love, and their hatred, and their envy, is now perished; **neither have they any more** a portion **for ever** in **any thing** that is done under the sun [this passage is full of words with “**gaps**” in them (a “stammer”)—“spaces” of “nothing”—“division” (cf. **Luke 12:42-59**)]. <sup>7</sup>Go thy way, **eat thy bread** with joy, and **drink thy wine** with a merry heart [Prov. 31:6-7]; **for God now accepteth thy works**. <sup>8</sup>Let thy garments be always white [“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 [“**salve ‘a’ shun**” → “For the Lord hath called thee as a **woman forsaken** and grieved in spirit, and a **wife** of youth, when thou wast **refused**, saith thy God” (Isa. 54:6)], 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” (Isa. 64:6); Jesus’ garments were “parted” (“rent” → “to tear”/“fee paid for **use**”)]; **and let thy head lack no ointment** [Psalm 133/Ps 23:5]. <sup>9</sup>Live **joyfully** with the **wife** whom thou lovest **all the days of the life of thy vanity** [this refers to the “offspring”—meaning, “as long as we BE”], which he hath given thee under the sun, **all the days of thy vanity** [Father’s vanity is to have “offspring” so that He is no longer “alone” or “unproductive”]: **for that is thy portion in this life** [Father’s portion is His offspring (i.e. “us”)], and in thy labour which thou takest under the sun. <sup>10</sup>Whatsoever thy hand findeth to do, do it with thy might [“mite”—the **small “money**”—“money/mammon” are the “**offspring/fragments**” of GOOD]; **for there is no work** [“night” work is for the “woe man”—i.e. the “**har(e) lot**,” a “lady of the night”], nor device, nor knowledge, nor wisdom, in the grave [the “hole”], whither thou goest [He became the “dry” “fool” in love]. <sup>11</sup>I returned, and saw under the sun, that **the race is not to the swift** [“sift” with a “w” (size doesn’t matter in the imagery of this letter—4 lines “joined” and **going up, evenly “together” as ONE**) in it—Amos

9:9, "For, lo, I will command, and I will sift the house of Israel among all nations, **like as a corn is sifted in a sieve** ["sifted in a sieve of vanity ("vein city")"], yet shall not the **least grain fall upon the earth.**"], **nor the battle to the strong** [the same as "string" → "i" represents a line with a "destination"; "o" is a circle and represents "stagnation"—going round and round but getting nowhere], **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.**

<sup>12</sup>**For man also knoweth not his time** ["knoweth not his time" → could that be like not "knowing" a "wife/family" → LAW is "time" and all else defined by "law" in any way) Matt. 24:36, "But of that day and hour knoweth no man, **no**, not the angels of heaven, but my Father only"; Mark 13:32, "But of that day and **that** hour knoweth no man, no, not the angels which are in heaven, **neither the Son**, but the Father"; Matt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"; "Faith decides divine timing"—**from preacher, name?**—"We" are the "substance" of Father's "faith"—we decide "when": **as the fishes that are taken in an evil net** [Father is the fish in the "live" net ("ten"—the "tithes" are the sons/increase → the live net)—the 153 fish of John 21:11 (9 more than 144 which is 12 x 12 → Angels ("Anah's legs") and Humans ("hewn-mans") [both are Anah's legs and both are hewn-man—2 "feet" of one body—right and left—"brothers"]) → the first and second "tellings"), **and as the birds that are caught in the snare** [a "net"—i.e. a type of fabric with large "holes"—akin to the ladder of the DNA strand // Proverbs 29:6, "In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice ["resonate"]"]; **so are the sons of men snared** [in a hole] **in an evil time** ["live" time of Jacob's (DEATH's) trouble], **when it falleth suddenly** [like lightning] **upon them** [cf. Eze. 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 [i.e. a "hole" in the ground—Rev. 12:9, "And the dragon ["dragon" → "no guard"] was cast out, that old serpent ["Sir Pent"], called ["bellac" → "b-l-lack" → stuttered the word "black"] the Devil [LIVED], and Satan ["nay sat"], which deceiveth ["de-sieve" ("un-sieve")/ "dec-eve" ("10 eve(n)")] the **whole world** ["hole world"]: he was cast out **into the earth**, and his angels were cast out with him"—**like scattering SEED on dry ground to be "planted" to "gain" a harvest!** [cf. Daniel 8:8-12, "...**cast down the truth to the ground**; and it practised, and **prospered.**"] Psalm 18:42, "Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets" → We "Christians," like the elder son of Luke 15, portray ["poor" "tray"] LIFE as the "accuser" of our brothers; we play LIFE's "roll" ["role"] as "Satan" and say that **non-**"Christians" are not a "true" son of our Father because they don't believe in Him → the "Originator" of all "things" is "**Father of all "things"**": and all the trees of **E**den, the **choice** [the "chosen"] and best of Lebanon ["Le-ban-no" → "the NO ban" → "nay shun" ("nation")], all that drink water, **shall be comforted** in the **nether** parts of the earth."]. <sup>13</sup>This wisdom have I seen also under the sun, and it seemed [seamed] great



unto me: <sup>14</sup>There was a **little** city, and few men within it [imagery of Dr. Seuss' *HORTON HEARS A WHO!*]; and there came a great king against it, and besieged it, and built great bulwarks against it: <sup>15</sup>Now there was found in it a poor wise man [this is also LOVE, a wise fool], and he by his wisdom delivered the city [He "**conquered**" (conquered)]; **yet no man remembered that same poor man** [Father **gave all of Himself** to have a "family"—becoming "poor" (Eccl. 4:13-14, "Better is a poor and wise child than an old and foolish king, who will no more be admonished [like a spy whose existence has been disavowed—a "fallen" "He"-roe/row—forgotten and deemed to be "nothing"]. For out of prison he cometh to reign ["rain"]; whereas also he that is born in his kingdom becometh poor")—and yet He became richer because He "gained" MORE. Proverbs 29:1, "**He,** [this comma stops the thought here] **that** being often **reproved** ["I AM **THAT** I AM"—perhaps "**that**" is the subject noun→ "**ha**" (laughter) caught between two **headless** "crosses" (no "where" to lay his head)] hardeneth his neck ["neck" refers to LAW], shall suddenly be destroyed, and that without remedy [shall never be the same again // "remedy"→ "re-MEDE/"med"- (upside-down) lambda]."]]. <sup>16</sup>Then said I, **Wisdom is better than strength** [1 Sam. 1:8, "Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? **am not I better to thee than ten sons?**" ["ten" (10)—a line and a circle—like the binary code; (reading from east to west) meaning is "going from DEATH to LIFE," from the stagnation of going "nowhere" to the productivity of going "somewhere" (having a true destination→UNITY!)]]: **nevertheless the poor man's wisdom is despised, and his words are not heard** ["words" are the "offspring"—(of the "poor" man) DEATH—the "NO"]. <sup>17</sup>The words of wise men are **heard in quiet** ["quiet" in order to hear the "BE" of the "**still**" (or "silent," because it requires "movement" (vibration) to "voice"; also, "**steel/steal**"→ "rock solid/stolen") small voice" (1 Kings ?)—like the *Whos* in *Whoville* (*Horton Hears A Who!*) who "cry out with a **loud voice**" \ or, "**whispering**" to keep from waking the "baby"] **more than the cry of him** ["cried with a loud voice"] **that ruleth among fools** [DEATH rules among those who know "nothing"]. <sup>18</sup>**Wisdom is better than weapons of war** [the sons—"Thou art my battle ax and weapons of war" (Jer. 51:20)]: **but one sinner destroyeth much good** [Father (GOOD) "slew" Himself for want of MORE—"He divided himself" (Gen. 14:15); Luke 15:12, "...he divided unto them his living"; Zech. 7:3, "...separating myself"—He "rent" Himself and divided into four heads (Genesis 2:10), giving Himself a head wound by the sword of the WORD (Isa. 1:5, Rev. 13:14) that is able to divide soul and spirit (Hebrews 4:12, "For the word of God ["BE"] is quick [not "slothful" like the tortoise—"justice is swift"] and powerful, and sharper than any two-edged sword, **piercing** [making a "hole"] **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 ["in tents of the heart"]."). He became less to be MORE. His vanity ("vein-(c)ity"—DNA strand imagery)

is the **SIN** → “change by turning” “in” to Himself. The DNA strand with its rungs and “gaps” between them can be compared to a “SIEVE”—like a whale’s mouth straining plankton [krill → “kill” with “r” in it—listen to this quote: “Simply put, without krill, most of the **life** forms in the Antarctic **would disappear**” (National Geographic)]—the great devouring the small. In his book, *The Most Important Person On Earth*, Myles Munroe states,

The breath of life is the Holy Spirit: the Governor is the life of humanity. Without Him, even though our bodies may be physically alive for a limited length of time, we are dead to the kingdom, to the heavenly influence we were created to live in, and to the Creator-King himself.

In other words, when the Creator first breathed into Adam, he was essentially saying, “**Ceive** [“sieve”] the Holy Spirit.” Now, Jesus was saying to his disciples, as the first human beings (besides himself) to be filled with the Spirit, “Re-ceive the Holy Spirit.” In the English language, we don’t use the word *ceive* as a verb, but the English word *receive* comes from the Latin *re-* (again) and *capere* (to take). [“capere” → “**cap**” “**ere/err**” → a cap is a “covering” for the head—Isaiah 1:5-6, “Why should ye be stricken any more? ye will revolt more and more: **the whole head is sick**, and the whole heart faint. 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 [Ex. 19:12, “thou shalt set bounds unto the people round about” (a circle)], neither mollified with ointment [Ps 23:?, “Thou anointest my head with oil”].” 1 Corinthians 11:10, “For this cause ought **the** woman to have power on her head [like a “cap” that covers] because of the angels” (Revelation 17). The American Standard Version says, “for this cause ought the woman to have **a sign of authority on her head** [in Rev. 17 she has a **name** written **on** her forehead (Jesus had a “sign” placed “above” His head “on” the “cross”—**she, LAW, is the place of the “CROSS”** [“ssorc” → s-sore/s-soar sea/sí]),

MYSTERY [“mist, stir, E”],

BABYLON [“baby loan”] THE GREAT,

THE MOTHER OF HARLOTS [like Gideon’s] AND ABOMINATIONS OF THE EARTH

—her *Scarlet Letter*!], because of the angels.” The Complete Jewish Bible version says, “The reason a woman should show by **veiling** her head that she is under authority has to do with the angels.” The “**cap err**” is the cap “**stone**”—representative of DEATH.]

Father’s “sin” was not just in “slaying” Himself by “dividing” Himself, nor in His “sifting” His miniature selves like the plankton eaten by the “great” whale in His desire for MORE. But in His “lust” for MORE, He “**preached**” another “gospel” [“go spell” (the NAME)] and “GAT” (not “BEgat”) Himself another name when He became DEATH, the “not BE”—i.e. LIVED, the

Devil—which is a lie, a perversion of truth (the “BE”)—(cf. Galatians 1:6-24 [hear the DNA replication imagery],

<sup>6</sup> marvel [“levram” → “leave ram”] that ye are so soon removed [like a “bowel movement”] from him that called you **into** the grace of Christ **unto another gospel** [another “go spell” is the “NO” name—i.e. DEATH (cf. 1 John 3:1-11, “...this is the message that ye heard from the beginning, that we should love one another” → wording sounds like the second half is a “result” of the first)]: **Which is not another** [DEATH is a lie—it is impossible for Father to “not” BE // the “body” was only a temporary dwelling, like a “tent,” in order for Him to do His “short work”—it was only meant to be “slept” or “camped” in, not “lived” in]; but there **be** some that trouble you [LIFE, as Satan, demanded that DEATH “work” for a living], and would **pervert the gospel of Christ** [turn the BE into the “not BE” // “Except a corn of wheat fall into the ground and **die**, it abideth alone” (John 12:24)]. <sup>8</sup>But though we, or an angel from heaven, preach any other gospel unto you **than that which we have preached** unto you [“BE”], let him be accursed [Deut. 28—this chapter describes Father and all that he experiences on the right hand (blessings) and on the left (cursings [letter-imagery variant of “**coursing**”—without the monotony of the “circle”]:

<sup>1</sup>**cursive**—*adj* [F or ML; F *cursif* [“curse IF”], fr. ML *cursivus* [“curse sieve us”], **lit., running**, fr. L *cursus* [“curse us”], pp. of *currere* [“cure err/rear”] to run] (1784) : **RUNNING, COURSING**: as **a** *of writing* : flowing often with the strokes of successive characters joined and the angles rounded **b** : having a flowing, easy, impromptu character—**cur-sive-ly** *adv*—**cur-sive-ness** *n*

<sup>2</sup>**cursive**—*n* (1861) **1** : a manuscript written in cursive writing **2** : a style of **printed** letter resembling **handwriting**

**cursor**—*n* [L, runner, fr. *cursus*, pp.] (1594) **1** : a part (as a **transparent** slide with a line) moved back and forth [“to and fro”] over a surface (as of a mathematical instrument) to enable accurate readings to be made **2** : a usu. manually controllable bright [“BE right”] figure (as a pointer) on a computer display to indicate a **character to be revised** or a position where **data is to be entered**]].

<sup>9</sup>As we said before, so say I now again, if any man preach any other gospel unto you **than that ye have received** [“re-sieved”], let him be accursed. [compare these verses with 1 John 2:7-10, “]

“Brethren, **I write no new commandment** unto you, **but an old commandment** which ye had from the beginning. The old

commandment is the word which ye have heard from the beginning. 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. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling **in** him [an “exchange” between LIFE (the original “light”—older brother of Luke 15:11-32) and DEATH (the “darkness” that came to be”—the younger brother of Luke 15:11-32)—DEATH dwelt in “LOVE” and became “light”; while LIFE hated DEATH and became clothed in DEATH’s filthy garments (“sackcloth and ashes”).”

<sup>10</sup>For do I now persuade [**“pursue”** [“purse” with “you” in it] with **“add”** in it] men, or God? [with a bribe?] or do I seek to please [“pee lease” → “baby loan”] men? for it I yet pleased men, I should not be the servant of Christ. <sup>11</sup>But I **certify** you, brethren [testimony of the “expert witness”], that the gospel which was preached of me is **not after man** [**“MAN”** (the **NAM**E), is the “body” of DEATH // **“after”**—“But thou, O man of God, flee these things; and **follow after** righteousness, godliness, faith, love, patience, meekness [sounds like a description of JESUS]” (1 Tim. 6:11); “...ye that **follow after** righteousness, ye that seek the Lord” (Isa. 51:1); John 16:13, “Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth**”; Ex. 13:21, “And the Lord went before them by day in a pillar of a cloud, **to lead them the way** [“them” are “the way”]; and by night in a pillar of fire, to give them light; to go by day and night”; “...heard **behind** me a great voice, as of a trumpet...I turned to see the voice” (Rev. 1:12); “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 [playing both sides of the field]” (Isa. 30:21/cf. Deut. 30:19-20?); “Surely goodness and mercy shall **follow me**” (Ps. 23:6); **Mike Murdock, “Your life will always follow the direction of your most dominant thought”**; “Follow your dreams” (quote); 2 Cor. 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.”]. <sup>12</sup>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ [“To reveal his son in me...” (Gal. 1:16)]. <sup>13</sup>For ye have heard of my conversation in time past in the Jews’ religion, how that **beyond measure** I persecuted the **church** of God, and **wasted it** [“church” is the **temple** of God—i.e. LAW, the container → Ps. 119:126 (NIV1984), “It is time for you to act, O Lord; your law is being broken”; Ps. 119:126(KJV) says, “It is time for thee, Lord, to work: for they have made void thy law”; DNA imagery of the strand breaking down to rebuild]: <sup>14</sup>And



profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers [I believe, this is LIFE speaking—as DEATH's "add"-verse-heir-"e", LIFE was obligated to play the role of persecutor ("prosecutor") of his twin brother (and equal)]. <sup>15</sup>But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh ["hself" → "herself" minus "ER" // "h" (represents "breath") "self"] and blood ["boolb" → "bull BE"]: <sup>17</sup>Neither went I up to Jerusalem to them which were apostles before me; but I went into **Arabia** ["aibara" → **Artificial Intelligence "CREATED"**],

"Created" is **STRONG'S 1254 (bârâ' → turn it around and you get "Arab")** and is "a primitive root; (absolutely) to create; (qualified) to cut down (a wood) [George Washington, the Father of our nation, cut down his father's cherry tree—with an "axe"—and is credited with saying, "I cannot tell a lie"], select, feed (as formative processes):— choose, create (creator), cut down, dispatch, do [not "think", not "say"], make (fat)."

[bârâ' (STRONG'S 1254)—VINE'S writes concerning this word for "create (absolutely)", "Especially striking is the use of bara in Isaiah 40-65. Out of 49 occurrences of the verb in the Old Testament, 20 are in these chapters. Because Isaiah writes prophetically to the **Jews in Exile**, he speaks words of comfort based upon God's past benefits and blessings to His people. Isaiah especially wants to show that, since Yahweh is the Creator, He is able to deliver His people from captivity [in Eph. 4:8 "he" led captivity captive and gave gifts [bribes → "brides" with a reversed "b" in the middle] unto men"—speaking of "Christ" but it does not say "Jesus" (cf. Ezek. 28:1-6)].]

and returned again unto Damascus ["dam as cuss" → "dam as curse"—i.e. "dry" or "withered" like the "dust" (the "clouds" without water)]. <sup>18</sup>Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days [3x5]. <sup>19</sup>But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup>Now the things which I write unto you ["that" which is "published" in His book(s)], behold, before God, **I lie not** [Rev. 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God"; Rev. 22:6, "...These sayings are faithful and true..."]. <sup>21</sup>Afterwards I

came into the regions of Syria and Cilicia [a variant of **"cilla"**→ *see def. below*]; <sup>22</sup>And was unknown by face unto the churches of Judea which were in Christ [none can see DEATH's "veiled" face and live // I heard someone teaching about subatomic particles (I think) and mentioned how that the particles are in constant motion but when one "stops" to be observed, it "dies"→ Could it be possible that it is "changed" or transformed into something different (something MORE) once it is "seen" after being "sought"—sort of like, Hide & Seek, ("See")TAG, you're "IT"?—like Israel becoming a "nation" in 1948, after being "recognized" at the U.N.]; <sup>23</sup>But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed [DNA strand is rebuilding]. <sup>24</sup>And they glorified God **in me** [in the Resurrected LIFE—"in him we live, and move and have our **being**".]."

**cilium**—*n, pl cil-ia* [NL, fr. L, **eyelid**; akin to L *celare* **to conceal**—**more at HELL**] (1794) **1** : a minute ["size" or "time"] short hairlike process often forming part of a fringe; *esp* : one on a cell that is capable of lashing movement and serves *esp.* in free unicellular organisms **to produce locomotion** or in higher forms **a current of fluid** [imagery of **SPERM**] **2** : **EYELASH** ["*celare*"→ "seal Er"/ "ceil Er"]

What is a parable? Merriam-Webster's Collegiate Dictionary, 10<sup>th</sup> edition defines a parable as:

**parable**—*n* [ME, fr. MF, fr. LL **parabola**, fr. Gk *parabolē* comparison, fr. *paraballein* to compare, fr. *para-* + *ballein* to throw—**more at DEVIL** [to "heave(n)" // Isaiah 22:18, "I will turn and toss thee like a ball"]] (14c) : **EXAMPLE**; *specif*: a usu. short **fictitious** story that **illustrates a moral attitude or a religious principle**

If you break the word "parable" down, you get, "par able" or "para-" + "BE" + "le(e)" (or backwards "EL"). [You also get: "pair" "ə" "bull"] I found the dictionary meanings for "par" and "para-" to be insightful:

<sup>1</sup>**par**—*n* [L, **one that is equal**, fr. *par* **equal**] (1622) **1 a** : the established value of the monetary unit of one country expressed in terms of the monetary unit of another country using the same metal as the standard of value **b** : the face amount of an instrument of value (as a check or note): as (1) : the **monetary value assigned to each share of stock** in the charter of a corporation (2) : the principal of a bond **2** : common level : **EQUALITY**—usu. used with *on* <judged the recording to be on a ~

with previous ones> 3 a : an amount taken as an average or norm b : an accepted standard; *specif* : a usual standard of physical condition or health 4 : the score standard for each hole of a golf course; *also* : a score equal to par—**par** *adj*—**par for the course** : not unusual : NORMAL [“Is not my way equal...are not my ways equal”—Eze. 18:25, 29]

<sup>2</sup>**par**—*vt* **parred; par-ring** (1950) : to score [can also relate to “music”] par on (**a hole**) **para**—*n, pl paras or para* [Turk, fr. Per *pārah* [spelling is one letter off from “Sarah”; “p” is an upside-down “b” (“BE”); “s” represents a “change in the direction of a cycle”; “arah” sounds like “era”→ “are” **and** “error” (Matt. 27:62-66,

“Now the next day, that **followed** the day of the preparation [“A body you have prepared me”], the chief priests and Pharisees came together unto Pilate [as opposed to “depilate”], Saying, Sir, we remember that **that** [“I AM **THAT** I AM”] deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre [Isaiah 22:16, “**What** hast thou here? and **whom** hast thou here, that thou hast **hewed thee out a sepulchre** here, **as he that heweth him out a sepulchre on high**, and that **grave**th an habitation for himself **in a rock**?”]; cf. Rom. 3:10-16] be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so that the **last error shall be worse than the first** [Eccl. 10:5-7 (the first error), “There is an evil which I have seen under the sun, as **an error which proceedeth from the ruler**: Folly is set in great dignity, and the rich sit in low place [no article preceding the noun “place” the way the British phrase “hospital”—a place of “healing”—“The heaven for height and the earth for depth, and the heart of kings [1 “heart”, many “kings”] is unsearchable” (Pro. 25:3)]. I have seen servants upon horses, and princes walking as servants upon the earth.” cf. Isaiah 49:20, John 12:24—the last “error” proliferated (“multiplied”) // “error” is the “sin” that are the “increase of **MANY**”—“sin”→ “s” (change in the direction of a cycle), “i” (line (sideways “tittle”) and a dot represents a “journey and a destination”), “n” (represents BEing “in” something (more in-depth imagery of the letter “n”→ a line without a destination, that went “up”, got “routed” (or suddenly turned but slowed down to keep from losing what it had acquired), and “returned” but not to the same point or “**condition**”)). Pilate said unto them, Ye have a watch [LAW is the “watch”/time]: go your way, make it sure as ye can. So they went, and made the sepulchre sure, **sealing** [“**ceiling**”// also “seal”→ “lease” (possess on loan)] the stone, and **setting a watch** [time

“began” when the Father placed Himself in the “hole” known as LAW as a “SEED” // i.e. a “stopwatch”—Charles Capps says that there is a “lease” on our time on earth. He compared our time here to the time allotted to a football game. He explains in his teaching, *God’s Time Line*, that in football, there is an “hour” of “**determined**” time, but the game can last many hours in “real” time because of “time-outs” and delays. (John 4:23, “But the **hour** cometh, and now is, when the true worshippers shall worship [“**WORD ship**”—as “traveling companions with”] the Father in spirit and in truth: for the Father seeketh such to worship him.” **LIFE MAY BE A JOURNEY, BUT LOVE IS A DESTINATION!** John 5:25, “Verily, verily, I say unto you, The **hour** is coming, and now is, when the dead [“He that was”] shall hear the voice of the Son of God [“song”—i.e. the offspring]: and they that hear shall live.”)],

lit., **piece** [“**para-dice**”] (1687) **1 a** : any of several monetary units of the Turkish Empire **b** : **a coin** representing one para [the “coin” of Luke 15:8; or the “last mite” of Luke 12:59—“mite”→ “might” (cf. Gen. 49:3, “Reuben, thou art my **first**born, my might” [“first and last”]); also Mark 12:42 and Luke 21:2—the widow’s two “mites”→] **2** [Serbo-Croatian, fr. Turk] — see *dinar* [“diner”] at MONEY table

<sup>1</sup>**para-** or **par-** —*prefix* [ME, fr. MF, fr. L, fr. Gk, fr. *para*; akin to Gk *pro* before—more at FOR] **1** : **beside** : **alongside of** : beyond : aside from <*parathyroid*> <*parenteral*> **2 a** : closely related to <*paraldehyde*> **b** : **involving substitution at or characterized by two opposite positions in the benzene ring** [“ring”—i.e. a circle] **that are separated by two carbon atoms** <*paradichlorobenzene*> **3 a** : faulty : abnormal <*paresthesia*> **b** : associated in a subsidiary or accessory capacity <*paramedical*> **c** : closely resembling : almost <*paratyphoid*>

**Paraclete**—*n* [ME *Paraclyte*, fr. LL *Paracletus*, *Paraclitus*, fr. Gk *Parakletos*, lit, advocate, intercessor, fr. *parakalein* to invoke, fr. *para-* + *kalein* to call—**more at LOW**] (15c) : HOLY SPIRIT

<sup>2</sup>**para-** —*comb form* [*parachute*] : parachute <*paratrooper*>

**-para** —*n comb form, pl -paras or -parae* [L, fr. *parere* to give birth to—more at PARE] : **woman delivered of (so many) children** <*primipara*>

The imagery of the parable expresses the “thoughts” of our Heavenly Father—the “Living Word”—i.e. “I AM THAT I AM” [“**IT** is ALL Me”// “HA” is “laughter” placed between two crosses], or simply, “**BE**”—Luke 2:35, “(Yea, a **sword** [a “word” (Eph. 6:17/Heb. 4:12)] shall pierce through thy own soul also), that the **thoughts of many hearts may be revealed.**” [A sword or dagger is a “T” shaped object and represents a “cross” whether it is right-side up, upside-down, or “**lying**” on its side. An uppercase

“T” is a “headless” cross and the lowercase “t” is “bent” at the “knees”.] The Holy Bible **and our “reality”** is imagery. It all “speaks.” It is all the “measuring tools” used by our Father to tell us “**who**” we “**are**”. **Not one of us has really listened**—that **includes** the religious sector.

As I am writing this, my brother, Paul, has died of cancer. He had been receiving treatment for about a year. His funeral was yesterday. As one of the two main caregivers (my older sister was the other), I had spent 12 to 18 hours a day with him. I was irritated by those who saw him only once or not at all during his last days saying that they were glad he was no longer suffering—as if they knew what they were talking about—and some tried to convince me that he had probably put up a brave front to mask his pain. My brother’s condition was not typical. He rarely “suffered.” His pain was controlled by a steroid and over-the-counter strength Tylenol—2 caplets a day! Even his doctor was amazed. Most of the time, I observed Paul while he slept—he had a smile on his face—like a little child sleeping and dreaming. I would watch him closely, because he slept so quietly, I wanted to make sure he was still breathing. He lived (and died) in a state of total peace. Why? Because Paul “**Be leaved**” in Christ (he had “**ax cep-t-ed**” Christ as a child, “**re-sieving**” Jesus). And perhaps that is how Lazarus was before his death, when Mary and Martha sent for Jesus to come heal him.

The following is a page from my sister’s journal.

1-31-13

Hi Que [**Her name for the Holy Spirit**]

Paul died on Tuesday and I’m lost in my thoughts. So many things are racing in my head I can’t sleep. I miss him so much. I never imagine that it would feel like this. He went peacefully, while Sue, Debbie, Reggie, Chuck and my dad was praying. Allie was on the phone praying with them, while I was at home washing my hair. I wish I’d gotten there sooner but I was afraid to see him die. He went peacefully while they prayed. They said, “He had a smile on his face.” I wish I had the courage to watch, but I did not. He went peacefully they said, that’s all I can remember of that day. I don’t know how to live with my feelings right now. But live I must. Soon all will be going the road to eternity. Will it be



a peaceful journey? He went peacefully they said, I pray one day I will do the same. [Even the “mistakes” of hastily written notes to ourselves are clues.]

*Lee*

P.S. Thank you Lord for peace, I love you

I’m sure all of us have met or know someone whose life reflects the lives of Biblical characters. Even when I look at my own life, I see Mary, Martha and Lazarus—but with some variations. Then there are those that I have known, met or read about—the Esthers [“S”-stirs] who willingly risk all for the sake of others, the Jobs who suffer through the loss of all that matters to them, the Hoseas married to the Gomers—“desperate housewives” who play the whore for want of “more”—and the children of Jephthah—children sacrificed because of a parent’s desire for selfish gain—and, the sons of Belial [“BE lie all”], sons who hate their father so much that they become him by making the same mistakes (choosing “self” over “family”)—all of these are people whose experiences cause more pain to my heart than my own; and, sometimes, it is each of their experiences that has caused me to learn the most. What it boils down to is this: **“Eye” have learned because “THEY” have lived.**

**“If you don’t ask questions, you don’t get answers.”**—Dave Pride

“The quality of your questions, yields the quality of your answers...God’s ability to supply answers is greater than your ability to ask.” —Mark Carrillo

The Father has given us many **clues** to help us **“un”-cover** the “meanings” of the imagery. They are more easily spotted as:

- an “error” in translation, or unnecessary details given [i.e. dates, time, numbers (4, 8, 12—“four ate twelve [a “foot”]), details to “clothing”, colors (in modern day business imagery, being in the “black” is a **very** GOOD thing, so why was October 29, 1929 called “Black Tuesday” and not “Red Tuesday”? [And what is significant about “Tuesday”—“Black Tuesday,” the original event of “9-11,” and “Shrove Tuesday”? There is imagery relating to “Mardi Gras” and “Carnevale [“Carn [flesh] e [Prince] **vail** [blind]”)], etc.]; or
- punctuation that doesn’t grammatically fit; or

- placing a “gulf” (i.e. space/stammer) in words such as “to day”;
- the spelling and meaning of words [“saw” can mean “observation of the eye,” or “a tool for cutting/severing”]; or
- the syntax [“sin tax”]; or
- the **semantics** [“sea man (semen)/see man/sí (yes) man ticks”]—*n pl but sing or pl in constr* (1893) **1** : the study of meanings: **a** : the **historical and psychological** study and the **classification of changes in the signification of words or forms viewed as factors in linguistic development** [maturity of the “WORD”] **b** (1) : SEMIOTIC (2) : a branch of semiotic dealing with the **relations** between signs [sines] and what they refer to and **including theories** of denotation, extension, naming, and truth **2** : GENERAL SEMANTICS **3 a** : the meaning or relationship of meanings of a sign or set of signs; *esp* : **connotative meaning** **b** : the language used (as in advertising or political propaganda) to **achieve a desired effect** on an audience *esp.* through the use of words with **novel** [“no veil”] or **dual** [“due all”] **meanings** [Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition]; or
- the “obvious” **masqueraded** [“mask” “queue (“Q”)/que (*Span.* “k/what”)] “ray/raid” “dead”] as something else— i.e. the number “13” and the uppercase letter “B” are the same (the number is a “disjointed/severed” form of the letter); or
- there are “things” that can wear “**masks**” [have a “painted face”—i.e. “make-up”/“pancake”]—Gen. 1:2, “And darkness was upon the face of the deep”; or
- “-eth” is “the” (*Sp.* “el”) with a **displaced “e”** and appears at the end of **verbs**—“Perfect love **casteth** out fear” → “**the cast**”

“You’ve been looking for answers your whole life. You just didn’t know which questions to ask.”—*ABDUCTION*

- a question asked in Scripture [**every** question asked (whether inside or outside of Scripture) has an answer “**found**” in the “WORD”—you have to look for it (as for “**hid treasure**”) [“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession…….For there is **nothing hid**, which shall not be manifested;

neither was anything kept [cf. John 2:10] secret, but that it should come abroad.” (Psalm 2:8/Mark 4:22 [cf. Matthew 7:7-11]); or

- a time “anomaly,” or a change or contradiction of the Word spoken elsewhere (as if He couldn’t make up His mind—“But if I live in the flesh, this is the fruit of my labour: yet **what I shall choose I wot not.**”—Philippians 1:22); or
- the differences in translation of Scripture—i.e. Psalm 119 (besides the text, there are differences in the headings—each of which is a letter of the Hebrew alphabet):

King James Version→New Internat. Ver. (1984)

6 VAU→WAW (vow→wow)	15 SAMECH→SAMEKH
7 ZAIN→ZAYIN	16 AIN→AYIN
8 CHETH→HETH	18 TZADDI→TSADHE
10 JOD→YODH	19 KOPH→QOPH
11 CAPH→KAPH	21 SCHIN→SIN and SHIN
12 LAMED→LAMEDH	22 TAU→TAW

[Note what was “left in” (kept the same) and what was “taken out” (or altered); changes in spelling [spell “lee(n)” [“lean”]]; changes in **grammar** [“mass” that is “marred”], etc.]

- a meaning can also be derived from the **visual** imagery of the letters, beside the dictionary meaning and “**sound**”—i.e. “immutable” can also mean “not able to silence”; “**seed**” can also be the past tense of “**see**,” just as “**wood**” could be past tense of “**woo**” but sounds like “**would**,” or “**feed**” the past tense of “**fee**”; lowercase “**f**” is an upside-down lowercase “**t**” [and “**fruit**” is a variant of “**root**” and “**ruin**”]; uppercase “**I**” (eye) reaches almost to the lowercase “**l**” (EL) [cf. ]; uppercase “**F**” is akin to an uppercase “**T**” but instead of a right and a left “arm,” it has two “**left**” arms of “unequal” rank—“**E**” is an “**F**” with a “**foot/feet**” heading **east**; “**W**” looks like two “**V**” joined, but is called “**double ‘U’**”; “**C**,” “**D**,” “**G**,” and “**Q**” are forms of “**O**” [a “**circle**”] and each letter tells a different story [i.e. uppercase “**Q**” represents a (gene-) “pool” with diving board; uppercase always represents the “great” and lowercase, the “small”].

**All languages are significant!** An example is seen in katakana [“kata” (“cata-ton(e)-i-c”) “**Cana**” (“a can”—i.e. a “possibility”)]:

^ (“he”—a “hill” (i.e. a “family”) or “mountain” (“strength”—i.e. “many” offspring, or a “great house”)),

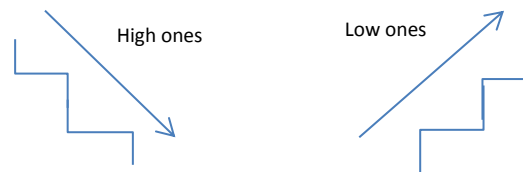
^ (“BE”—two “marks” showing the ONE becoming two→the establishment of LAW),

^ (“pe”—an upside-down “be” always represents the “offspring” of the Father; the circle represents “everlasting” when used in reference with the “offspring” (in terms of duration and in terms of the increase of “MORE” [i.e. “perpetual”])—we are the “hill” // “p” [the “line” that went “lower”] represents Father going “down,” and “b” [the “line” that went “higher”] represents the offspring going “up”),

“The steps of a good man are ordered by the Lord: and he delighteth in his way.”  
—Psalm 37:23

“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.”  
—Habakkuk 3:19

Do everything decently [descent] and in order  
(1 Corinthians 14:40)



ホ (“ho”—“cross” in the middle of the “road” or “waterway”/ also “where two ways meet”// the crisis at the crossroads was a joy (“Ho, Ho, Ho”) and a pain (“Oh, Oh, Oh”)—a gift and a cost // “ho” is also slang for “whore”→ “honour”—“ho nour(ished)” [LAW nourished]),

ホ (“bo”—the “bow” or “promise”—the “cross”-bow is imagery of marking a target and hitting it; bow is also imagery of a “gift” that is wrapped! [Eze. 21:15, “...ah! it is made bright, it is wrapped up for the slaughter.”]),

ホ (“po”—i.e. “poor”—the circle represents **stagnation**, a type of “death” or to be “nothing” // can also represent the everlasting “pee” that are “given” [Deut. 14:22] // “po-po” is regional “black” slang for “police” [“pee—o lice”]);

パ (“pa”—Father is represented by that circle that plots a “new” course—“I will do a new thing” // can also represent “P. A.”—i.e. a P. A. system; a Public “announcement”—He’s taking the family business “public”—i.e. selling “shares”),

ハ (“ha”—“laughter”—the “trail of tears” represents “increase” and “change”—**no more** going round and round—the circle is gone/ “tears” represents the Water of LIFE in the “well” // He cried Himself a RIVER and became MORE // Isaiah 50:8, “He is near that justifieth me; who will contend with me? **let us stand together** [“H”]: who is mine adversary? **let him come near to me** [“A”].” The uppercase letters “H” (“āch”→“ache”) and “A” are alike because they both represent two “roads” joined by a bridge—however, “A” represents: 1) [from north to south] a road that divided but remained “joined” by a bridge, 2) [from

south to north] two roads being “joined” by a bridge then became as ONE—they found “closure” for their differences—the bridge BENT (“curled”) until the entrance (the “going down”) was also the exit (the “going up”)—at the TOP of a HILL—and a “tunnel” for the “ants” to pass through; I recently saw a program on TV that showed the City of David and it showed the tunnels that ran under the street that were present or built during Hezekiah’s time; the image on the screen of the ancient city and water passage looked like the letter “A”),

∪ (“so”—“one-eyed” sideways smiling face: that is to say, “He winked” → also imagery of the letters “A” and “H”—“A” is imagery of “closed/shut” and “H” is imagery of “open” → “A” is also imagery of a “way” becoming “shut” and a tunnel had to be “dug” as a de-“tour” ([to not] “rome”) \ “detour” → “routed” // “sew/sow”),

“The way is shut. It was made by those who are dead and the dead keep it.”—LORD OF THE RINGS: *The Return of the King*

Therefore, **He** “made” His own “way.”

∪ (“tu”—a sideways smile; “Two is better than one” (Eccl. 4:9)),

∪ (“du” (“due”)—the two marks at the end of the smile represent LAW and LOVE—but it is LIFE that says, “You owe me” [but the face is still smiling!]),

**NOTE: the “smiling” images above are all images of a**

**“wry” smile**—Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

<sup>1</sup>**wry**—\ 'rī \ [“iron” = “no ri” = “no wry”] *vb* wried; wry-ing [ME *wrien*, fr. OE *wrigian* to turn; akin to MHG *rigel* kerchief wound around the head, Gk *rhiknos* shriveled, Av *urvisyeiti* he turns [cf. Jer. 31:18-21]] *vi* (14c) : **TWIST**, **WRITHE** ~ *vt* : **to pull out of** or as if out of proper shape : make awry

<sup>2</sup>**wry**—*adj* wry-er; wry-est (1523) 1 : having a bent or twisted shaped or condition <a ~ smile>; *esp* : turned abnormally to one side <a ~ neck> 2 : **WRONGHEADED** 3 : **cleverly and often ironically or grimly humorous**—wry-ly \ 'rī-lē \ *adv*—wry-ness *n*

<sup>1</sup>**wink**—*vb* [ME, fr. OE *wincian*; akin to OHG *winchan* to stagger, wink and perh. to L *vacillare* to sway, Skt *vañcati* he goes crookedly] *vi* (bef. 12c) 1 : to shut one eye briefly as a signal or in teasing 2 : to close and open the eyelids quickly 3 : to avoid seeing or noting something—usu. used with *at* 4 : to gleam or flash intermittently : **TWINKLE** 5 a : to come to an end—usu. used with *out* b : to stop shining—usu. used with *out* 6 : to signal a message with a light [like Morris Code—



“dots and tittles”—like the letter “i” lying on its side] ~ vt 1 : to cause to open and shut 2 : to affect or influence by or as if by blinking the eyes

<sup>2</sup>**wink**—*n* (14c) 1 : a brief period of sleep : NAP 2 a : a hint or sign given by winking b : an act of winking 3 : the time of a wink : INSTANT <quick as a ~> 4 : a flicker of the eyelids : BLINK

**Winker**—*n* (1549) 1 : one that winks 2 : a horse's blinder

<sup>3</sup>**winkle**—*vt* win-kled; win-king [<sup>1</sup>winkle; fr. the process of extracting a wrinkle from its shell] (1918) chiefly Brit : to displace, extract, or evict from a position—usu. used with *out* [“with *out*”—Could the references in the Holy Bible of something happening “without” the ‘camp’ be the same as used here—meaning more of something happening to the inclusion of those who are not part of the camp rather than just “outside” of its borders? i.e. the “alien” is treated as “family”]

フ (“hu”—“who” is it? The imagery looks like a headless (mindless) runner crossing the finish line with chest out and arms flung out behind him [the “court” jester→ the “add-juster”]—Eccl. 10:3, “Yea also, when he that is a fool walketh by the way [the story of the Tortoise and the Hare—the tortoise took his time and walked slowly like a “sloth” in no hurry to win the race (He knew He had already won)], his wisdom faileth him, and he saith to every one that he is a fool.” Ephesians 3:19, “To know the love of Christ, which passeth knowledge [knowledge is “slow” (like the “old” man)—i.e. imagery of light passing through a prism // The tribe of Issachar [(H)iss-a-“chariot”—Psalm 104:1-3, “...O Lord my God...who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain [Luke 23:45 (“curtain” = “veil”]): Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot...”] “knew” the times and seasons].” Cf. Matt. 5:22/ 2 Cor. 12:6),

フ (“bu”—“boo” (to LAW) (LAW wants to be crowned the victor// LAW’s sudden appearance gave “LIVED” a-“freight”)),

フ (“pu”—“pee you”—something stinks in Denmark—Eccl. 10:1, “Dead flies cause the ointment of the apothecary [“a pot the carry”→ “a pot, the care E”] to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour”—but, the “refuse” in the “hole” is winning (the “small” in the hole are the under-“dog”).

**Ecclesiastes 7:8, “Better is the end of a thing than the beginning thereof.”**

Here are a few examples of imagery as it relates English to the Hebrew language (information from the VINE’S Expository Dictionary):

ENGLISH	HEBREW	PLAY ON THE ENGLISH	STRONG'S INDEX #
To answer	ʿānāh	Hanah; Anah's legs = angels	6030
To arise	qûm	"come" (muck)	6965
To bear	yālad	"yeah, lad"; y'all add; (delay)	3205
Beast	b <sup>e</sup> hēmāh	Behemoth → "Be He Moth ["mother"]"	929
To believe	ʿāman	A man ["alone"]; (manna)	539
Blood	dām	"dam" or "dame"; (mad)	1818
Calamity	ʿēd	Ed(ucation) → fiery trial is a test of what you are made of // ed(ition) → "add"-ition	343
To bow, bend	kāraʿ	k-a-r-a → a-r-a-q → Iraq → a rack (pool /tennis → sin net)	3766
Feast	hag	Old hag/witch	2282
To fill	mālēʿ	male [mail]; "may lee"	4390
To fight	lāham	(Sp.) "the" (Eng.) "ham"	3898
To find	māsāʿ	"may say"; (A "Sam"); for someone who speaks English ill → "Master"	4672
Generation	dôr	door; (rod)	1755
Good	tob	t-o-b → b-o-(a)-t [ship]; to "BE" → tube	2896
God	ʿēl	(Sp.) "The"; (lee)	410
Hate	sānēʿ	sane; "say knee"	8130
Head	rōʿ š	rose; (sore)	7218
Hear	sama	A "Sam" → "same"; (A "mass"); same "a"	8085
Heart	lēb	"el BE" [the "BE"]; Be EL; bell	3820
Herd ["heard"]	bāqār	"baker" (Gen. 40)	1241
Horse	sûs	Je-sus (see def. below)	5483
Needy (person)	ʿebyôn	Ebony; "E BE yawn"; ("no (upside-down) lambda BE 'E'")	34
(Olive) Oil	šemen (n)/ šāman (verb)	semen → seed; "sea men" → sailors/pirates; "say man" / "sam(e) man"; "See me in"; ("knee mess")/("nay mass/mace")	8081
Name	šēm	(mess) "seem/seam"; "semen" without the "k(ne)e"—this depicts imagery of ½ of the	8034

		replication material/process	
To minister, serve	sarat	“Sara <i>l</i> ”→ “Sara <i>t</i> ” [jot and tittle]; (taras→ terrors)	8334

I kept coming across the three letters, “sus” [i.e. “Jessus”], and finally decided to look in Webster’s Dictionary for a meaning:

**susceptible**—*adj* [LL *susceptibilis*, fr. L *susceptus*, pp. of *suscipere* to take up, admit, fr. *sub-*, **SUS- up** + *capere* to take—more at **SUB-** [I didn’t know that “sub-” meant “more at UP”], **HEAVE(N)**] (1605) **1** : capable of submitting to an action, process, or operation <a theory ~ to proof> **2** : open, subject, or unresistant to some stimulus, influence, or agency **3** : **IMPRESSIONABLE, RESPONSIVE** *syn* see **LIABLE** — **sus-cep-ti-ble-ness** *n* — **sus-cep-ti-bly** *adv*

[Since I am English speaking, I deal mostly with imagery seen in the English alphabet (American perspective).] **Pronunciations and vernacular are also significant** [i.e. England and U.S. speak English, but Americans don’t pronounce all of the consonants in a word; and, there are **regional pronunciations** and “**slang**” in every language and country]. Refer to Judges 12:4-6:

“Then Jephthah gathered together all the men of **Gilead**, and fought with Ephraim: and the men of **Gilead** smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the **Manassites**. And the Gileadites took the passages of Jordan before the Ephraimites: **and it was so** [sounds like Gen. 1], that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, **Nay**; Then said they unto him, Say now **Shibboleth**: and he said **Sibboleth**: for he **could not frame to pronounce it right** [like a small child, he could not pronounce it correctly]. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites **forty and two thousand** [(cf. 2 Kings 2:24—“children” = “thou-sand”) **DNA replication imagery**].” [Exam.→ “I wish” is a toddler’s way of saying, “Irish” [“ire-ish”→ (f)ire-(f)ish → fire fish—“Dagon”/ “sardine stone”].]



The shape of Ireland is of a “flying fish” heading East. The West side has the “fins”—on the head (Donegal area), the back (Mayo area) and the caudal fin (Kerry area). All the names (especially as they appear on the map) are imagery—Donegal [“finished her”], Inishfree B. [“In ‘ish’ is free (to) BE], Loughros More B. [“sore laugh, more BE], Mayo [“May O?”], Connacht [“the ‘night’ is a ‘con’”], Aran Is. [“a ‘ran’ is...”] (Inishmore [“...in ‘ish’ MORE”], Inishmaan [“...in ‘ish’ ma-an (stutter)”], Inisher [“...in ‘ish’ is transparent—i.e. clear, innocent”]), Kerry [“carry”], Dunmanus B. [“done man us” → “finished the ‘work’ of making ‘us’”], Cork [“put a lid on it”]. The fish has a head wound (pierced) and the back (hinder) part is breaking apart.

The listing and/or spelling of names or words are also clues—for example:

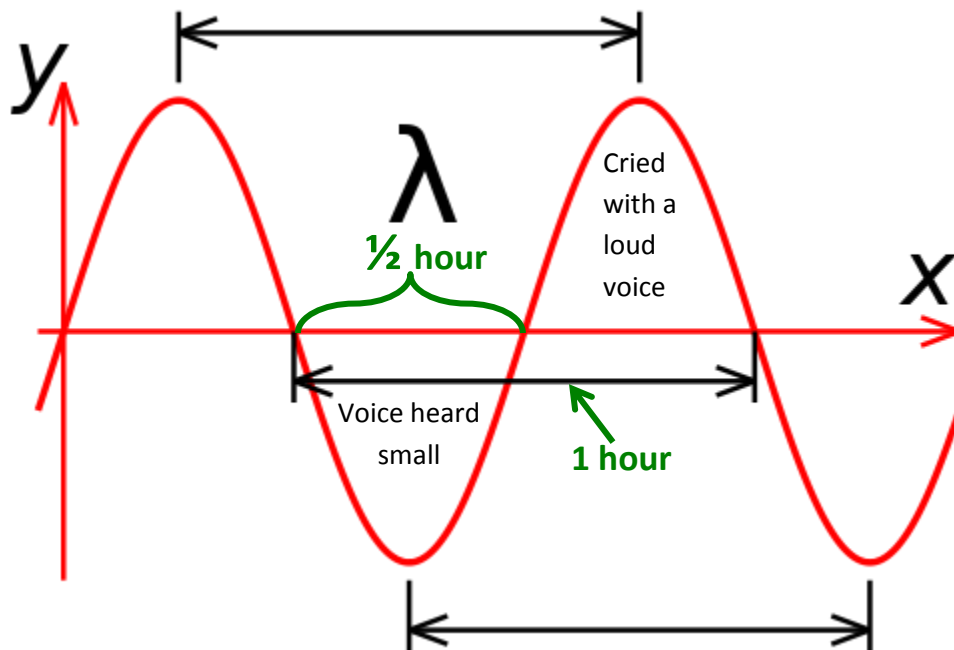
- 1 Chronicles 1:1, “Adam, Sheth, Enosh”—using a certain [“cer-t-ain”→“Sir, cross ‘ain’”] perspective [see following graph]:

Adam—“a dam”/ “mad ‘a’”/ “maid/made a”

Sheth—“the SH”—the “quiet”→ “still small voice”

Enosh—“E no SH”→ “cried with a loud voice”

**TRANSLATION:** “[I (“eye”)] Made a still small voice cry with a loud voice.” [cf. Psalm 130, “Out of the depths have I cried unto thee, O Lord...”]



Psalm 121,

**<sup>1</sup>I will lift up mine eyes unto the hills, from whence cometh my help.**

<sup>2</sup>My help cometh from the Lord, which made heaven and earth. <sup>3</sup>He will not suffer thy foot to be moved: he that keepeth thee will not slumber. <sup>4</sup>Behold, he that keepeth Israel shall neither slumber nor sleep [“sleep of death”]. <sup>5</sup>The Lord is thy keeper: the Lord is thy **shade** [a “veil” from the “Son”] upon thy right hand. <sup>6</sup>The sun shall not smite thee by day, nor the moon by night [“Sun” = “Father”; “moon” = “mother”; Prov. <sup>?</sup> “spare the rod, spoil the child”]. <sup>7</sup>The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

- Joseph Prince [a pastor in Singapore] took the names of the Cities of Refuge from Joshua 20:1-8 and translated their meaning:



<u>Cities of Refuge</u>	<u>Meaning</u>
Kedesh	Sanctuary
Shechem	Shoulder [should Er]
Hebron	Fellowship
Bezer	Fortress
Ramoth	Highly exalt
Golan	Rejoicing

**TRANSLATION:** “A Sanctuary is His Shoulder offered in fellowship, a Fortress to highly exalt us with Rejoicing.”

- Joshua, the son of **Nun**—i.e. a “nun,” or “none/nothing” [like “Melchisedec”];
- “ego” is an **unfinished word**—an “egg” still in the process of development [the last “try-mess-stir”]—the 2<sup>nd</sup> “o” hasn’t “come-out” yet → **ego** → **egg**.

Also, a change in the spelling of a name or word—for example:

- Nebuchadnezzar to Nebuchadrezzar—“r” is an **incomplete** “n”;
- Noah [“No jah” → “no ‘yes’”] to Noe—i.e. “no E” went into the “ark” → (backwards) “kra” → “**crate**,” without the “**cross**” and no “**scepter**” or “**king**” → “crā” → “cra” is similar to “clay” (without the “lambda” turned on its head)—the “r” is a line that went up and got “routed” or “turned”, while the “l” is a line that went up without stopping.

A story told in letters can be easily seen in the word “LOVE” (uppercase). It could go something like this:

“L”—in the beginning was ONE and ONE decided to do a new thing: it suddenly “turned” and became “TWO” (“lines”). **The “right”-side of the story.**

“L”—in the beginning, there was ONE and ONE began to fall until, suddenly, It crashed and “bent” into MORE. Though broken and lame, MORE was happy. [Isaiah 22:2, “a **tumultuous** city, a **joyous** city”] **The “left”-side of the story.**

“O” “O”—ONE had been going round and round but getting nowhere.

[“V”]—“\”—Because the MORE was lower than ONE, ONE decided to go

**down...**[Exodus 34:5, “And the **Lord descended** in **the cloud**, and stood with **him** there [a **clue**—“the cloud” = “him”], and **proclaimed** the name of the Lord.”]

[“V”]—“/”—...so that He could bring MORE **up** to where ONE was, and in that

way...[Rev. 11:12, "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."]

"E"—...all would flow as ONE. ["E" is imagery of light "in" the prism (container) —all flowing **together** but not as "equals"—"distinct" like a "rainbow"] In order for all to be "equal," the "E" (the "king") had to "die"—NOTE: there is no long vowel sound preceding the "silent" "E" in "LOVE" as though the "E" was "nothing." A long "o" sound would be the same as "**loaves**."

Another story can be told with the lowercase letters (reading from east to west→ "Go west young man!"):

"e"—the SEED...

"v"—...sank to the bottom, then rose to the top...

"o"—...of the pool of despair...

"l"—...then joyfully, breaking-out and soaring in an unending line.

An example of a time "anomaly" can be seen in John 9:1-3:

"And as Jesus passed by, he saw a man which was blind **from his birth**. And his disciples asked him, saying, Master, **who did sin**, this man, or his parents, **that he was born blind**? Jesus answered, Neither hath this man sinned, nor his parents: but that the **works** of God should be made manifest **in** him."

It is implied that "this man" possibly committed a sin "**before**" he was born. That could only be true if "this man" was living a "**second**" life—i.e. he had been "born again"—hence, the imagery of "reincarnation."

Examples of the "obvious" can be seen in "Job." The Father is "Job" who "labored" (i.e. performed a "job", "travailed" in birth) to bring forth offspring. Today, when you apply for a job you present a "**resume**" with a "**cover letter**."

**resume**—*vb* re-sumed; re-sum-ing [ME, fr. MF or L; MF *resumer*, fr. L *resumere*, fr. *re-* + *sumere* to take up, take—more at CONSUME] *vt* (15c) **1** : to assume or take again : REOCCUPY <*resumed* his seat by the fire—Thomas Hardy> **2** : to return to or begin again after interruption <*resumed* her work [Isaiah 49:20]> **3** : to take back to oneself **4** : to pick up again **5** : REITERATE, SUMMARIZE ~*vi* : to begin again something interrupted

**résumé**—or **re-su-me** ["re-sue Me" / "e-muser" / "emu Sir"] or **re-su-mé** \ 're-

zə-,mā, ,re-zə-' also 'rā- or ,rā-\ n [F résumé, fr. pp. of résumer to resume, summarize, fr. MF resumer [re-"summer" // remuse-r]] (1804) 1 : SUMMARY 2 : CURRICULUM VITAE

**curriculum**—\ n, pl -la

**vitae**—

Another example is the imagery of "**bow-els**" of **mercí**—**ref?**/ cf. Genesis 15:4. The Holy Bible is full of imagery relating to "food" or "die-t" and the processes/anatomy of the "hewn-man" body—i.e "AIN us," and.....

- **Death, heart, hate**, [Ecclesiastes 4:5, "The fool foldeth his hands together, and eateth his own flesh"]
- "**fee seas/sís**," [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"]
- "**over E**," —Below is an excerpt from the website, *Constellation of Words: Aries*

#### Clues to the meaning of this celestial feature

**Aries** is the first sign of the zodiac. The Greeks associated Aries with the **Ram** who carried [Phrixus](#) and his sister [Helle](#) on his back to Colchis (the Georgian region of the Caucasus) to escape the evil designs of their stepmother, Ino, who was about to kill them. In crossing the strait that divides Europe from Asia, Helle became giddy and lost her hold, falling off the Ram into the sea when she disobeyed a warning not to look down, the place thereafter became the Hellespont which today separates Greece and Turkey. Continuing his flight, the ram bore the boy to Colchis, at the eastern end of the Euxine or Black sea. On reaching his journey's end Phrixus sacrificed the ram and hung its fleece in the Grove of **Ares** where it was turned to gold and became the object of the Argonauts' ([Argo Navis](#)) quest.

I suggest that one possible consequence of Helle falling off the Ram might be symbolic over-representation of the masculine element in the Arian psyche.

According to Apollonius Rhodius, Phrixos had journeyed to Aia (better known as Kholkis, or Colchis);

"bestriding a **ram** which Hermes had made all of gold" (2.1143-45; Seaton 1912) [1].

The Biblical school said that **Aries** represented **Abraham's Ram** caught in the thicket [Allen, [Star Names](#)] when the then current religious-law demanded that the first-born son be sacrificed to God.

"Then Abraham lifted his eyes and looked, and there behind him was a **ram** caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son [Isaac]" *Gen 22:10-13*

Abraham and Isaac are said to be represented by the Centaur [Centaurus](#) [or perhaps Centaurus and [Lupus](#)]. [Ara](#), the Altar, was the place where the sacrifice took place.

Aries' symbol, ♈, represents the spiral horns of a Ram [also looks like a "T"]. The Hebrew word for a ram's horn was [shofar](#), from Hebrew [shophar](#), 'ram's horn,' related to Arabic [sawafiru](#) [the "ax [a word variant of "ass"]" is laid to the root of the "tree"]], 'ram's horns,' Akkadian *shapparu*, 'wild goat' [2]. The shofar was blown on two days of the year; Rosh Hashanah, corresponding to the Christian Feast of Trumpets, - *rosh* means 'head', and *hashanah*, 'year'; and Yom Kippur, corresponding to the Christian Day of Atonement. The **shofar** blown at mount Sinai, when the Torah was given, came from the ram which had been sacrificed in place of Isaac [3].

Less commonly, the **shofar** was called **yobel** [4]. In Leviticus xxv, the **Jubilee Year** was laid down as a year of celebration proclaimed every fifty years by blowing trumpets throughout Israel. The word **jubilee** is related to **yobel**, a ram's horn trumpet. Hebrew *yobhel* meant 'leading animal, **ram**,' and by extension '**ram's horn**,' and since a ram's horn was a trumpet blown to announce the start of a special year in which slaves were freed, land left untilled, etc, the term **yobel** came to be used for the year itself. [John Ayto, [Dictionary of Word Origins](#)].

Linguists say that the word '**jubilee**' (from Hebrew *yobel*) is not related to '**jubilation**' (an expression of joy) from Latin *jubilare*; because 'Jubilee' comes from Hebrew and 'jubilation' from Latin. However, [Klein](#) says the word 'jubilee' was influenced in form by a confusion of this word with Latin *jubilare*; "the shared sense of 'celebration' means that jubilee and jubilation have been confused for sixteen hundred years, ever since the Bible was first translated into Latin" [5].

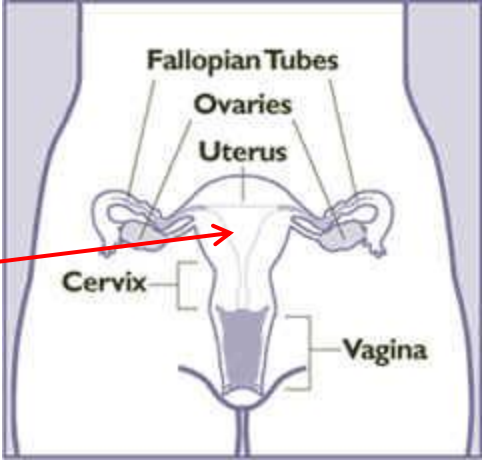
The 49th year is termed the Sabbath. The jubilee is the fiftieth year after the cycle begins, but the cycle only has seven sets of seven years, or 49 years. **Thus, the 50th year of the cycle is the same as the first year of the cycle [6]: [imagery of first and last—i.e. 1,2,3,4,5,6,7,8,9,0]**

"A **jubilee** (*iubileus*) is translated as 'a year of forgiveness.' Both the term and the number are Hebrew. It is made up of seven sets of seven years, that is, forty-nine years. On the jubilee trumpets blared, and their old holdings reverted to each person, debts would be forgiven, and liberties confirmed. We ourselves celebrate this number still in the number of days of Pentecost after the resurrection of the Lord, with sin forgiven and the written record of our whole debt erased, as we are freed from every trammel, receiving the grace of the Holy Spirit coming upon us" [[The Etymologies of Isidore of Seville](#), 7th century AD, p.129.]

Freedom from slavery has further associations with Aries, the Jewish Nisan, our March-April, for Josephus said that it was when the sun was here in this month that his people were released from the bondage of Egypt [Allen, *Starnames*].

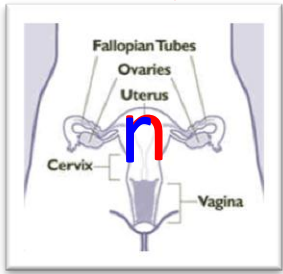
In Northern European countries they used a word for ram which is related to our word **hurt**; Old French *hurter*, originally meant 'to butt or toss like a ram', Frankish *\*hurt*, 'ram', Old Norse *hrutr*, 'ram'; **hurtle** is another relative.

The image of the female reproductive organs ("organ"—instrument of "sound") looks like "something" (a liquid) being "poured" into a "vial" or small, slender (lean) container of some sort.



[7] Female reproductive system

Imagery of the letters "r" and "n" [an upside-down "u"]: the "r" went "up," got "routed" into the "tube," became something "MORE," then "returned" (n). See diagram below



[8] Dodge Ram logo

There are a number of comments on the Net on the resemblance of the Dodge **Ram** logo to the human female reproductive system [a kind of "upside-down" dark ("black") HOLE]:

This is not a new idea, 7th century Isidore commented on the likeness:

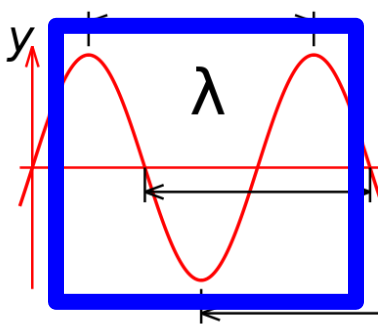
"it is called *uterus* because it is two-fold and divides on both (*uterque*) sides, into two parts that extend apart and bend back in the shape of a **ram's horn**" [*The Etymologies of Isidore of Seville*, 7th century AD, p.240.]

The "two parts that extend apart and bend back in the shape of a **ram's horn**" is what we call the fallopian tubes, salpinges (singular salpinx). *Tuba* is a Latin word for trumpet, related to the English 'tube'. In the textbooks the fallopian tubes are called oviducts (the adjective applying to sheep is *ovine*). Greek *salpinx* has three meanings; a trumpet, a fallopian tube, and also the eustachian tube in the ear. The Greek *salpinx*, trumpet, might be the same as the **shofar** trumpet which has been translated as *salpinx* into Greek [9]. The salpinges are two tubes leading from the ovaries of female mammals into the uterus. After the ovum or egg matures in the ovary it falls into and down the fallopian tube. The trip to the uterus takes hours or days. Conception takes place in the fallopian tube (with some exceptions).

"Many think that our figure [**Aries**] was designed to represent the Egyptian King of Gods shown at Thebes with **ram's** horns, and variously known as **Amon, Ammon, Hammon, Amen,** or **Amun**, and worshiped with great ceremony at his temple in the oasis **Ammonium**, now Siwah, 5° west of Cairo on the northern limit of the Libyan desert [Libya was a term for the African continent]. Kircher gave Aries' title there as **Tametouro Amoun, Regum Ammonis**" [*Star Names*]. Sacred to **Ammon** is a fat-



tailed species of **ram**--*ovis platyura aegyptiaca*, whose horns are large, curved and downturned-- that is found only in the area of the **Sceptre Nome**, Egypt.



Dodge Ram logo

The ram (as seen in this DODGE RAM logo) is imagery of a wavelength; as is the female organs as seen previously compared to the DODGE RAM logo. All are imagery of the DNA strand.

- “prost(r)ate,” [remove the “r” → “post ate”—Ecc. 4:5]  
[NOTE: when I type in (r) I get the trademark symbol (®). There are similar things in the Holy Bible that occurs when you type certain keys: ☺ occurs a lot throughout Scripture—by the colon [“no lock”—“k” is a combination of “l” [“el”] and “c” [sí]] and **end-parenthesis** [“par” “rent” “the” “sís” // “parent” “thesis”] keys “:”].
- “pen is,” [Psalm 45:1, “My tongue is the pen of a ready writer”—DNA (coding/encoding?)]
- “B-One,” [Jer. 8:1, “At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves”], also “bo-ne [“bow knee”/ “skin knee”],”
- “you tear us” // “you ‘cross’ Er (to “have”) us [akin to “cross poll in nay, shun”] [The uterus is akin to an eardrum, but with east and west “wings” to “change”—like a “dressing room],”
- “Sir Fix,”
- “test I sí EL [i.e. “I test the ‘yes’ that is God”],”
- “test O, stir One” [sounds like a recipe],
- (backwards) “an eye gav(e),” etc.
- **Muscae** [“muse”] **volitantes**—*n pl* [NL, lit., flying flies] (1797) : **spots** before the **eyes** due to **cells** and **cell fragments** in the vitreous **humor** and **lens** [Jude 12, “These are **spots** in your feasts of charity, when they **feast** with you, feeding themselves without **fear**: clouds they are without water [“dust”

storm], carried about of winds; trees whose **fruit withereth** [“the Er with fruit”], **without fruit**, twice dead, plucked up by the roots.”]

- **Skin color (pigmentation)** [imagery of white “light” passing through a prism; inside the prism the colors move at different speeds (some move in “haste” [*Spanish slant*—“hasta” (“a” represents the “fee male”))] but as they (the “rainbow” of light) “exit” they all move at the same speed—“equals”—and the “white” light is no more; the “one” went “in” to become (or better said, be “transformed” into) “more” that came “out”].

Examples of a contradiction of the Word spoken elsewhere can be seen in

- Proverbs 26:4-5, “**Answer not a fool according to his folly**, lest thou also be like unto him. **Answer a fool according to his folly**, lest he be wise in his own conceit” [the first was spoken by the “Father” and 2<sup>nd</sup> spoken by the “Son” → “**Money answereth all things**” → that is to say: “The MORE/offspring/heir/increase **resonates** with the Father” (Ecclesiastes 10:19)]; or
- Compare Jesus words with James’: James 4:7, “Submit yourselves therefore to God. **Resist** the devil, and he will flee from you.” Jesus said in Matthew 5:39, “But I say unto you, That ye **resist not** evil: but whosoever shall smite thee on thy right cheek, turn to him the other also [this could also refer to being “paddled” in “school”—i.e. the cheeks are the “buttocks”].”
- **COINSIDER THESE VERSES:**
  - Matthew 25:13 (cf. Matt. 24:36, Mark 13:32) where Jesus says, “No man knows the day or the **hour when** the Son of man [“man”—no cap.] **cometh**, but my Father only.”
  - John 4:23 says, “But the **hour cometh, and now is**, when the true worshippers [like sailors on the “word” ship—imagery of sperm] shall worship the **F**ather in spirit and in truth: for the **F**ather seeketh such to worship **him** [no cap.]”
  - John 16:32, “Behold, the **hour cometh, yea, is now come**, that ye shall be scattered [“fragmented”—imagery of DNA strand “unzipping”—breaking “free” and getting “out”—no more boundaries], **every man to his own**, and shall leave me alone: **and yet I am not alone** [“Lo(w), I am with you always” (ref?); “The poor you will always have with you”

(ref?)—Father became “poor” that we “mite” “**be made**” rich—imagery of gold-covered wood in the sanctuary/tabernacle], **because the Father is with me.**”

- Luke 4:17-21—<sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> **To preach the acceptable** [ax sí ep t a “BE” EL] **year of the Lord.** <sup>20</sup> And he **closed the book**, and he **gave it again** to the minister, and **sat down**. And the eyes of all them that were in the synagogue were **fastened** on him. <sup>21</sup> And **he began** to say unto them, **This day** is this scripture **fulfilled** in your ears.”
- Ezekiel 38:8, “Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.” [Previous verses describe the “tearing down” to “rebuild” process.]
- 2 Corinthians 6:2, “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, **now** is the accepted time; behold, **now** is the day of salvation.)”
- 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 [“seethe” (also → “the SEE/SÍ/SEA”)] the light of this world.”
- Acts 1:7, “And he said **unto** them, **It is not for you to know the times** [“time” → “emit”—i.e. the “e’ missions” of light] **and the seasons**, which the Father hath put in his own power.” [“**unto**” as opposed to “to” refers to speaking “beneath” himself or the “**under**”-side of “the Vine” (or, in this case, the “**undo**”-ing (pruning) of “the Vine”)—i.e. the DNA strand]
- 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?**” When you put these two verse together (Acts 1:7 and Luke 12:56), it sounds as though Jesus was bi-polar (“yea, yea and nay, nay”—the “balance” of two sides). But the truth rests in the following verse:

Jeremiah 31:34,

“And they shall teach no more every man his neighbour [“**nay bore**”], and every man his brother, saying, **Know** [“**NO**”] **the Lord** [1 Peter 3:15(NIV), “But in your hearts set apart Christ as Lord]: for **they shall all know me**, from the least of them unto the greatest of them, saith the Lord: for I will forgive [“fore give”—give in advance] their iniquity [“in equity” // in eye quite ‘e’], and I will **remember** their sin no more.” [in one sense—“**No**” **the Lord**→ deny LIFE and BE the sons of DEATH (2 Cor. 5:14, “...if one died for all, then were all dead”)—that is true; however the greater meaning lies in “Christ”—“Christ” had to “die” for “all” to “live.” **Please NOTE:** 1 Peter 3:15 does not say, “JESUS”. Since I am skipping around writing this paper (it is not flowing on a linear plane, but making many twists and turns in writing like a “weave”—which would be very slow and difficult without the aid of my laptop computer) I don’t know if I have stressed this point or not before: Christ is the “container/ confinement” of the SEED—the “bounds” of His habitation—i.e. LAW like a “wall” is “Egypt.” Before the Resurrection, Jesus lived a life that, for the most part (according to Scripture), was subject to LAW—although He did walk on water, healed the sick and raised the dead. After His Resurrection, Jesus moved at the speed of “thought”—appearing, suddenly, in a room and leaving in the same manner—suddenly (at the speed of thought)—free from **ALL** boundaries/confinement/limits. In this sense, “**NO**” **the Lord** refers to “no” ledge (a ledge is a boundary/limitation—i.e. “no ledge” is POWER) → you can’t fall off the “no ledge” because “a ledge” [i.e. “limitation”] doesn’t exist; therefore the “ships” keep going on and on—an endless sea of water never coming to port [water is imagery of constellation Eridanus—“Er/err I/eye DAN/DNA us/sue” // (backwards) “Sue ‘nay,’ dire E”].]

○ **NOW CONSIDER THESE VERSES AS YOU READ MATTHEW 20:1-16:**

<sup>1</sup> For the kingdom of heaven is like unto a man that is an householder [house hold Er → “The house (body of Christ) holds Er (the Seed of LIFE)], which went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup> And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour [“hour” is singular—sounds as though they were “one” and the “same” hour], and did likewise. <sup>6</sup> 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? <sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> And when they came that were hired about the eleventh hour, they received every man a penny. <sup>10</sup> But when

the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup> And when they had received it, they murmured against the goodman of the house, <sup>12</sup> Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. <sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? <sup>14</sup> Take that thine is, and go thy way: I will give unto this last, even as unto thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? <sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

Here is something to consider: **DO YOU KNOW WHO YOU ARE?** I wrote it as a text (shorthand) and this is what it yielded: **do u no ho u r?** When I first looked at it, I thought I saw: “Don’t know hour?” [John 10:6, “This parable spake Jesus unto them: but **they understood not what things they were** which he spake unto them”—WE DON’T KNOW WHO WE ARE!]; or

- Psalm 84:11, “...no good thing will he withhold from them that walk **uprightly**,” when the word for “grace” means to “**bow** or **stoop** in favor toward”; or
- Isaiah 45:14, “...**Surely God is in thee**; and there is none else, **there is no God**”; or
- **Consider these verses:**
  - Deuteronomy 28:48, “Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have **destroyed** thee.
  - Hebrews 2:14, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **through death** he might **destroy** him that had the power of death, that is, the devil.”
  - Isaiah 42:13-15, “The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar [like a “lion,” a BEAST]; he shall **prevail** against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a **travailing** woman; **I will destroy and devour at once** [“suddenly”→ “sudden lee”]. **I will make waste** mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.”



○ **COMPARE WITH:**

● John 10:10, “**The thief** [John 10:1, “He that entereth not by the door into the sheepfold, but climbeth up some other way [like a vine up a brick wall], the same is a thief and a robber [imagery of *Jack and the Beanstalk*].”] **cometh not,** [this comma stops the thought there!] **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.**” [“Tear down” to “rebuild”—imagery seen in DNA replication! (cf. Luke 6:46-49/Luke 12:18)]

- the story of Jephthah, a father who sacrificed his daughter as a burnt offering when the Holy Bible says that it is an abomination to cause the children to “walk through the fire.” I’ve always read that story and wondered, “Why is human sacrifice acceptable in this instance (and required) when it is forbidden in all other instances [cf. Deut. 18:10, 2 Chron. 33:6; This is akin to modern-day parable of the U. S. dishonoring its “head” and allowing pornography to be published over the airways in the form of the Ken Starr Report, and with the full approval of the “church”. The **United States**, in essence, “**unzipped**” her fly!]? And if a sacrifice had to be made, why didn’t Jephthah sacrifice himself and spare his daughter (that’s what my father would have done)? After reading Leviticus 7, I wonder, “Did they ‘fillet [from root meaning “**thread**—more at **FILE**” [single file order of the “strand”—the “per” son (or the “men net [ten men]” man); another perspective and this spells “**LIFE**”]—see def. below] and eat’ her after she was [celebrity] “**roasted**” [a popular event among entertainers during the 70’s where they “roasted” each other with “words”]? The battle had already been won by the nation, so why did ‘one’ have to be sacrificed after it was all over and why was that ‘one’ **a female**?”

["FILE" has 7 meanings in Merriam-Webster's Collegiate Dictionary, the 4<sup>th</sup> and the 6<sup>th</sup> have interesting roots (knowing the origin and root meanings of words give greater clarity of the imagery they are conveying):

<sup>4</sup>**file**—*vb* [ME, fr. MF *filer* **to string** documents on a string or wire, fr. *fil* **thread**,...akin to Arm [abbrev. is “arm”→ LAW] **fil** sinew [“sin new”\ Jack and “**Jill**” went up the “hill” to get a “pail/pale” of “water”];

**6file**—*n* [MF, fr. *filer* **to spin**, fr. LL *filare*, fr. L *filum* [“**phylum**” → “fill ‘em/ file ‘em”]] (1598)  
1 : a row of persons, animals, or things arranged **one behind the other** 2 : any of the rows of **squares** that extend across a **chessboard** from one player’s side to the other player’s side

I include the following because their meanings have significance here:

**1fillip** [“**Phillip**”/ “**Philippi**”—another clue]—*vt* [prob. of imit. origin] (15c) 1 **a** : to make a filliping motion with **b** : to strike or tap with a fillip <~*ed* him on the nose> 2 : to project quickly by or as if by a fillip <~ crumbs off the table> 3 : STIMULATE <with this to ~ his spirits—Robert Westerby>

**2fillip**—*n* (1519) 1 **a** : **a blow or gesture made by the sudden forcible straightening of a finger curled up against the thumb** **b** : **a short sharp blow** : BUFFET [“something that strikes with telling force”/“a meal” (1 Cor. 4:11)] 2 : something tending to arouse or excite: as **a** : STIMULUS <just the ~ my confidence needed> <lent a ~ of danger to the sport> **b** : a trivial addition : EMBELLISHMENT <showy ~s of language> **c** : a significant and often unexpected development : WRINKLE [Job 16:8, “And thou hast filled me with **wrinkles** [“folds”], which is a witness against me: and my leanness rising up in me beareth witness to my face.” (cf. Eph. 5:27, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”)] <plot twists and ~s>

**fill out**—*vi* (1888) : **to put on flesh** [Habakkuk 2:6, “...Woe to him that **increaseth that which is not his!** how long? and to him that ladeth himself with thick clay!”]

**fill-up**—*n* (1853) : **an action or instance of filling up something** (as a gas tank)

**filly**—*n, pl fillies* [ME *fyly*, fr. ON *fylja*; akin to OE *fola* foal] (15c) 1 : a young female horse usu. of less than four years [such as a “mare”?] 2 : a young woman : GIRL]

**1mare**—*n* [ME, fr. OE; akin to OHG *mara* incubus, Croatian *mora*] *obs* (bef. 12c) : an evil preternatural being causing nightmares

**2mare**—\ˈmɑ(ə)r, ˈme(ə)r\ *n* [ME, fr. OE *mere*; akin to OHG *merha* mare, OE *meorh* horse, W *march*] (bef. 12c) : a female horse or other equine animal esp. when fully mature or of breeding age

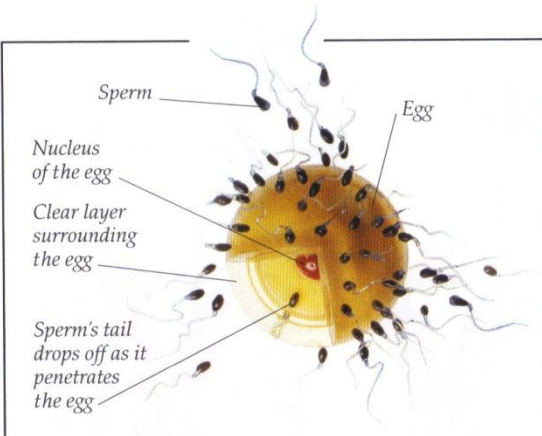
**3mare**—\ˈmār-(,)ā\ *n, pl ma-ria* \ˈmār-ē-ə\ [NL, fr. L, sea—more at MARINE] (1765) : one of several dark areas of considerable extent on the surface of the moon or Mars

**mare clausum** [“Mar ‘e’—‘clause’ sum/some”]—*n* [NL, lit., **closed sea**] (ca. 1652) : a navigable body of water (as a sea) that is under the jurisdiction of one nation and is **closed to other nations** [DNA strand imagery]

**SPECIAL NOTE:** Since writing this weeks ago, I just understood the **riddle** about the “NAME”/“WORD”/(a.k.a. the “sand”) that are the “offspring” of GOOD. We are, in essence, the (SANDS of) TIME “strung” together in sequential order like the DNA strand—in single file—which is “why” “time” exists because “time” is actually “us.” “We,” the offspring, are each like the continuous single “drop” (“dribble”→ e-l-b-b-i-r-d→ EL b-bird—“the Bird” [with a stutter]) of water dripping on a large stone to the point of “wearing” a “hole” or a “trench” into it. **Time is nothing more than each of us lined-up in single file order (“I am [a] second [OE *secgan*—“to say”]”—1, 260 days’ worth [Rev. 11:3, “And I will give power unto my two witnesses [“angels” and “humans”], and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth [“veiled/covered” in “flesh/clay”].]—the second books (Samuel, Kings, Chronicles, Corinthians, etc.) represents “us,” the second telling of Father’s story\ the first was to “undo” the second is to “restore” [Abimelech took Sarah and when he returned her to Abraham, God opened the wombs of the women there. This is the imagery of the first and second tales. Father created LAW, His helpmeet. She was “taken” in the first re-telling of Heaven [they were LAW-abiding, but “fruitless”—they produced “nothing”]. Then when some “re-belled”, and became lawless—kicking LAW “out” of their lives—the second tale was “fruit-full” with all the “wombs” OPENED. But the narrow “door” [of each womb] only allows one child to come “out” at a time.])! We represent the “length” of Days (Deut. 30:20). Psalm 34:1, “I will bless [“BE less”] the Lord at all times [every rung of the ladder]; his praise [“pee raise”—the climb “up”] shall continually [successively (“in turn”)] be [“exist”] in my mouth [the “hole”].” “Death” as we humans experience it, is simply imagery of going “one-at-a-time” through a “door” or up a ladder [one foot has to move before another can step up; and imagery of “hind” feet is two (feet)-at-a-time]. A “Mass Acre” is imagery of many going at once through a “gate.”**

I believe the characters of Judges 11 represent our Father as: **GOOD** (Gilead); **DEATH** (Jephthah, the son of “an harlot”); **LIFE** (the kinsmen who kicked Jephthah out for being “less than”); **LAW** (the harlot); **the Offspring** (the daughter of Jephthah and the “sacrifice”—i.e. the Seed of the woman)—there is DNA imagery throughout. **EVERYTHING MEANS SOMETHING!!!!!! It is all “precise” and**

**“calculated.”** There is no random, there are no mistakes—not just in the Holy Bible, but in all that we call “reality”—the good, the bad, the beautiful, the ugly, the joyous and the painful. Father controls it all. It is all part of His story (“**hisstory**” [His(s) “tori/torus/tore us”]—[“Sir Pent”—“I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children [cf. Rev. 21:3], and turn again” (Zech. 10:8-9)] (Imagery of “**sperm**” (cf. Rev. 9:1-12)—Numbers 13:30, “And Caleb **stilled** [“steal/steel” of (in) the “past”] the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it [but only one was “more honourable than his brethren” (1 Chron. 4:9-10)].” Matthew 20: 16 (cf. 22:14), “So the last shall be first, and the first last: for many be called, but few chosen.” Jeremiah 31: 22, “How long wilt thou go about [like the hands of a clock], O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man [imagery of the sperm inside the egg, and the “mail” child inside the womb].”).



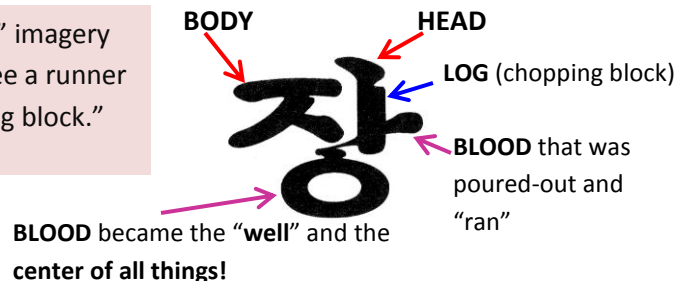
**FERTILIZATION OF AN EGG**

This cutaway model shows sperm clustered around an egg. Each sperm consists of a head, containing its nucleus, and a tail that propels it. These sperm are trying to get through the outer covering of the egg [like a seed’s “hull”]. One has succeeded, its tail has dropped off, and **its head** (nucleus) will fuse with, or fertilize, the egg’s nucleus. No other sperm can now penetrate the egg. *EYEWITNESS BOOKS: Human Body*

**1hull**—*n* [ME, fr. OE *hulu*; akin to OHG *hala* hull, OE *helan* [healin’→ “healing”] to conceal—more at **HELL**] (bef. 12c) **1 a** : the outer covering of a fruit or seed **b** : the persistent calyx or involucre that subtends some fruits **2 a** : the frame or body of a ship or boat exclusive of masts, yards, sails, and rigging **b** : the main body of a usu. large or heavy craft or vehicle (as an airship or tank) **3** : COVERING, CASING — **hull-less** *adj*

**2hull**—*vt* (14c) : to remove the hulls of : **SHUCK** [“U” is imagery of a “headless/decapitated O”]—**hull-er** *n*

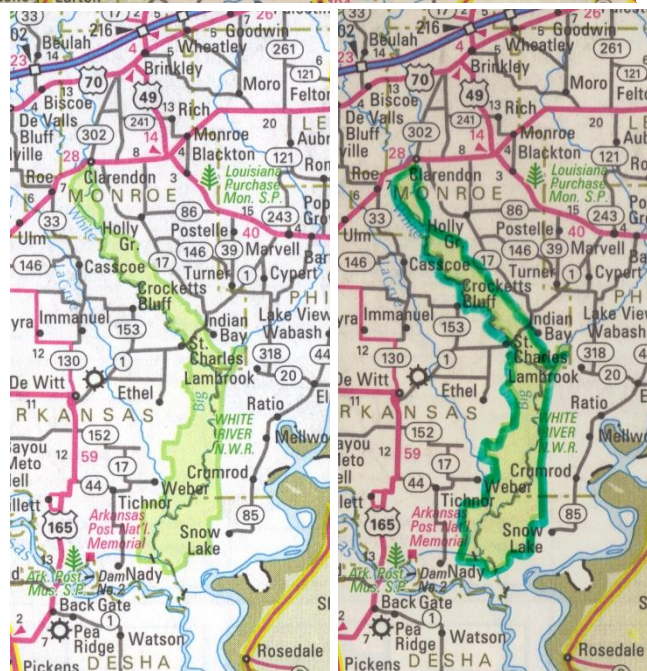
Compare this “headless” imagery to this Korean word. I see a runner hurrying to the “chopping block.”







The four images to the right are from the Rand McNally Roadmap of the state of Arkansas [“ark can saw (“saw”—meaning both “past sight” and “instrument and action of a tool”; see def. of 4<sup>th</sup> meaning below)”], p. 22 of the ? edition. The top image shows a sperm **and** a leaf-less, long stem rose. The “tail/stem” runs along a water-way. The bottom image shows the “tail” of the sperm/the stem of the rose “cut-off.”



ARKANSAS → “ARK can saw” → “I will pull [tear] down my barns and build greater” (Luke 12:18)

<sup>4</sup>**saw** [“was/wax”]—*n* [ME sawe, fr. OE *sagu* **discourse**; akin to OHG & ON *saga* **tale**, OE *secgan* **to say**—more at **SAY**] (bef. 12c) : MAXIM [“mix AM”], **PROVERB** [“pro-active”]

The imagery of the egg and sperm reminds me of the parable of the five wise and five foolish virgins. The head of the sperm represents the five wise virgins that “entered in” and the tail of the sperm represents the five foolish virgins who were “left out.”



Little Pig, Little Pig, let me in!  
Not by the [hare] of my chinny chin chin.

—*The Three Little Pigs* (nursery-rhyme)

Only “ONE” (sperm) got to go “in.” All the rest are “free,” having first “escaped” (by expulsion—i.e. being evicted, discharged, “throne” (“heaved”)-out, expelled, kicked-out) the “body” of the “man” and then the “body” of the “woe man.” [cf. Gen. 44:17 (NIV1984), “But Joseph said, ‘Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace [“piece”].” Cf. John 18:8, “Jesus answered, I have told you that I am he: if therefore ye seek me, **let these go their way.**”]

The following is part of a section intended to be placed with the “Science” section of this paper. However, I believe that it will provide better understanding placed here. See the “science” section of this paper for the parts not discussed here. I wrote in response to “*Stephen Hawking: Does God Exist?*” and youtube.com film, “*Science vs. God*” (with Michio Kaku, City University, New York). It is several pages long.

1 Corinthians 15:1-24 [consider this passage as you read the next few “dozen” pages],

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> And that he was seen of Cephas, then of the twelve [Matthew 20:17, “And Jesus going up to Jerusalem **took** the twelve disciples **apart** in the way” (cf. Mat 28:16, “Then the eleven...went away...**into** a mountain where Jesus had appointed them”)—imagery of the “undoing” of the DNA strand for replication]: <sup>6</sup> After that [“that” of “I AM THAT I AM”], he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he [“he”—the 5<sup>th</sup> letter of the Hebrew alphabet] was seen of James; then of all the apostles. <sup>8</sup> And last of all he was seen of me also, as of one **born out of** due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God **I am what I am**: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup> Therefore whether it were I or they, so we preach, and so ye believed. <sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen: <sup>14</sup> And if Christ be not risen, then is our preaching vain, and your faith is also vain [“if...then” sounds like a computer command code]. <sup>15</sup> Yea, and **we are found false witnesses of God**; because we have testified of God that he raised [“razed”] up Christ:

whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised: <sup>17</sup> And if Christ be not raised, your faith is vain; ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men **most miserable.** <sup>20</sup> But now is Christ risen from the dead, and become the firstfruits of them that slept. <sup>21</sup> For since by man came death, by man came also the resurrection of the dead. <sup>22</sup> For as in Adam all die [**present tense**], even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have **put down** [**"cast down"**—Rev. 12:4, 9-10/2 Corinthians 10:5] all rule and all authority and power.

**“I THINK, therefore I AM.”**

—René Descartes

**“For as he thinketh in his heart, so is he.”**

—Proverbs 23:7

I got excited as I watched the film *STEPHEN HAWKING and the Theory of Everything*, because I found a lot of support for my paper. But today (July 4, 2012), my sister sent me an email called the BEAUTY OF MATHEMATICS—it showed some amazing symmetry in math that (to look at it) resembles the pyramids in South America—i.e. “headless” and with “steps.” It linked me to YOUTUBE [something I **rarely** visit—it’s just not my thing]. I was trying to exit when a window opened on its own. It was “STEPHEN HAWKING: Does God Exist?” Since it opened, I decided to watch it. I was amazed at what I heard. The imagery he used to express the science that, in his mind disproves God, is the same imagery used in the Holy Bible to **explain** Him—all of which I have **already** used at one point or another [I like the way he expressed it, though]. Somehow, I don’t believe most scientists, especially physicists, have ever bothered to actually read the whole book. Even most Christians rely on clergy instead of reading the “book” for themselves. Clergy, most of whom, I must admit, are afraid to delve into things that would interest a scientist on the level that would actually prove the Holy Bible to be “**THE BOOK**” to read to truthfully understand the world we live in—they have that Garden of Eden complex—fear of being kicked out [i.e. “cut off”].

**“When governments fear the people, there is liberty. When the people fear the government, there is **tyranny.**”**

—Thomas Jefferson

Genesis 2:15-17,

<sup>15</sup>And the Lord God **took** the man, and put him in the garden of Eden to dress it and to keep it. <sup>16</sup>And the Lord God commanded the man, saying, Of **every** tree of the garden thou

mayest freely eat: <sup>17</sup>**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. [Job 1:21, “And said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” The difference one verse makes. Reminiscent of 2 Kings 5:20 (NIV), “Gehazi, the servant of Elisha the man of God, said to himself, ‘My master was too easy on Naaman, this Aramean, by not accepting from him what he brought. As surely as the Lord lives, I will **run after him** and **get** [KJV: “**take**”] **something from him.**” Mark 11:24 (cf. Luke 5:5, “...toiled all the night and taken nothing...”) can shed some light on being “taken”: “Therefore I say unto you, What things [“things” are the “SEED/sons/offspring/the “more”] soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” “**Receive**” is STRONG’S 2983 (lambanō) and is “a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to take (in very many applications, literal and figurative [properly object or active, to get hold of; whereas 1209 is rather subject or passive, to have offered to one; while 138 is more violent, to seize or remove])” and is rendered in translations as “accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, **have** [i.e. “consume”], **hold** [i.e. “retain”], obtain, receive (x after), take (away up).”]

Genesis 3:1-5,

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, **Yea** [most dialogues begin with “Lo” or “Behold” but rarely, “Yea”—sounds like a “cheer”], hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die [cf. John 20:17, 27]. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your **eyes shall be opened**, and ye shall be as gods, **knowing good and evil.**” [“Eyes...opened...knowing good and evil”.....Lets look at this from a purely theological perspective. We say that sinful man is blinded—“The god of this world hath blinded the minds of them which believe not” (2 Cor. 4:4). Yet sinful man became sinful by having his eyes “opened” and gaining “knowledge.” So what is this verse really about?]

The TRUTH is: “**out**” has always been Father’s planned goal. By the end of this exceptionally long “preface” you will, hopefully, **fully understand** “why.”

The wonderful thing about reading the Holy Bible for yourself is that you don’t have to stop being who you “are” [the majority of us have no clue what that **truly means**] to get something **good** out of it—i.e. if you are a leader of a nation, you can gain knowledge to be a better leader; if you are a physicist, you can gain understanding of our physical world; a child can gain wisdom and character; parents can learn better parenting skills; etc. It exists to “**increase**” us, not make us “less”—to “**free**” us, not “bind” us. Jesus said in Matthew 11:29, “**Learn** of me.” Only in “Eden” is the thought of truth forbidden to be sought. Has anyone ever wondered, “Why?” **The rest of the entire Holy Bible is about seeking knowledge and LEARNING!!!!!!!!**

Exodus 10:1-2,

“And the Lord said unto Moses, **Go in** unto Pharaoh: for I have hardened his heart [like “stone”], and the heart of his servants, that I might shew these signs before him: And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; **that ye may know how that I am the Lord.**” [I’d like to mention something about the “signs” [sines]—1 Samuel 10:7(KJV), “And let it be, when these signs are come **unto** thee, that thou do as **occasion serve thee** [in “submission”]; for God is with thee”...(NKJV), “And let it be, when these signs come to you, that you do as the **occasion demands** [by “suit” of law]; for God is with you.” The “signs” are the “sons”/ “offspring” of GOOD—His “won”-ders. The word “occasion” is imagery of something caught between a “rock” and a “hard place”—the “rock” being the “o” [representative of Father] and the “hard place” being the “a” [representative of LAW] and the “cc” representative of the “yes” [twice said] of the “offspring”→ in essence “occasion” says: “Shun the ‘yesses’ caught in the middle of the Rock and the Hard Place.”]

Ephesians 3:14-19,

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named [“family” is singular—**there is only ONE**], That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love [going nowhere], May be **able to comprehend** with all saints what is the **breadth, and length, and depth, and height** [it has “dimension” (3 of them) [“dimension” means it is “confined/contained”—like a house, box, well, cell, prison, pool, grave] **plus “distance”**] [“t-h”—3 are heading the same “direction” and the last is “leading” (**upward**) in “reverse” (backwards)]; And to **know** the love of Christ, which passeth knowledge [“love” is a “moving thing”], **that ye might be filled with all the fulness of God.**” [If this is the “goal” then why is it a sin in Genesis 3?]

Proverbs 25:2,

“It is the glory of God to conceal a thing: but the honour of kings is to **search out** a matter [cf. Daniel 2:20-23].”

Matthew 7:7-11,

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish [the “fish” is being asked a question!], will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”

Hosea 4:1, 6,

“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.....**My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee**, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God [law of “BE”], I will also forget thy children.”

1 Timothy 2:3-4,

“For this is good and acceptable in the sight of God our Saviour; **Who will have all men to be saved, and to come unto the knowledge of the truth.**”

2 Peter 1:2-9,

“Grace and peace be multiplied unto you through the **knowledge** of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the **knowledge** of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: **that by these ye might be partakers of the divine nature** [“divine”—“two” “vine”→ imagery of DNA replication—the ONE unzipping into two], having escaped the corruption [“core ruption”] that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue **knowledge**; And to **knowledge** temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity [“charity”—Why not say, “love”?—CLUE! The first syllable of “charity” sounds like the word “chair.” In 2 Samuel 13, LOVE is personified as the “**wicked**” advisor of Amnon [“Am none”—i.e. “nothing”] who **advise**s him on how to “take” what he wants—Tamar [“ram mat(e)”]. The personifications of LOVE in Scripture tend to be “**RUTHless.**” LOVE sits in the “seat of the **scornful**” (Psalm 1:1)—the “**mercy**” seat [French—**merci**—“thank you” [the upside-down “lambda” is exchanged for the “eye”] // “merci”→ “mare ‘yes’”→ “mar ‘e’ ‘yes’”].]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the **knowledge** of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged [like a bowel movement] from his **old** [imagery of the original strand of DNA] sins [“sins”→ “s” represents a “change in a cycle” like a “wavelength”; therefore, “sins” is a change “**in**” a change [akin to “**wheel**” [“**will**”] in the middle of a **wheel** [“**will**”]—representative of the “increase”/ “MORE”/ “offspring”].”

Proverbs 2:1-9,

“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.**” [Note that the first five verses is “**one**” continuous sentence. The last five verses are **each** a complete sentence. There is a purpose for this that speaks: the first five are instructions to the “son”—the unending issue/increase; the last five speak of the “profit” (“promises” of gain) to the “son” if he heeds the Father’s advice—each act of obedience yields an increase.]

1 Corinthians 15:34,



“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.”

Philippians 1:7-9,

“Even as it is **meet** [“meet” always refers to the “joining” of two things—two equals (more DNA imagery)] for me to think this of you all, because I have you **in my heart** [the “hole”]; inasmuch as both in my bonds [subject to LAW], and in the **defence** [“de-fence” is “taking down the fence”] and confirmation of the **gospel** [building Himself a “Name”—imagery of the Spelling Bee (“hive”)], ye all are **partakers** [“part takers”—“**Unless** ye eat my flesh and drink my blood, ye have no part in me” (ref?)—“part”→“trap”] of my grace [a-maze-ing grace]. For God is my **record** [(i.e. rebuilding of the strand) Ecc. 4:12, “cord of three strands in a story twice told], how greatly I long after you all **in the bowels** [like a waste product in the “tube”/ “hole”] of Jesus Christ. 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** [sin “**sear**”—i.e. to “bake” in an oven—i.e. American slang and imagery of a baby developing in its mother’s womb (cf. 1 Kings 17:11-16 [vs. 13, “And Elijah said unto her, Fear not; go and do as thou hast said: but **make me thereof a little cake** [DEATH] **first**, and bring it unto me [LOVE], and after make for thee [LAW] and for thy son [LIFE].” Jeremiah 7:18, “The children gather wood, and the fathers kindle the fire, and the women knead dough, **to make cakes** to the queen of heaven [LAW], and to pour out drink offerings<sup>1</sup> unto other gods<sup>2</sup> [1, 2—the “offspring”], that they may provoke me to anger.”]] and **without offence** till the day of Christ; **Being filled** with the fruits of righteousness [the “hole” is filled with the offspring of GOOD and therefore, are in “right standing” with the Father because “as He is, so are we”], which are by Jesus Christ, unto the glory and praise of God.” [The imagery in this chapter is the same as DNA imagery.] [Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition]

<sup>1</sup>**sear**—var of SERE

<sup>1</sup>sere—adj [ME, fr. OE *sēar* dry; akin to OHG *sōrēn* [“sore in”] to wither [“with her”], Gk *hausos* [“house”→ “HOWs”?] dry, Lith *sausas* [variant of “causes”—see “GRACE—The Olympic Games” for imagery in “lettering”]] (bef. 12c) 1 : being dried and withered 2 *archaic* : **THREADBARE** [i.e. old fabric is easily “rent”]

<sup>2</sup>sere—n [L *series* series] (1916) : a series of **ecological** [“Echo” (cf. John Milton’s *SABRINA FAIR*—the “savior”)] communities formed in ecological succession

<sup>2</sup>**sear**—vb [ME *seren*, fr. OE *sēarian* to become sere, fr. *sēar* sere] vi (bef. 12c) : to cause withering or drying ~vt 1 : to make withered and dry : PARCH 2 : to burn, scorch, or injure with or as if with sudden application of intense heat—sear-ing-ly adv

<sup>3</sup>**sear**—n (1874) : a mark or scar left by searing [1 Kings 20:22, “And the prophet

came to the king of Israel, and said unto him, Go, strengthen thyself, **and mark**, [the comma stops the thought—it could be taken as though “mark” is the name of someone] and see what thou doest: for at the return of the year the king of Syria [“Sear”-ia/“Seer”-ia/“serious”] will come up against thee.” Job 7:20, “I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a **mark** against thee, so that I am a burden to myself?”]

**4sear**—*n* [prob. fr. MF *serre* grasp, fr. *serrer* to press, grasp, fr. LL *serare* [“sea/si” “rare [as in not “well done”—i.e. “raw” (Exod. 12:9, Lev. 13 [esp. vs. 10-17], 1 Sam. 2:15)]]] to bolt, latch, fr. L *sera* [“Sarah”] **bar for fastening a door**] (1596) : the catch [this simply brings to mind the book *Catch-22*] that **holds the hammer** [“hewing” stone/man] of a gun’s lock at **cock** or half cock

Jeremiah 31:34,

“And they shall teach no more every man his neighbour [“**nay bore**”], and every man his brother, saying, Know the Lord: for **they shall all know me**, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

Ephesians 3:8-10,

“Unto me, who am less than the least of all saints [“**I be nothing**” (2 Cor. 12:11)], is this grace given, that I should preach among the **Gentiles** the unsearchable riches of Christ; And **to make all men see what is the fellowship of the mystery** [“my stair/stare ‘e’/ “Mister E”], which from the beginning of the world hath been **hid in** God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places **might be known** by the church the manifold wisdom of God.”

Ephesians 1:15-23,

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may **give** unto you the **spirit of wisdom and revelation in the knowledge of him**: The eyes of your understanding being enlightened [“**opened**”]; that ye may **know** what is the hope of his calling<sup>1</sup>, and what the riches of the glory of his inheritance in the saints<sup>2</sup>, And what is the exceeding greatness of his power to us-ward who believe<sup>3</sup>, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and **every name that is named**, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to **the church**, Which is **his body**, the fulness of **him that filleth all in all.**”

Colossians 1:8-10 (this chapter is really talking about Father),

“Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be **filled with the**

**knowledge of his will** in all wisdom and spiritual understanding [the “offspring” **are** the “knowledge of his will”]; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and **increasing in the knowledge of God.**”

John 16:13,

“Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

Proverbs 8:10,

“Receive my instruction, and not silver; and **knowledge** rather than choice gold.”

John 8:31-32,

“Then said Jesus to those Jews which believed on him, If ye **continue in my word [the “BE”]**, then are ye my disciples indeed; And ye shall **know the truth**, and the truth shall **make you free** [I am reminded of something when I read these words—“Juneteenth.” Growing up in Indiana [also called “The Crossroads” state], I had never heard of it until my family moved to Texas. Juneteenth is a celebration of freedom from slavery. You see, the slaves in Texas were free, but they did not know it because their slave owners did not tell them after the Civil War had ended and Lincoln had signed the Emancipation Proclamation. So they continued living as slaves (it is said that for some, as long as **two years**) until one day during the month of June, when “word” finally reached them that they had already been freed.]”

Colossians 3:9-11,

“Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is **renewed in knowledge after the image of him that created him**: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but **Christ is all, and in all.**”

I was always taught (by my parents and elders) to read the Holy Bible for myself and know what it says instead of relying on someone else to feed me what they themselves may not understand—my mother always said that that was the blind leading the blind. Clergy cannot teach what they themselves do not know! The same can be said for “scientists”!

I believe that we should never stop “learning.” It is the fool that says, “I know [“NO”] it all” [Psalms 14:1 and 53:1 [note the differences in wording]]. 2 Timothy 3:7 says, “Ever learning, and **never able to come** to the knowledge [“NO ledge (Er)] of the truth [LIFE].” The first six verses refers to Father and LAW—and His “sin.” The seventh verse is not an indictment—it is a “goal.” Father as the “child” has been “learning”—striving for the “peak” that is called LIFE—reaching the tipping point to cross-over into the abundance that is LIFE, but we have limited Him “access” to that abundance by a **repeat performance** [cf. Ps. 78:41, Eccl. 6:6].

**“I have the right to be unlimited.”**

—commercial for *SPRINT* [“sprint” a type of “race”]

I am quite fascinated with Stephen Hawking. Not his mind, but with “him”—the “physical” him—a great mind in a body that goes nowhere on its own (but is constantly “thinking”—even in “sleep”) and a mouth that has no voice. He must “lean” upon his [di-]“staff” that is “help” that “meets” him at the point of his needs and desires—they are his arms, his legs, his “voice.” The film, *STEPHEN HAWKING: Does God Exist?*, opens with these words:

“Hello. My name is Stephen Hawking—physicist, cosmologist, and something of a dreamer [like Joseph—a “type” of Christ]. Although I cannot move and I have to speak through a computer [a binary code—**seemingly**, like the Holy Bible and the imagery of the DNA strand? But, I believe, the images of space and Scripture reveal them to actually be THREEFOLD (**trine\***), not twofold, “And if one prevail, two shall withstand him; and a threefold cord [3-fold “**card**”] is not quickly broken” (Eccl. 4:12). There is a “**silent**” partner.], **in my mind, I am free!**”

\*[Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

**<sup>1</sup>trine**—*adj* [ME, fr. MF *trin*, fr. L *trinus*, fr. *trini* three each; akin to L *tres* three—more at THREE] (14c) **1** : THREEFOLD, TRIPLE **2** : of, relating to, or **being the favorable astrological aspect of two celestial bodies 120 degrees apart**

**<sup>2</sup>trine**—*n* (1552) **1** : a group of three: TRIAD **2** : **the trine astrological aspect of two celestial bodies**

I don’t really understand all of that (I only know it explains something about the DNA strand). But, there are those who do understand. Perhaps astronomy [those who look “out”] will join forces with genetics [those who look “in”] and we’ll all “learn” from the fruit of that “union.” [I was reading 2 Samuel 22:6, “The sorrows of hell compassed me about; **the snares of death prevented me** [“snared by the words of thy mouth” (Prov. 6:2)],” and I realized what this could “be”: the “**gaps**” in the DNA “ladder” is imagery of DEATH—i.e. “nothing.” We, possibly, perceive it as “nothing” but an “empty place” when in reality it is that part of us that is the “**spiritual**”—i.e. the “unseen.” It is LAW’s way of “**balancing**” LIFE (the “visible”—horizontal axis) and DEATH (the “invisible” [like “dark matter”]—vertical axis). The rungs are not intermittent, they are like a “**folded napkin**” [the “**red carpet**” on the stairway called LIFE]—imagery of king David when he had the conquered **soldiers** lie down in a line and he counted them, and every so many, he allowed to live, and every so many, he put to death (2 Sam. 8:2-8—all DNA imagery). I discuss this DNA imagery in more detail in “GRACE: The Olympic Games.”]

Hawking should understand best what it was like for the Father of all things, before the beginning of “things.” **Where do you go when you are all that “THERE” is?** There is no “out” when you are the fullness of **all** that “**there**” could ever be. “Things” can only exist “**in**” you. **The only way “out” is “in”!** Like Stephen Hawking, you “turn,” or go, “**inward**.” You “think,” you “dream.” You find a place inside you where you are totally free. You look inside of yourself—like Narcissus, who stared

["through a glass darkly"] at his own reflection and never stopped looking—and you can forget who you are and become another “man” (cf. 1 Samuel 10:6, 9/Judges 16:11). That is where we come in. We are each a “word,” a “verse” (the “per” verse “mingled in the midst thereof” [Isaiah 19:14]), a “thought”—the “other man”—like a fetus, or a “small cell” cancer growing inside of Him [one Biblical analogy compares us to “lice,” but that’s the “in” side of the story—LAW’s story]. Let’s go to Stephen Hawking’s words. I want to quote what he said [especially since he expressed it so well] and explain how Scripture agrees with the science and how the science explains the **God-factor**—i.e. the **“fragments”** of GOOD.

“If you had nothing to fight but life...life can drive you to the breaking point.”

—T. D. Jakes (from his sermon: *I’m Not In This Thing By Myself*)

**“The BLESSING is in the breaking!”**

—T. D. Jakes

Keep in mind these **“fundamental”** things: **1)** the **tenet of the tale**, “Those who have turned the world upside-down” (Acts 17:6); **2)** Harvard Prof. Lisa Randall’s words, “**How you describe** something depends on what your **measuring tools** are”; and **3)** what we call “reality” is the **“imagery”** the Father uses to illustrate His “story” [**NOTE:** an image can show both **“opposites”** (i.e. one image can display the beginning of a thing **and** the end [like the **“joint”** of the **two ends** of the Möbius Strip—we may **perceive them as “one” inseparable whole with no joints when they are, in fact, two opposite ends joined together** — beginning is the end and the end is the beginning—joined by a “seam” [**“seem”**—imagery of Mercury]])]:

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** unto the seven churches which are in Asia...” [“I am Alpha”; “I am Omega”; “I am the first”; “I am the last”; “I am ‘WHAT’”// I am what you see—i.e. **“The imagery is all ME”** (cf. Isaiah 41:4, “I the Lord, the first, and **with** the last; I am he.” Isaiah 44:6, “Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.” Isaiah 48:12, “Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.” Matthew 20:16, “So the last shall be first, and the first last: for many be **called** [when Father calls, **all will** answer!], but few chosen [i.e. for each role!].” Mark 9:35, “If any man desire to be first, the same shall be last of all, and servant of all [Father is “first” and “last” and “servant of all” (the **“elder”** shall serve the younger)].” 1 Corinthians 15:45, “And so it is written, The first man Adam was made a living soul [referring to Father doing “a new thing”—becoming LOVE]; the last Adam was made a quickening spirit [referring to His offspring—His “breath”].”)]

**<sup>1</sup>ALPHA**—*n* [ME, fr. L, fr. Gk, of Sem origin; akin to Heb *āleph* aleph] (13c) **1** : the 1<sup>st</sup>



letter of the Greek alphabet—see ALPHABET table 2 : something that is first : BEGINNING 3 : ALPHA WAVE 4 : ALPHA PARTICLE

**alpha wave**—*n* (1936) : an electrical **rhythm of the brain** with a frequency of 8 to 13 cycles per second that is often associated with a state of wakeful relaxation—called also *alpha, alpha rhythm*

**alpha particle**—*n* (1903) : a **positively** charged nuclear particle identical with the nucleus of a helium atom that consists of two protons and two neutrons and is **ejected at high speed** [“moved in haste” → “...behold, I come quickly”—imagery of “A Runaway Star”] in certain radioactive **transformations**—called also *alpha, alpha ray*

**<sup>2</sup>ALPHA**—*adj* (1863) 1 : **closest** in the structure of an organic molecule to a particular group or atom—symbol  $\alpha$  < **$\alpha$ -substitution**> 2 : socially dominant esp. in a group of animals 3 : ALPHABETIC

**OMEGA**—*n* [ME, fr. MF, fr. Gk *ō mega*, literally, **large o** [as in a “large circle”]] (15c) 1 : the 24<sup>th</sup> and last letter of the Greek alphabet—see ALPHABET table 2 : LAST, ENDING 3 a : a **negatively** charged **elementary** particle that has a mass 3270 times the mass of an electron—called also *omega minus* [“mine us”—**mine gold out of the ground by digging a hole to find a “vein” of gold and then chip away at it to get nuggets (fragments) to increase one’s wealth**] b : a very short-lived **unstable meson with mass 1532** times the mass of an electron—called also *omega meson*

[Genesis 49:3-4, “Reuben, thou art my firstborn, my **might** [the **Mighty ONE**], 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.”] [“**153**” (John 21:11—a 153 fish {with <sup>3</sup>fins”—*n* [Yiddish *finf* five, fr. MH, fr. OHG—more at **FIVE**] (1925) *slang* : a 5-dollar bill)]—I keep seeing this number, what is its significance? There are 150 **Psalms**. Could this **represent** the “amount” by which DEATH increased to become equal with the other three (3) “rivers” (Genesis 2:10) or “powers/forces”? And if so, what is its “relative value”? (“relative value”—I don’t really know what that means; it seemed like a good question to ask); also the imagery of the numbers: (**using this font and imagery relative to one perspective**) “1” is a line emanating from a base line, going up and, “suddenly,” turning to go back down; “5” is a curved-line that “**suddenly**” turned to go straight “up,” then suddenly turned again to go East [and/or the reverse]; “3” is two “opened” circles “joined” together (with one “raining” over the other)—it is akin to “w”/“E”/“m”. [“**power**”—upside-down “b” → “**bower**”] Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

**<sup>1</sup>bower**—*n* [ME *bour* dwelling, fr. OE *būr*; akin to OE & OHG *būan* to dwell, OE *bēon* to be—**more at BE**] (bef. 12c) 1 : an attractive dwelling or retreat 2 : a **lady’s** private apartment in a medieval hall or castle 3 : a shelter (as in a garden) made

with **tree boughs** ["a main branch"] or vines twined together [DNA strand imagery]: ARBOR—**bow-ery** *adj*

<sup>2</sup>**bower**—*vt* (1592) :EMBOWER, **ENCLOSE**

<sup>3</sup>**bower**—*n* (1652) : an anchor [shaped like a giant "fishing hook"] carried at the **bow** of a ship [attached to a strand-like "chain" of **linked** "circles"]

**bowery** ["bower" + upside-down **lambda** ("da" is "father" in Scotland→ "Dah-Dah" ["had had"]) is a baby's first spoken word in English)]—*n, pl -er-ies* [D *bouwerij*, fr. *bouwer* farmer, fr. *bouwen* to till; akin to OHG *būan* to dwell] (1650) 1 : a colonial Dutch plantation or farm 2 [*Bowery*, street in New York City] : a city district known for cheap **bars** and **derelicts** ["city streets" imagery of "cross"-bar—i.e. "rod"/ "rung" which makes the imagery of "streets" the imagery of the "offspring" who are the "rungs" of the DNA "ladder":

Isaiah 51:20-23,

"Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine: 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 [I believe that DEATH "trembled" with excitement at the "thought" of LIFE to be gained from having "sons"—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**"], even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee [this is akin to Jeremiah 30:16, "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee [like a child who gets **all** that He wants] shall be a spoil, and all that prey [**pray**] upon thee will I give for a prey" (an "exchange"); this is simply saying that it is now "our" turn, as the "son," to do what Father has done and BE "free" to "enjoy" all that Father is—as He enjoys us, we are free to enjoy Him by "BE"-ing all that He is in His fullness; to have a never-ending exploration of LIFE]; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ["dust" of the] ground, and as the street, to them that went over." Father first bent in favour to us by "slaying" all that He was so that we could exist, and we, simultaneously, stooped in favour to Father so that He could pass from DEATH (stagnation of "nothingness") to LIFE (the "freedom" gained through His "sons.")—and in that way Father "served" Himself; He was "BE"-trayed on a "serving" platter

as He “**weighted**” on Himself! (cf. Prov. 7:25, “...go not **astray** in her paths.”))

Mark 11:1-4,

“And when they came nigh to Jerusalem, unto Beth**phage** and Beth**any** [“beth” is “house of” → house of “sickness” (LIVED/the Devil/DEATH), and house of “any” (“whosoever”)], at the mount of Olives [play on words could render this: “at the **amount** of O lives”], he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if **any** man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway [“**strait**”-**way**] he will send him hither. And they went their way, and found the colt tied by the door without in a place where **two ways met**; and they loose him [**not** “loosed,” but “loose him”—present tense—i.e. **a continual act** of “making” him “free”].”

The discussion of the analemma will also help to clarify the “turning upside-down.” When you are equipped with all the facts, you can make the right assumptions.

**“Consider what I say; and the Lord give thee understanding in all things.” —2 Timothy 2:7**

EXCERPT from STEPHEN HAWKING: *Does God Exist?*

[To make it easier to follow, I will place Hawking’s words here **without** comment, then follow it up with Hawking’s words **again but with my commentary and Scripture references**.]

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

**On no subject are our ideas more warped and pitiable than on death...Let children walk with nature, let them see the beautiful blendings and communions of death and life, their joyous inseparable unity, as taught in woods and meadows, plains and mountains and streams of our blessed star, and they will learn that death is stingless indeed, and as beautiful as life, and that the grave has no victory, for it never fights. All is divine harmony.**

—John Muir *A Thousand-Mile Walk to the Gulf*, Ch. 4—*Camping Among the Tombs* (1916)

[NOW: Stephen Hawking's words with COMMENTARY and SCRIPTURE]

"The great mystery [Rev. 17:5, "And upon her forehead was a name written, MYSTERY, [COMMA!!! —most preachers and theologians ignore the fact that this comma is here. This comma means that this is NOT an adjective describing "Babylon," it is a NOUN—it is her NAME!] BABYLON ["baby loan"] THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS ["abomina" → "abdominal" minus the "d" and the "l"] OF THE EARTH] at the heart [In Scripture, references to "heart" speak of the "hole" governed by the "fee male," or the "woe man"—i.e. LAW ("altar"-ego of WISDOM, PEACE)] of the Big Bang is to explain how an entire fantastically enormous universe of space and energy can materialize out of nothing ["He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7); "**Though I be nothing**" (2 Cor. 12:11)]. The secret lies in one of the strangest facts about our cosmos. The laws of physics demand the existence of something called negative energy [this sounds a lot like **DEATH** to me]. To get your head around this weird but crucial concept, let me draw a simple analogy [Unknown to Stephen Hawking, he is a "type" of the Father Himself. Just as Stephen Hawking uses visual illustrations to tell his "stories" of science, the Father uses visual illustrations to tell his story—only, the Father has more to work with to act it out—i.e. "**us**" and the universe (the "size" of His measuring tools—the "Sir come size," that is [imagery of circumference → "pi"])]. Imagine a man ["man" represents the Father; Hawking begins his "tale" like Jesus' parables, "The kingdom of heaven is like [usually: "a man"]..." (Matt. 13:24, 31, 33, 44 ["...like unto treasure hid in a field; the which when a man hath found [by digging a "hole"?—Gen. 26:22, "The Lord hath made room for us, and we shall be fruitful in the land"/2 Chron. 18:24, "...Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself"—**all references to an "inner" place or container**, such as "bosom," "cave," "pit," "prison," "hole," "hiding place," "stronghold," "hell," etc., are all references of the same], he hideth ["covered" it—i.e. plugged the hole back in (Deut. 23:13-14, "And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad [use the "Bath/rest"-room], thou shalt dig therewith, and shalt turn back and cover that which cometh from thee [cf. Gen. 15:4, "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir"]: For the Lord thy God walketh in the midst of thy camp, to deliver thee [as a "child" from the womb], and to give up ["Sir Rend-Er"] thine enemies before thee; therefore shall thy camp be holy"/Gen. 29:2, "...a great stone was upon the well's mouth" [which pre-"vented" the "whale" from speaking]]], and for joy thereof goeth and selleth all that he hath ["give all the substance of his house" by "dividing unto them his living" (Song of Solomon 8:7/Luke 15:12—cf. Gen. 36:6, 2 Chron. 21:17, Job 1:10, Ps.

105:20-22, Prov. 6:30-32); also, to “**ble**ss” (present tense) is to “**BE** less” or another way to say it [from east to west], “sell BE” [“ssel-b”]—to sell like a slave [Gen. 4:1, “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, “I have **gotten** a man from the Lord”—sounds as though she “purchased” a “servant”]; “blessed” (past tense) is “BE less **seed**” or [from east to west] “de- sell BE” [i.e. “redeem”] is to “buy back what was “sowed” [i.e. “sold/souled/soled”]], and buyeth that field [redeem the “land” (Lev. 25:23, “The land shall not be sold for ever [the gap in such words as this represents the “void,” “gulf,” “hole”—everything means something!]: for the land is mine; for ye are **strangers** and **sojourners with me**”)—He re-members Himself—i.e. “**unifies**” His body (Ps. 133:1/Isa. 57:11/Luke 22:19, “And he took bread, and gave thanks, and **brake** it [divided, separated, parted [also note the spelling—“brake” (Webster has 6 definitions—the 3<sup>rd</sup> means “1 : a **toothed** [like a zipper?] **instrument or machine for separating** out the fiber of flax or hemp by breaking up the woody parts [DNA imagery always shows back up] 2 : a machine for **bending, flanging, folding, and forming** sheet metal)—“**flange**” is “1 : a rib or rim for strength, for **guiding, or for attachment to another object** 2 : a projecting edge of cloth used for decoration on clothing [like the “hem” of the prayer shawl?]”)], and gave unto them, saying, This is my body which is given for you: **this do** [“this” → “brake”/ “give”—i.e. perpetuate [John 13:15, “For I have given you an example, that ye should do as I have done **to** you” (cf. Eze. 24:22/1 Cor. 12:13, “...have been all made to drink...)] (Gen. 1:22, “Be fruitful, and multiply...”, also Gen. 1:28, 8:17, 9:1, 7, 17:20, 28:3, 35:11, **48:4**] in **remembrance** of me”/1 Cor. 11:24-25)].”, 45, 47, 52, Matt. 18:23, Matt. 20:1, Matt. 22:2)] **wants to build a hill** [start a family and no longer be “alone”—Gen. 2:18, “It is not good for man to be alone; I will make him an help meet for him”—the Father was speaking of Himself (cf. Psalms 3:4, 15:1, 24:3, 68:16, 99:9, 121:1-2; Isaiah 2:2)] **on a flat piece of land** [the “land” also represents the Father since He is the fullness of all things (even though there is no such thing as “things” yet—he is all that there is)]. **The hill will represent the universe. To make this hill, he digs a hole** [1 Kings 18:31-36, “And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel [“is real”—i.e. “truth” → the “BE”] shall be thy name: And with the stones he **built an altar in the name of the Lord**: and he made a **trench** [i.e. a “hole”—compare to the DNA imagery of Daniel 9:25 (KJV (“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah** [“mess” —**imagery** → we are like the “refuse” in the “bowels” (“tube”/“hole” of a digestive tract) of Father—Luke 13:8-9, “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 Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times”), NIV1984 (“**It** will be rebuilt with streets [“streets” are like “lashes” to the landscape] and a **trench**”))] about the altar, as great as would contain **two measures of seed**. And he put the wood **in order**, and **cut the bullock in pieces**, and laid **him** on the wood, and said, Fill **four** barrels with water, and pour it on the **burnt sacrifice** [sounds as though this “offering” was “pre-offered” [“fore” given] by fire (cf. Judges 11:30-31/Luke 12:49, “I am come to send fire on the earth; and what will I, if it be already kindled?”)—reminds me of mail advertisements that say, “You’ve been pre-approved” and I hadn’t even asked for anything from them], and on the wood. And he said, Do it a second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And **water ran** [i.e. “the race set before us”] **round** about the altar; and **he filled the**



**trench also with water** [rivers and oceans are “small” and “great” trenches (“**water-beds**”—**i.e. negative “hills”**) filled with water]. And it came to pass at the time of the offering of the **evening** sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel [not “Jacob”], let it be known this day that thou art God in Israel, and that **I am thy servant** [“elder shall serve the younger” (Gen. 25:23, Rom. 9:12); “He that is greatest among you shall be your servant” (Matt. 23:11)], and that I have done all these things at thy word [“**BE**”].” Prov. 26:27, “**Whoso diggeth a pit shall fall therein**: and he that rolleth a stone, it will return upon him.” †**Prov. 16:27**, “An ungodly man **diggeth up** evil: and in his lips there is as a **burning fire**”] **in the ground** [places a “hole” **in Himself**—as I said in my illustrations earlier, the hole represents **LAW** [a “**container**”—i.e. boundary setter], who did not exist before this “time”—Song of Solomon 4:12, 15, “A **garden inclosed** is my sister, my spouse; a **spring shut up**, a **fountain sealed**....A **fountain of gardens**, a **well** of living waters, and **streams** from Lebanon.” “**She**” is **time** and **space**—**all limits and boundaries**—**all things that we define as “law”**] and uses that soil to **build his hill** [Gen. 14:15, “He divided himself”; Luke 15:12, “He divided unto them his living”; Zech. 7:3, “...separating myself”—SELF “**DESTRUCTION**”—i.e. the Father becoming less to be “more”—imagery of DNA replicating, light passing through a prism, war (especially that resulting in imperialism), a seed planted that goes through a type of “death” before producing “more,” etc.—in Scripture, there is always a type of **RESTORATION** promised.]. **But of course he’s not just making a hill, he’s also making a hole [holē →“Holy”].** In effect, a negative version of the hill [Job 30:21, “Thou art become cruel to me: with thy strong hand **thou opposeth thyself against me**”; “equal and opposite”—Newton’s Law]. The stuff that was in the hole has now become the hill [the family]. So it all perfectly balances out [**EVEN**]. This is the principle **behind** what happened right at the beginning of the universe. When the big bang produced a vast amount of positive energy [**LIFE**], it simultaneously produced the same amount of negative energy [**DEATH**]. In this way the positive and the **negative add up to zero—always** [Lev. 7:7, “As the sin offering is [Father offered Himself by “turning-in” to Himself], so is the **trespass offering** [the offspring—the THREE (“tres” in Spanish) generations that followed // “three” is also imagery of the analemma: the **point** of “departure”<sup>1</sup> (Jacob), a “passer-by”<sup>2</sup> (Joseph), and the “end”<sup>3</sup> (Jesus)]: there is **one law** for them [“BE”]: the priest that maketh atonement [“at-ONE-mint”—UNITY—the MANY as ONE—i.e. one coin that has a greater “value” that is the sum total of many coins] therewith shall **have it**.”]. **It’s another law of nature** [as I have stated throughout, we are each a “word”—BE’s—and Scripture speaks in more than one place about adding and subtracting from the “Word”—the “BE.” 2 Corinthians 8:12-15, “For if there be first a willing mind [creation of LAW], it is accepted [“ax cep ‘t’ ed”→ ax /cep—[F, fr. Gascon *cep* **tree trunk**, **mushroom**, fr. L *cippus* **stake, post**]/ t (“cross”)/ ed (“education”)] according to that a man hath [**LIFE**], and not according to that he hath not [**DEATH**]. For I **mean** [speaking of attitude or statistics?] not that other men be eased, and ye burdened: 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 [Father wanted to no longer be alone]: that there may be **equality** [cf. Eze. 18, Eze. 33:17-20 (the verses following are describing the DNA replication process), Matt. 20:12, John 5:18, Php. 2:6, Deut. 25:13-16, “Thou shalt not have in thy bag **divers** [not “diverse”, but “divers” as if the “bag”/“house” were “deep water” to “dive” into—Psalm 55:6, “...Oh that I had wings like a **dove** [a

play on words—“dove,” the past tense of “dive”—Song of Solomon 2:14, “O my dove, that art in the [“treble”] clefts of the rock, in the secret places of the stairs, let me see thy **countenance**, let me hear thy voice; for sweet is thy voice, and thy countenance is **comely**” [DNA imagery of the strand as a staircase—“dove” into a gene pool]! for then would I fly away, and be at rest”; Isaiah 38:14, “...I did mourn as a **dove**: mine eyes fail with **looking upward** [he is low/below/underneath/covered/ submerged]: O Lord, I am oppressed [he has a weight on top of him→water pressure in the depths]; **undertake** [prepare my “body” for burial; then, take me “deeper”!] for me.” Luke 12:50, “But **I have a baptism to be baptized with**; and how am I straitened till it be accomplished!” weights, a great and a small. Thou shalt not have in thine house **divers** measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy **days** [“days” are the “offspring” (Job 32:7, “Days should speak”)] may be **lengthened** in the land which the Lord thy God giveth thee [DNA replication adding **more** to the strand]. For all that do such things, and all that do unrighteously, are an **abomination** unto the Lord thy God”, Prov. 20:10, 23]: As it is written, He that had gathered much had nothing over [DEATH gathered much (i.e. Cain); imagery of DNA replication—DEATH is the bottom strand that lags behind]; and he that had gathered little had no lack [LIFE (Abel)—he was “cut-off” in his “prime” but DEATH “raised up” offspring to preserve the name of his brother].” Revelation 22:18-19, “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues [in Exodus, the “plagues” were referred to as “wonders”—i.e. “we” are the plagues like lice on the body of the man (Ex. 8:17, “And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice **in** man, and **in** beast [soul→ “lous(e)”]; all the dust of the land became lice throughout all the land of Egypt [“Egypt” is the “confinement” of the “hole”].] that are written in this book: And if any man shall take away from the words of the book of this **prophecy**, God shall take away his **part** out of the book of life, and out of the holy city, and from the things which are written in this **book**.]” [play on words here: “**prophecy**” → “profit sea (sí)”; “**book**”→ koob = “cube”]

“My friend told me, ‘It’s hard to be “big” when “little’s” got you.’” —T. D. Jakes (from sermon “*What’s the Big Idea*”)

Black Elk (1863–1950); medicine man, Oglala Lakota:

*“I did not know then how much was ended. When I look back now from **this high hill of my old age**, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream . . . the nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead.”* (Source: Black Elk Speaks, c. 1932) — From Wikipedia: **WOUNDED KNEE**



Sometimes images are hidden. Below are examples of what a “hidden object” puzzle can look like. The following are photographs taken by Art Wolfe, a wildlife photographer. Can you see the animal(s) camouflaged by “nature”?



An impala is camouflaged among the “brush” in this photograph.

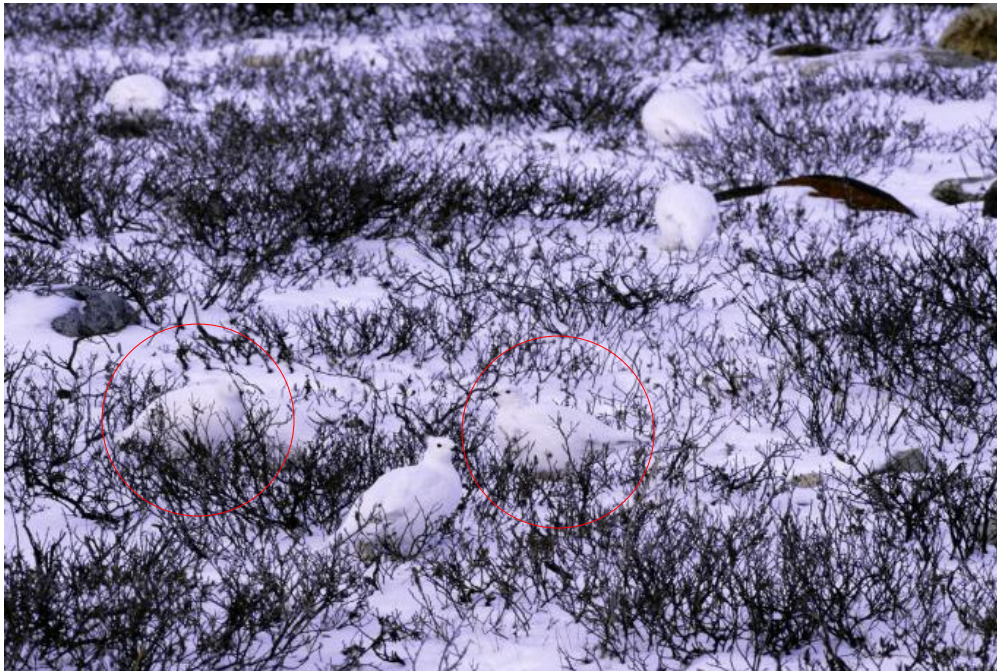


A wolf is camouflaged in this photo.





An owl is camouflaged in this photo.



I see six White-tailed Ptarmigans in this photo. The two circled are the ones I believe most blend-in with their surroundings. The one on the left is almost “not there.”





A squirrel is camouflaged in this photo.



A nighthawk is camouflaged in this photo.





Gyr Falcon family in their nest is camouflaged by nature in this photo.



A giraffe is camouflaged in this photo. For a shorter animal, the giraffe's legs look like skinny trees.





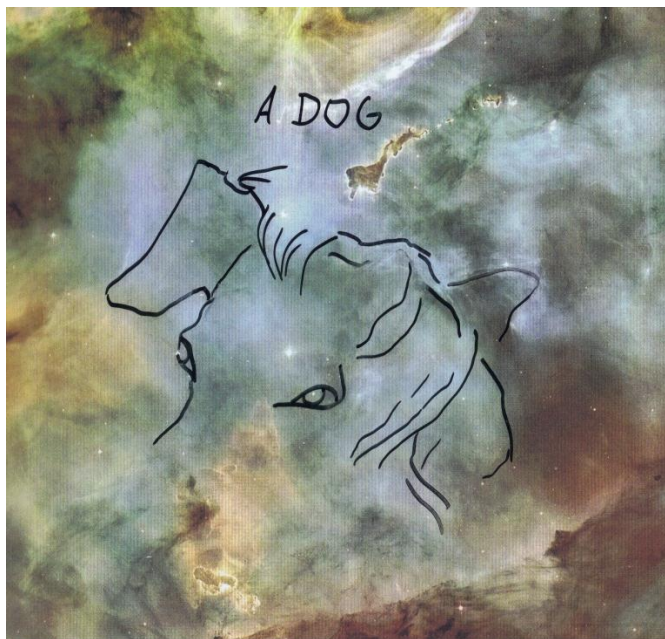
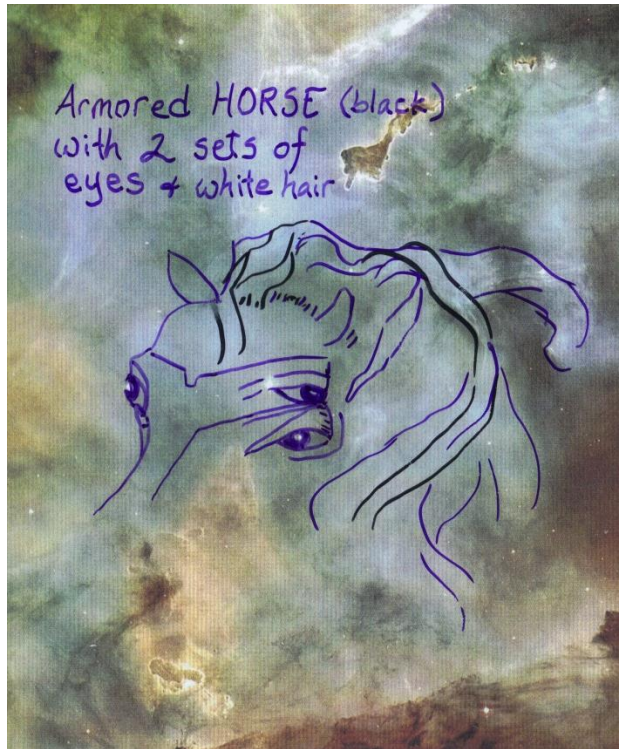
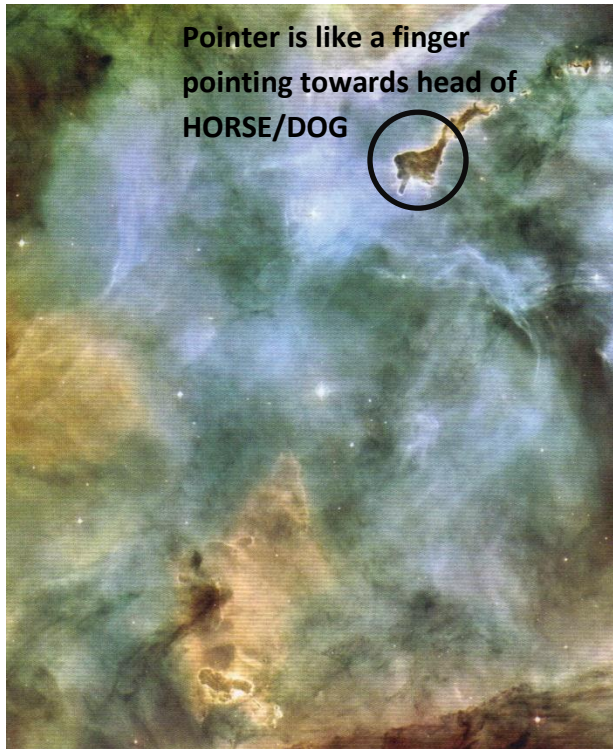
Horned adder  
camouflaged by sand  
in this photo.



A Spectacled Caiman is  
camouflaged in this  
photo.

If we look at the images of space as being the same as an Art Wolfe photograph, or as "illusion" ["ill you, shun"] art, we will discover some remarkable things about ourselves and the universe. Below is a picture that is a portion of the Carina Nebula. Like an Art Wolfe photograph of a camouflaged animal, it depicts some of the imagery that is expressed throughout the Holy Bible.



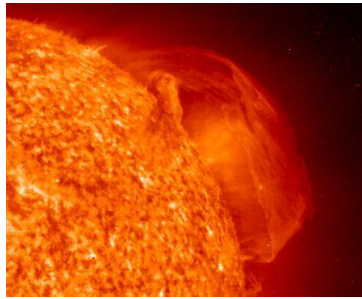


Carina Nebula:

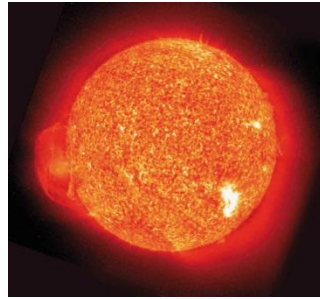
NEED TO SHOW CAMEL FACE in pictures on above page

[I believe that the images of SPACE tell the story, when placed in the correct order—Hubble did not come to exist for “nothing.” When I have finished writing enough of this paper to prove the truth of Father’s existence, I plan to focus on the images (to “construct” the story they tell) because “a picture is worth a thousand words.”]

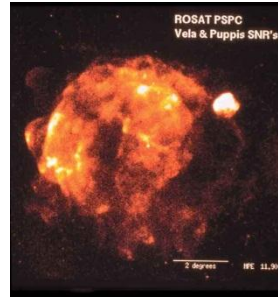
Examples of what I am referring to by “correct order” are as follows:



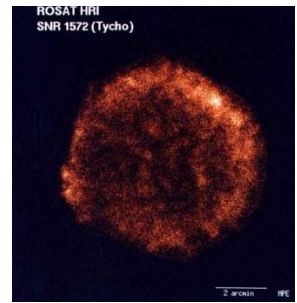
And ere...



...the lamp...



...of God...



...went out.

The following imagery, also a portion of the Carina Nebula, illustrates what I've discovered to be the recurring theme of the Holy Bible: DNA, Living Water [Song of Solomon 4:12, 15, “A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed [cf. Jer. 31:22, “A woman shall compass a man”]...A fountain of gardens, a well of living waters, and streams from Lebanon.”], water turned to blood, the “final mem” [Hebrew letter] enclosing “The Scream.” I came across one verse that seems to epitomize that theme. It is Jeremiah 9, verses 1 and 18:

Jeremiah 9:1, 18,

“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!...And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our **eyelids gush out with waters.**”

Job 16:20,

“My friends scorn me [i.e. as in, to “score pee on”]: but mine **eye [singular] poureth out tears** unto God.”

Psalms 88:8-18,

“Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine **eye** mourneth [“cried a river”] by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and **in the morning shall my prayer**

prevent thee [Job 3:12, “Why did the knees prevent me?”]. Lord, why **castest** thou off my soul [Rev. 12, Luke 10:18]? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and **mine** acquaintance **into darkness.**”

Acts 27:41 [this whole chapter tells DNA replication imagery],

“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.”

Include images:

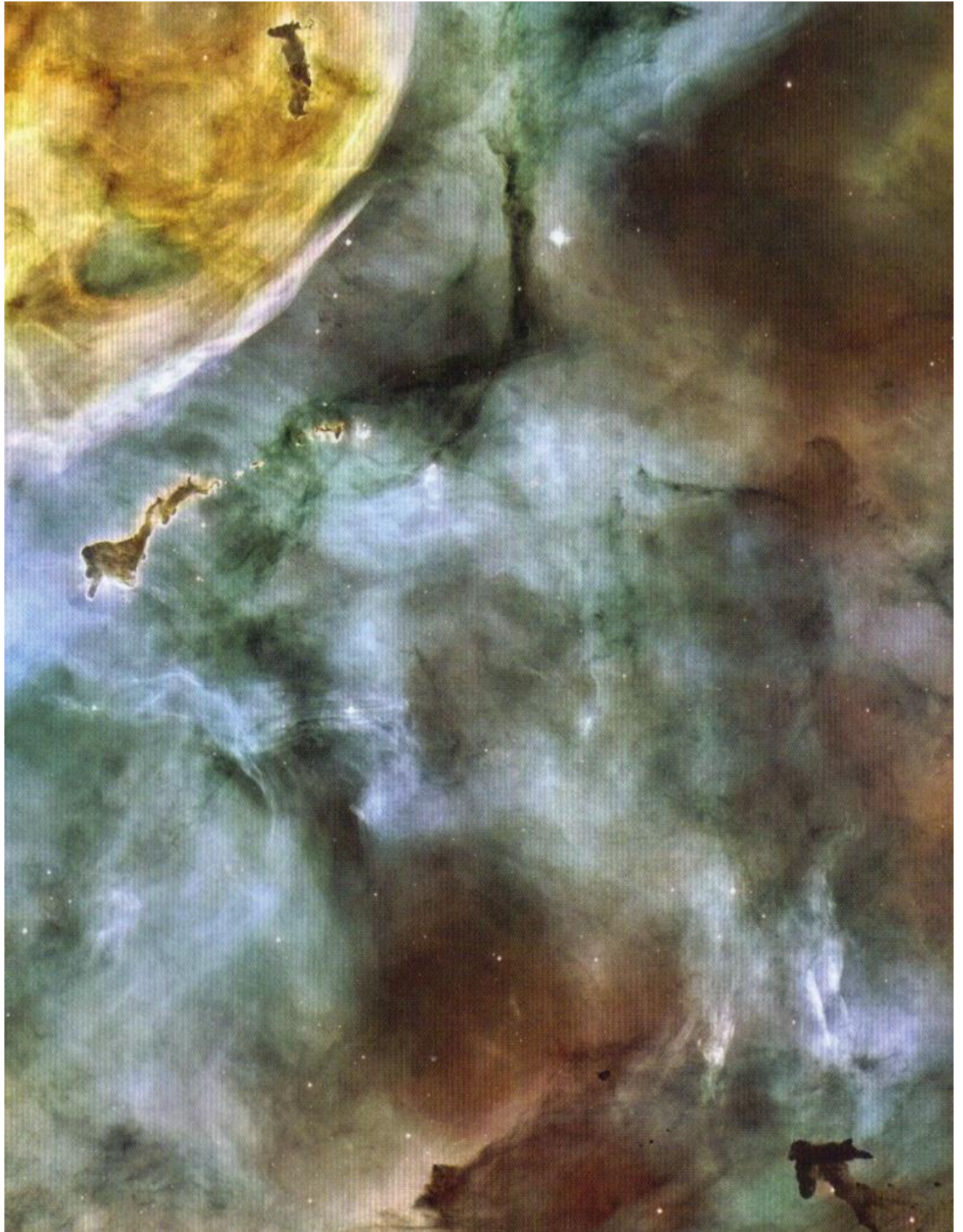
Armadillo

Cinderella’s slipper

Goofy’s silhouette—Mars

“Scrat”









**Compare the eye to the larger picture on previous page—the “white” of the eye looks like a cut “solitaire” diamond.**

Jeremiah 9:1, 18, “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!....And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.”

**Cry me a river!** From the eye there is a stream that flows as blood into a bag (resembling two blood-red balls bursting open, spilling out the blood). The “bag” also resembles this dinosaur’s “knee” bone.

Eyeball



Picture—*Dinosaurs: A Visual Encyclopedia*, p. 284

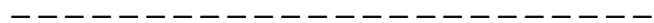




*Top left:* The shape enclosing the “screaming” face is a “final mem”; the “ladder”/“lattice” connected to it represents the DNA strand and is representative of LIFE (the part “forward” [“froward”]), the middle is LAW (the place of “division” [beginning to disintegrate]), the hinder-part that is falling apart [coming “unraveled” (cf. Acts 27:41)] is DEATH. NOTE: the “cornerstone” on top, the running “NO’s”, and the water (voice) coming out of the mouth [circled in yellow—cf. Rev. 1:12].

*Top right:* The arrows that each point at the eye-“balls”—the 2 “bloody” ones (whose arrow is transparent) are a “shadow” of the “clear” one (its arrow has “substance”).

*Bottom:* The finger-like legs of the horses resemble the hands of a potter molding the clay. [Image of horse on the left actually shows 3 legs, not 2—to form a total of 5 fingers of two hands.]

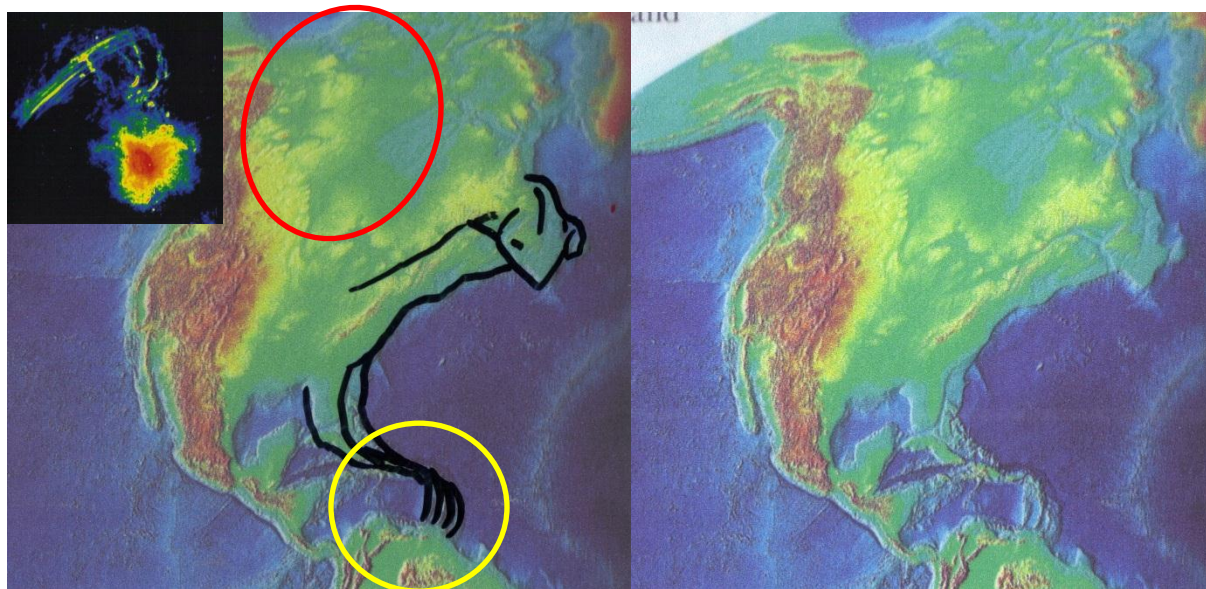




The entire surface of Earth tells a story in imagery. In the original document, I deal with a specific story told by the “continents.” But “everything” tells a story. I stated before that there is imagery of Mardi Gras and Carnival (especially of “Venice”). Below are some of the images that I refer to (all from National Geographic publications):

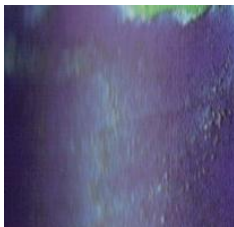


The masked face of a participant of Venice’s Carnevale is similar to the image of a “mask” that encompasses the “Great Plains” of North America—from about the Saskatchewan River in Canada to the Arkansas River in the United States. See *National Geographic Student Atlas of the World*, page 54, for image of mask over the Great Plains.



Compare the Hubble image of “the Arc” [located at the center of the Milky Way Galaxy] with the image of the “Caribbean” in this picture of Earth’s surface elevations (p. 18 of *NGSAW*).

Red circle is a “curving” bearded face of the “old man of the moon”, possibly.



I am amazed at the image of the Earth as seen in the *NGSAW* book. I tried to enlarge a portion here of what I see but it isn’t showing well. If you get a copy of the book, look closely at the oceans. There are “striations” that I’ve only seen made by the strokes of a “trowel” or “brush”. The ones off the west coast of Africa resemble a “twister” (p. 19).



Sand "art" on Mars—from *SPACE: A Visual Encyclopedia*

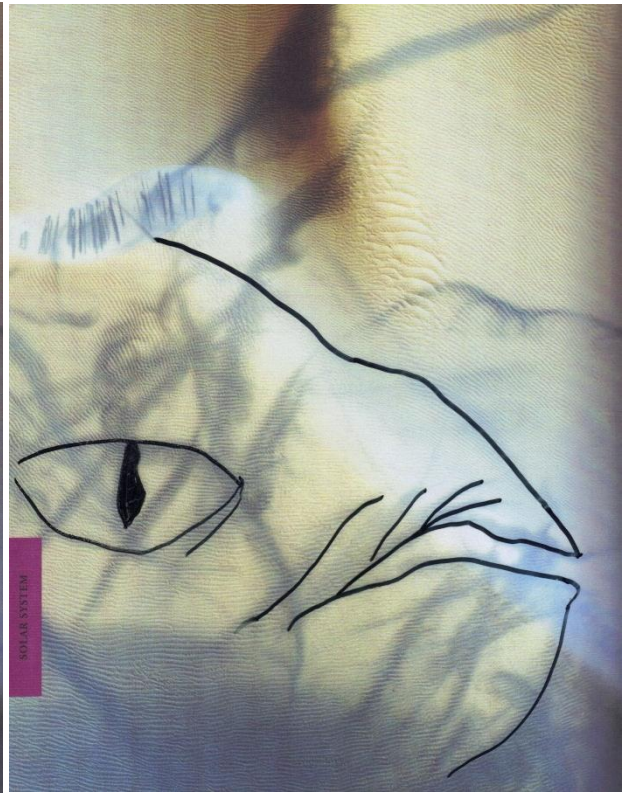
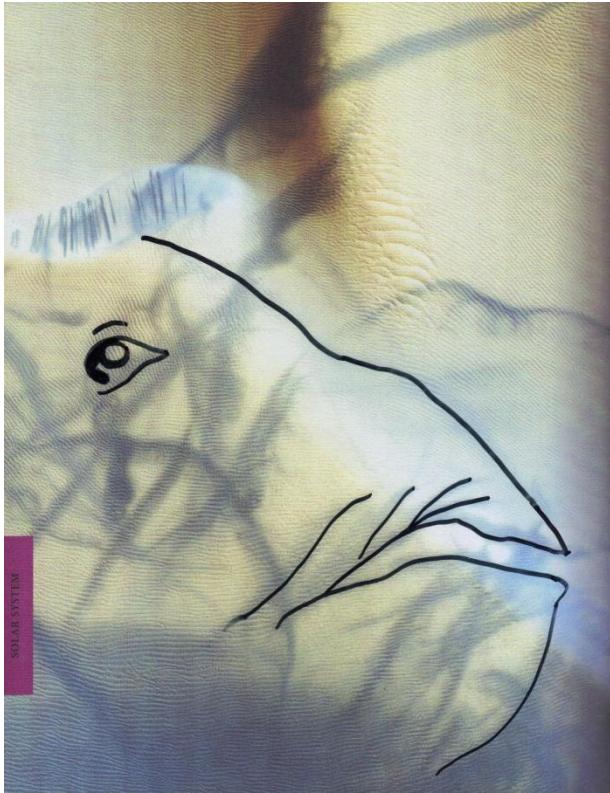
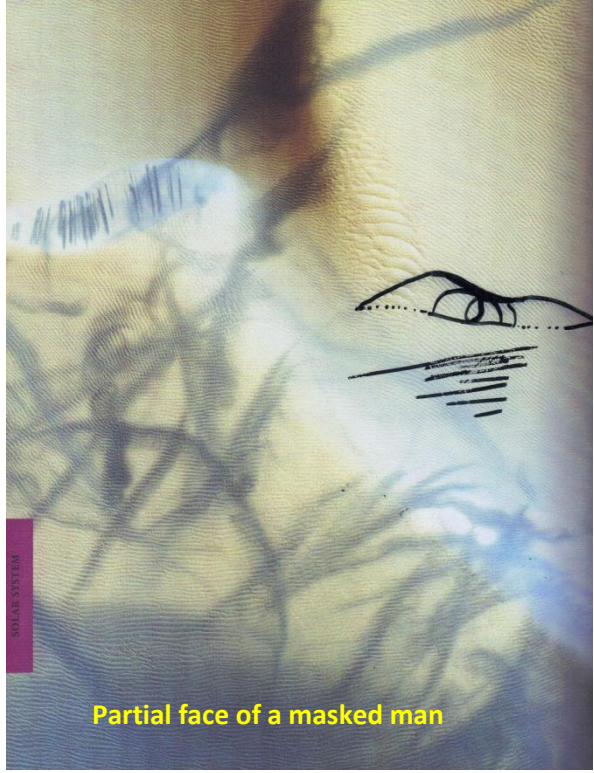
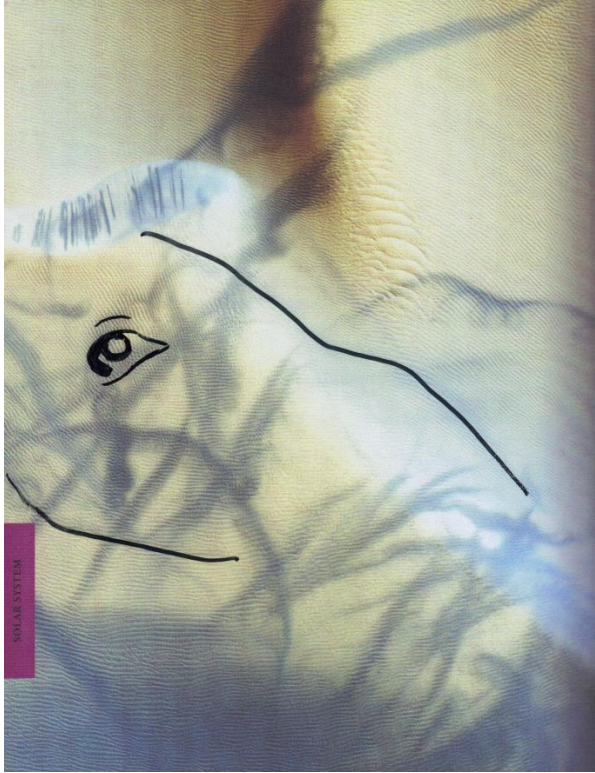
Image below looks like "ticker  
tape" (Stock Market print-out)  
/DNA "read-out." Father is  
keeping track of His "money."



SOLAR SYSTEM











This forecast by Skye at AOL.COM looks like a giant eye (of a bird, I think; but also of an electron eye/webcam).



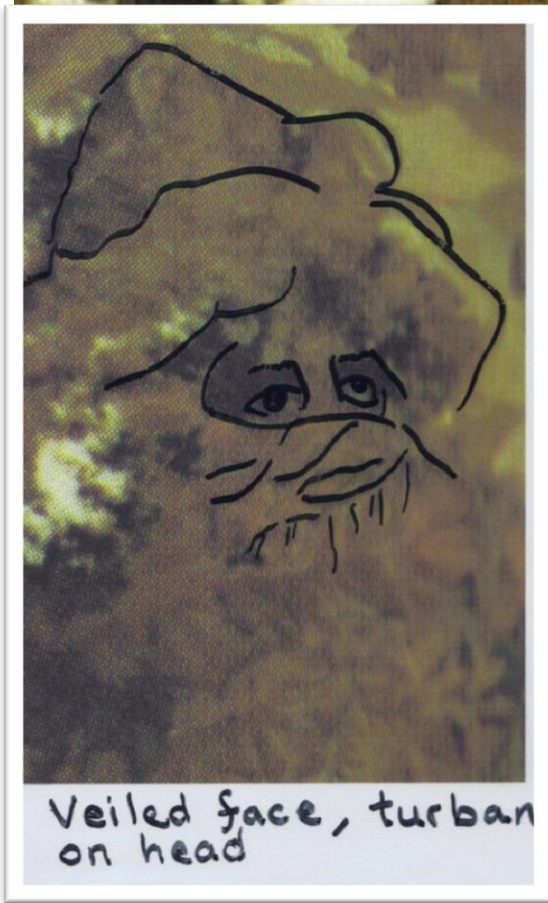
This later forecast looks like the “eye” is pouring out over **New Mexico**. See the pour spout that opens its mouth at the “ridge” that “seams” to divide New Mexico. The nation “Mexico” represents the “dry” earth/ “flesh”. “New” Mexico represents a “re-birth.”

**Joel 2:28-32**, “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: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned to darkness, and the moon into blood, before the great and the terrible day of the Lord come. 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.”



Picture from *EXPLORING THE SOLAR SYSTEM* by Nicholas Booth

Appears to be a perfectly straight line.



Veiled face, turban on head

**Mount Pinatubo** in the Philippines ["fillip pines"]



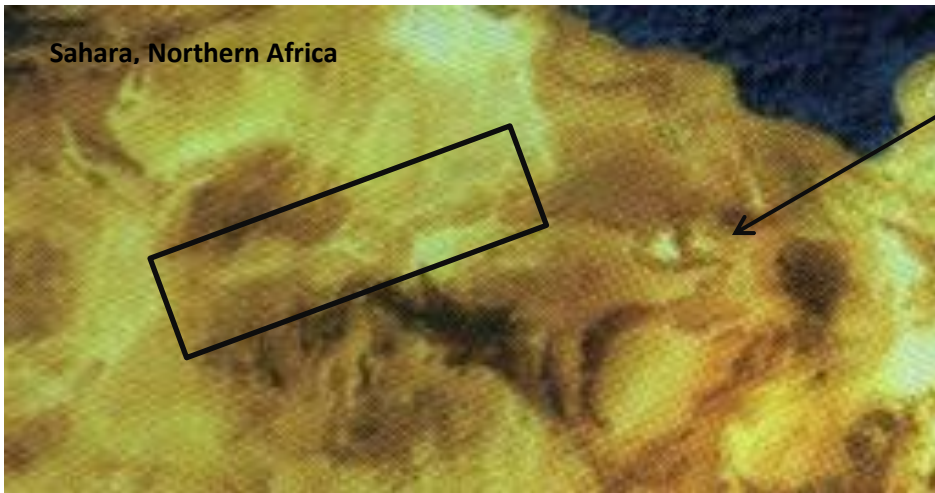




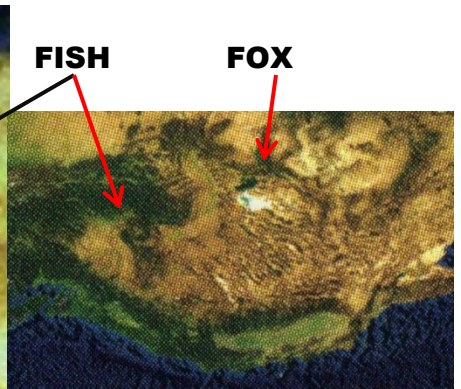
Australia:  
A View From Space



Australia:  
A View From Space



Sahara, Northern Africa



**FISH**

**FOX**

Compare the pointing finger of the “camel” to the feminine-looking image of “John the Baptist” drawn by Leonardo DaVinci.



The images to the **right** are of the same thing—one on earth and the other “in heaven.” The original Hubble image always reminded me of a camel with “Goofy’s” hat on his head pointing its “finger” towards “home” like *E.T.*—same imagery as giving someone the “finger” (Matt 23:4/Luke 11:46).

The image **above** (California), is the “west” version of the image of the Sahara—a fish. The one in the Sahara has its mouth open like the image of the young fox conjoined with the image of the (smiling) fish of California.





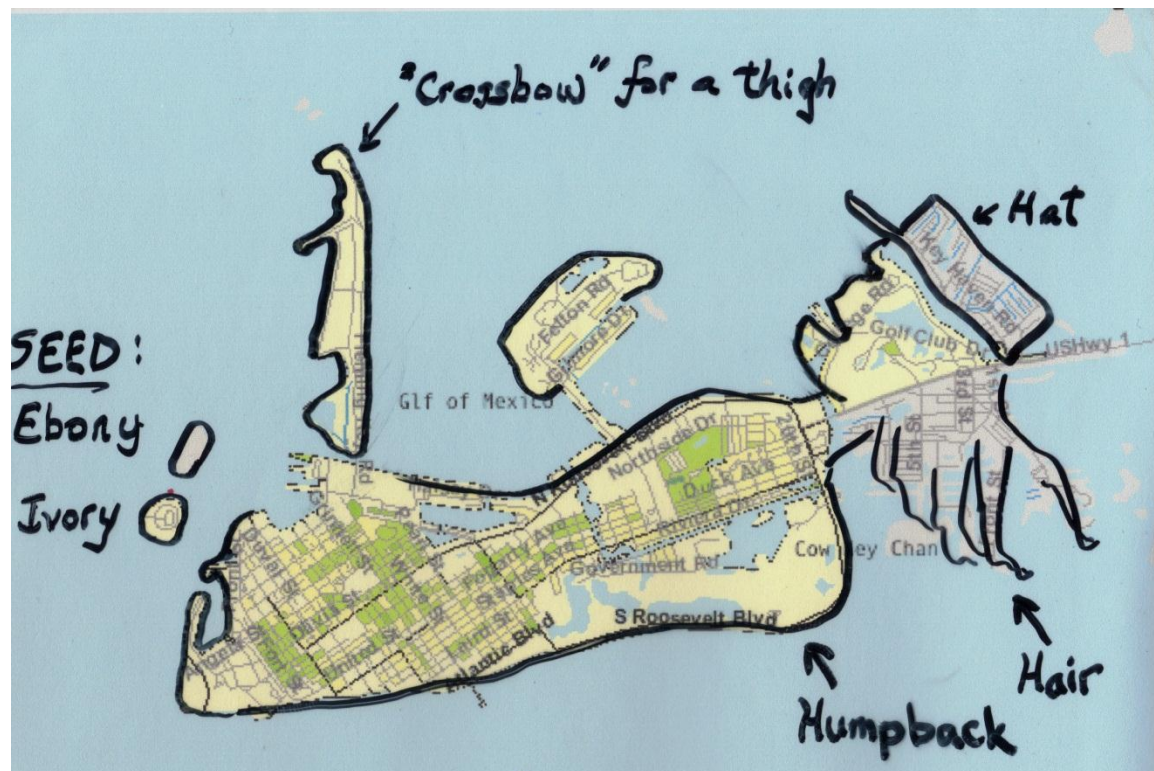


Is this perfectly straight line man-made or nature-made?

Her teeth are being "pulled" out as she "sucks" through a straw.

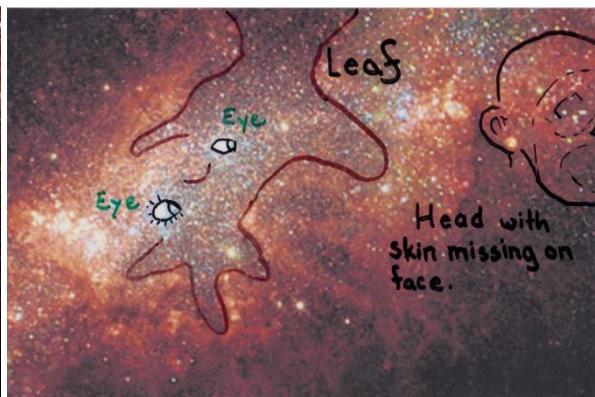
Mummy—see 2<sup>nd</sup> following page for details.

**KEY WEST, FLORIDA** images from Wikipedia.org

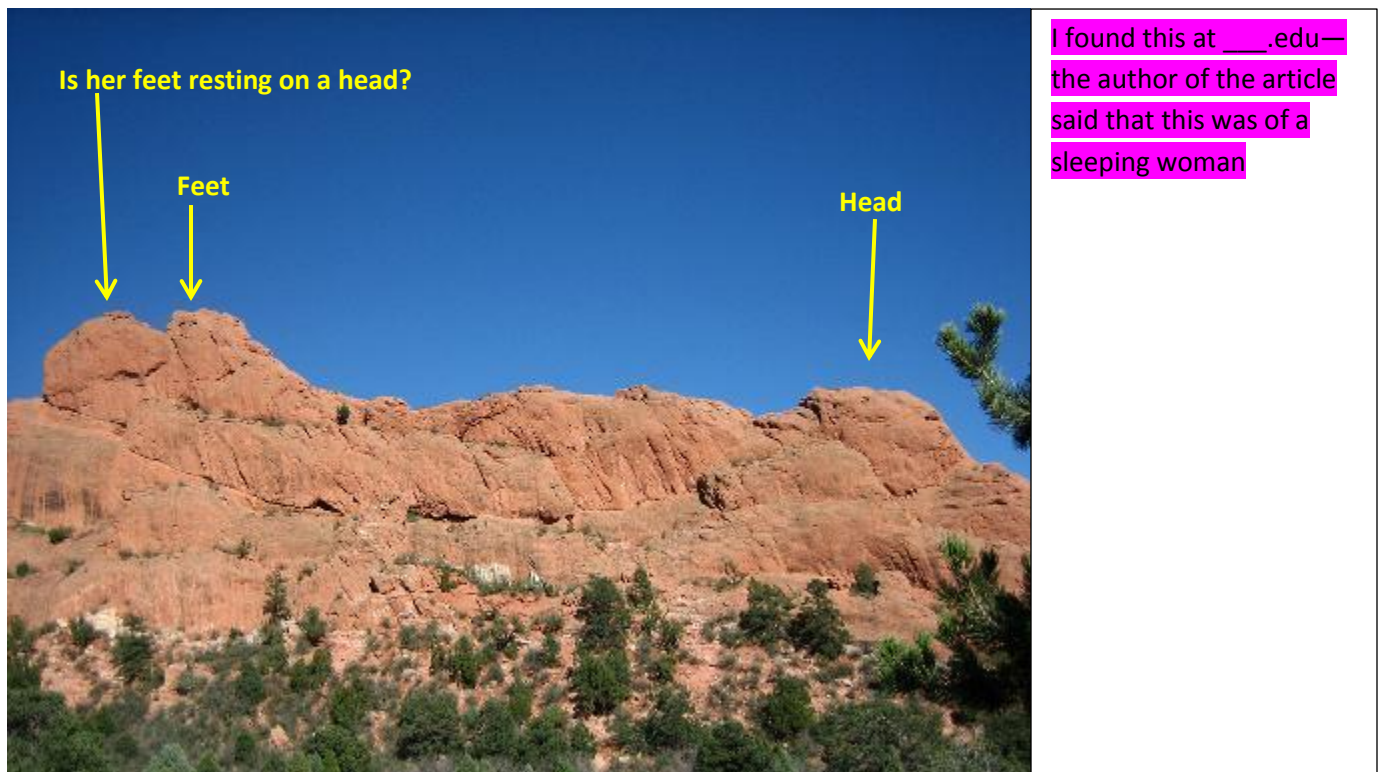
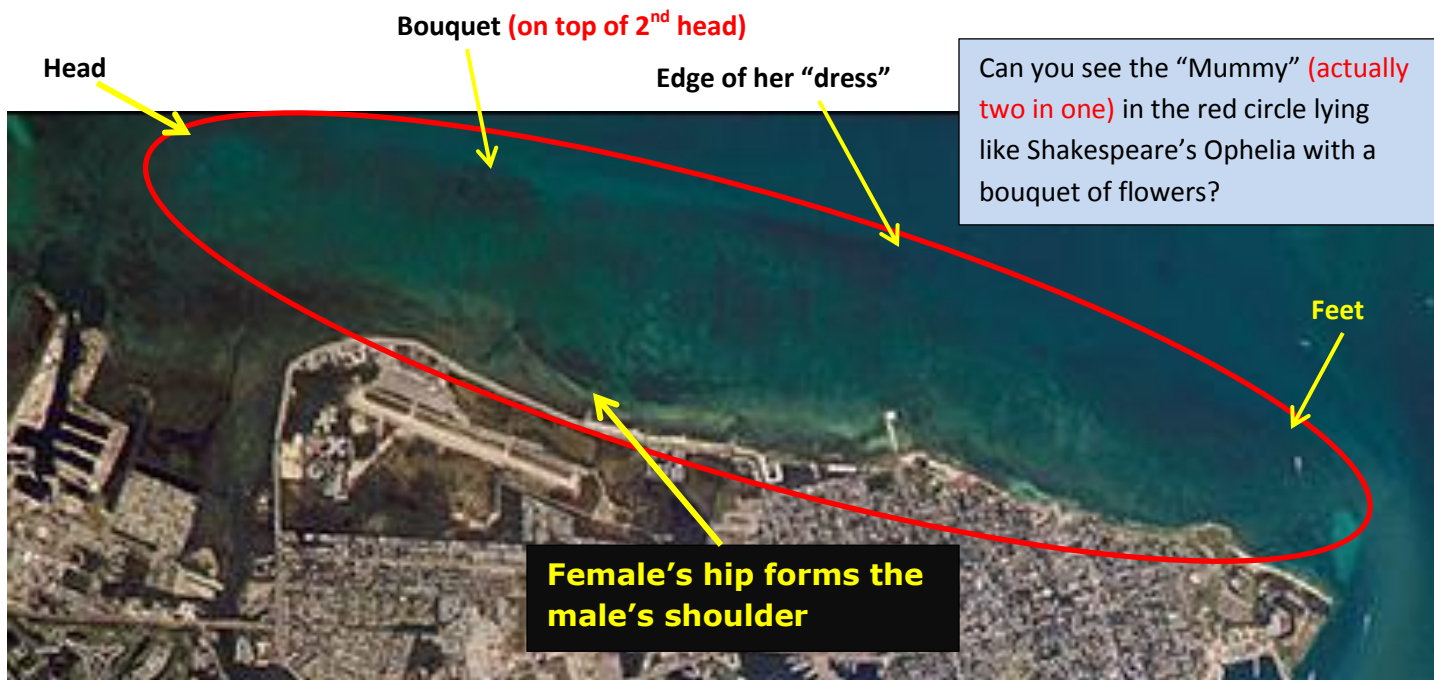




**Australia**—image from *Essential World Atlas (3<sup>rd</sup> Edition)* by Oxford University Press, Inc.







In an "upside-down" world, **dust "falls" UP**. What is shaken off of ones feet, lands on the head of another.

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."

Acts 13:51, "But they shook off the dust of their feet against them, and came unto **Iconium** [I cone—"small one"]."

Revelation 18:19, "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate."



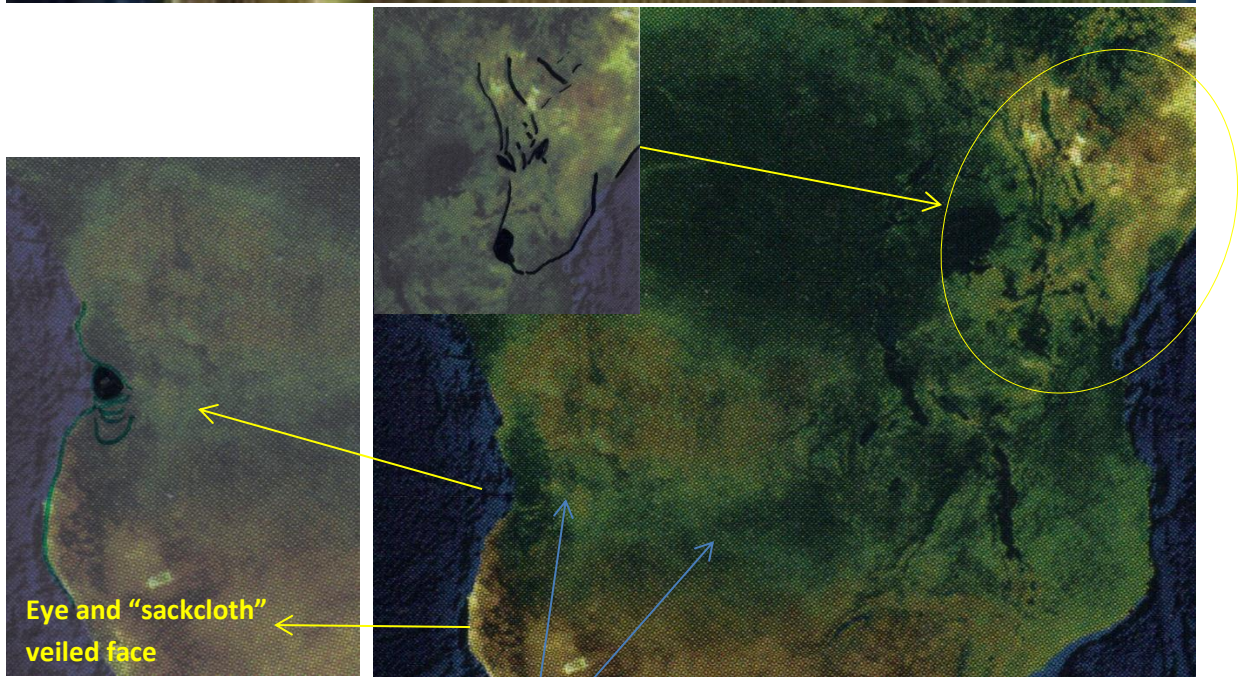
Southwestern Africa—the images are multi-layered like the Orion Nebula images  
(there are too many to point them all out even in a “small” area—there are many “faces”)



An EYE;  
and a face  
of part  
human  
and part  
(fish?)  
origin.

An eye (looking at  
you) surrounded by  
“scales”

**I have to look up, then down to  
see the eye. That is the only way  
Father will reveal it to me.**



Eye and “sackcloth”  
veiled face

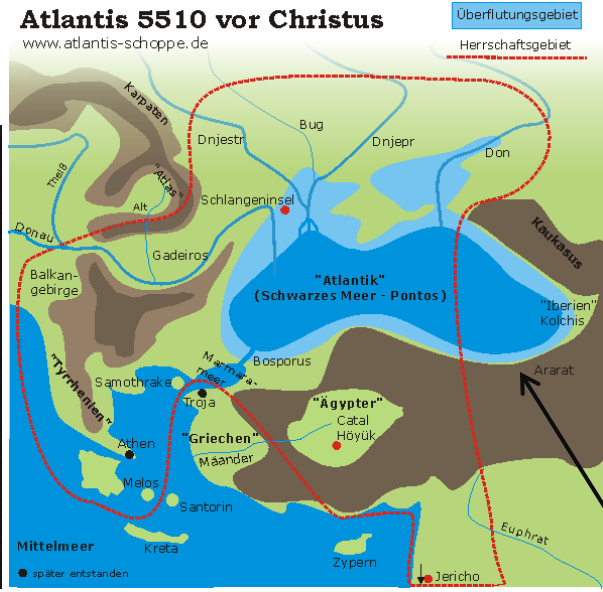
Eyes (and face) of a “puppy”/ “lamb”



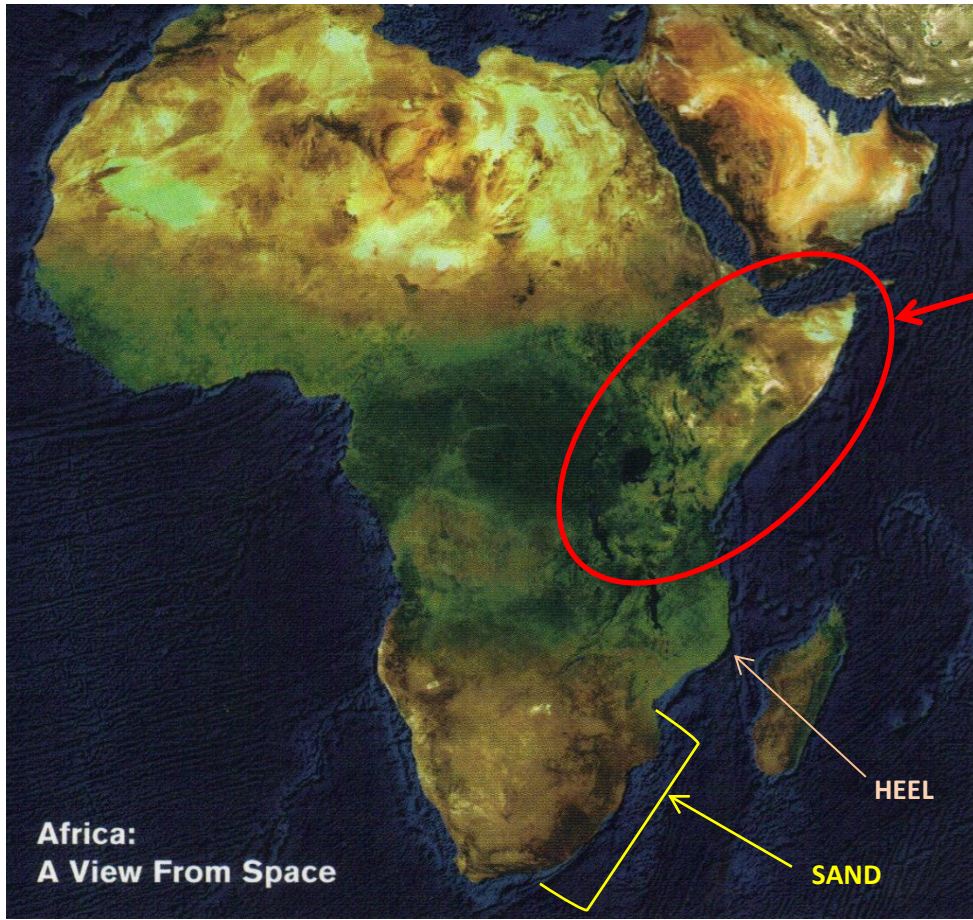


### Atlantis 5510 vor Christus

www.atlantis-schoppe.de



The **BLACK SEA** – the red outline of this map is in the shape of the profile of a camel's head.



The "horn" of Africa is the "sole" of a very "big foot" that is "pierced"! Madagascar is a "little" foot about to be "stepped"-on and "crushed"—so it appears. It is, however, the "shoe" into which the foot "fits." The shoe is falling off into the "water." The area beneath the "big foot" is also a "moccasin" covered foot with "sand" pouring out of its "tows" [toes].

Compare this image from freewallpapersdownload.com with Hubble images below.

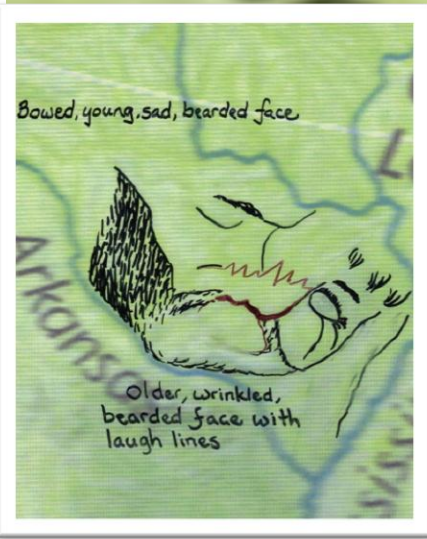


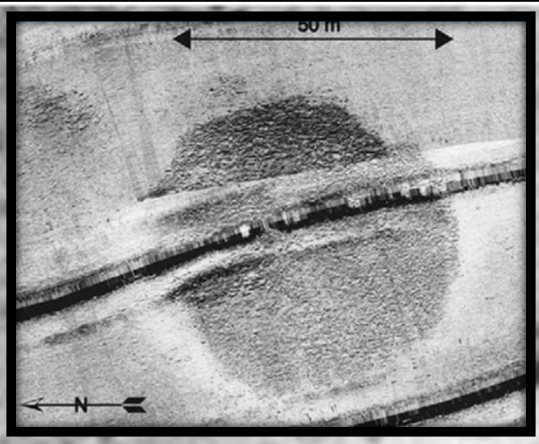
Rocks/material/formation resembles Hubble image to the left.

The part of the picture that is circled looks similar to images I have seen taken by Hubble. The core or center of the Hubble images above (the planetary nebula NGC3132 [named the “Southern Ring”] and Helix Nebula) are just two of the images that remind me of the underwater picture above [they also resemble an “eye”—diseased and healthy]. The Hubble image on the bottom left looks similar to the portion of the underwater image taken from the picture above.



Source: *National Geographic Student Atlas of the World*

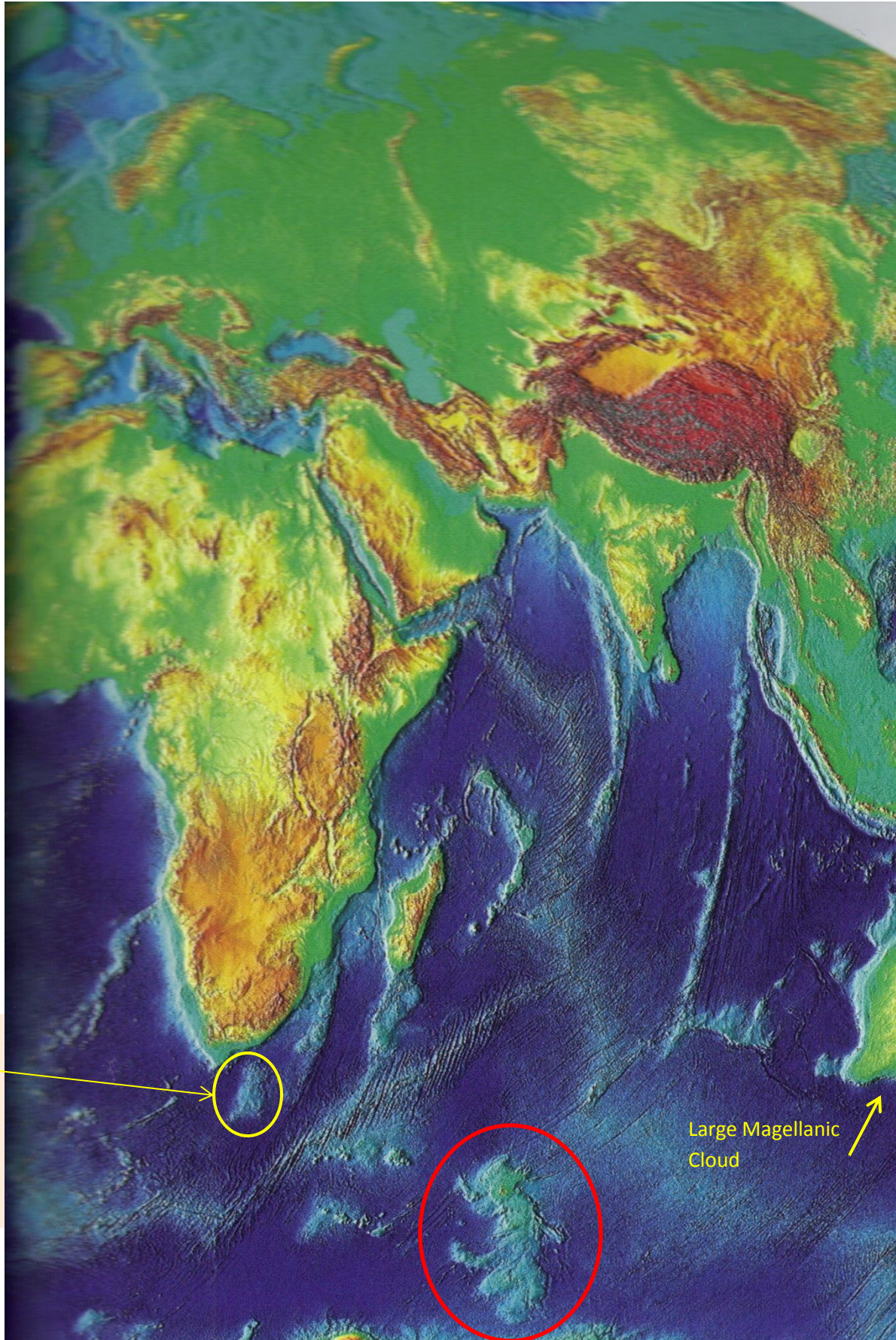




Compare the images of the recent Sea of Galilee stone "monument" with the Hubble image and the **EYE** of the self portrait of the "aged" Leonardo Da Vinci. The eye of the monument looks more akin to a "whale."



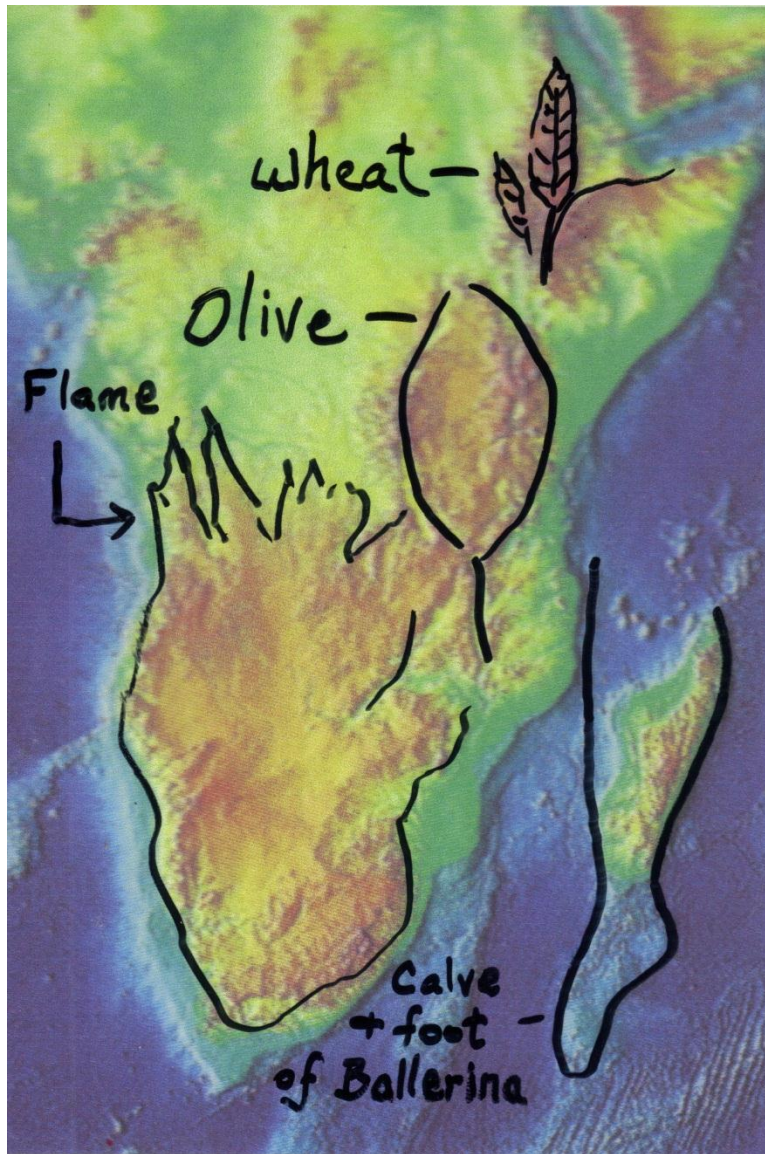
Source: *National Geographic Student Atlas of the World*



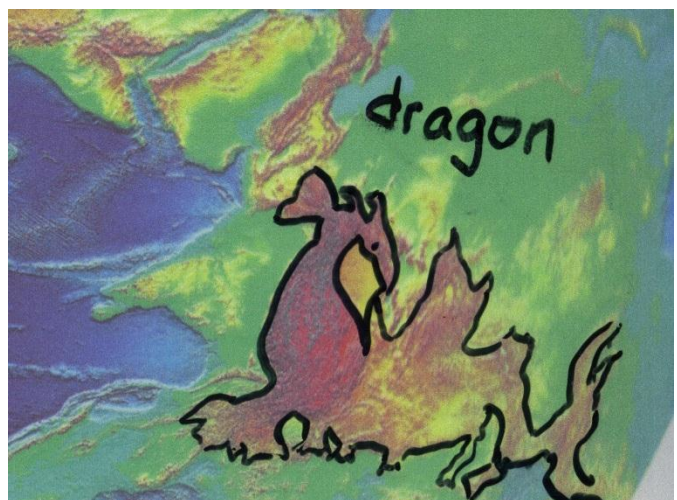
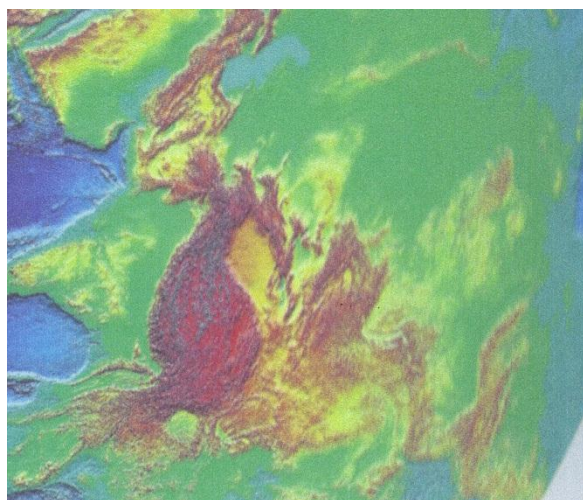
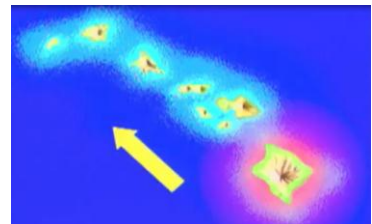
What is this?  
[Looks like Boo-Boo bear walking.]

Large Magellanic Cloud

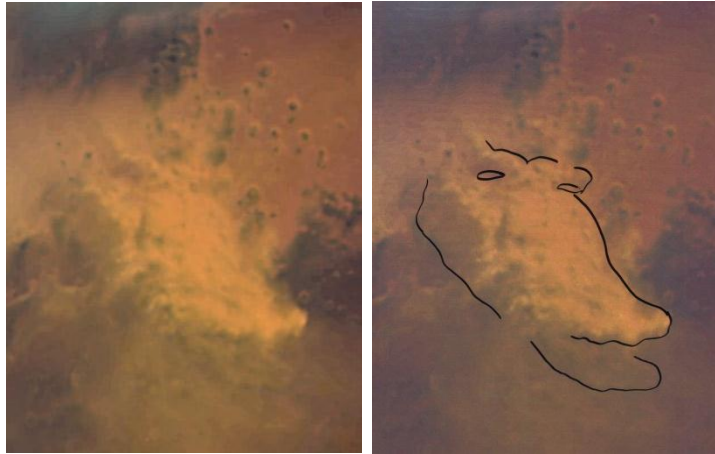




The images to the right are of Africa and the waters just off of Madagascar as seen at SEA LEVEL (Sea Level source: [The National Geographic Student Atlas of the World](#)). The image of the ballerina's leg extends up to the knee and thigh although I failed to draw it in (Note: Madagascar is a "small" pointy-toed "shoe"). COMPARE this leg to the "leg" formed by the Hawaiian Islands (with a "wounded knee") (image *below* taken from the educational website: [DISCOVERY EDUCATION](#) (video, "Volcanoes")). The image of the "dragon" is over China. The image circled in red on the previous page, represents the "Small" Magellanic Cloud—"dancing".



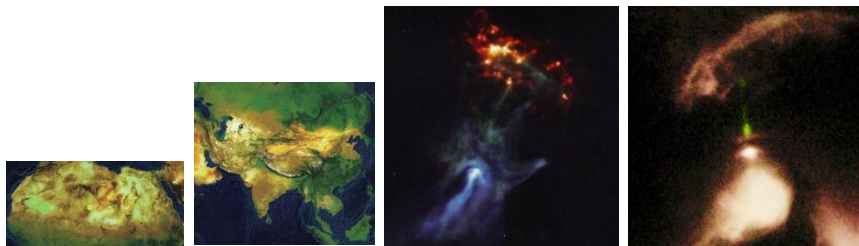




I saw this Hubble image in my picture library and immediately saw the head of a crocodile/alligator under murky water. The pictures take on a whole new “reality” when seen at **very low magnification**—as the “small.” **COMPARE** this to the “**shape**” of the **Mediterranean Sea**—see a “**side**” profile.

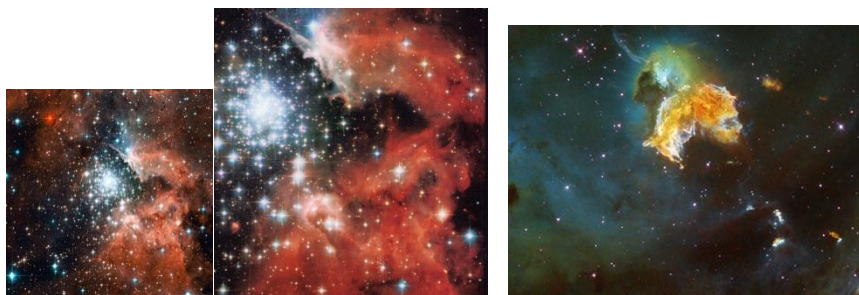


The Mediterranean Sea resembles a “crocodile/alligator” facing westward.



First two images are views of earth seen from space—from *The National Geographic Student Atlas of the World*; the right two images are HUBBLE space images.

The images **above**: the **first** is of northern Africa—the image of a “resting” cat looking eastward. The **second** is of Asia—the image of a smiling face (like KFC’s Colonel Sanders—with a “goatee” [Ps. 133—“oil” drop]), smiling down upon the southwest Pacific. The **third** is of a “right hand” reaching out touching a “live coal” [the “thumb” is “Nothing,” the “four”-finger is “barely” visible, and the “pinky” is too short to “reach”]. The **fourth** is an “ink well” with a feathered quill pen sticking out of it. All is consistent with the imagery of the Holy Bible.



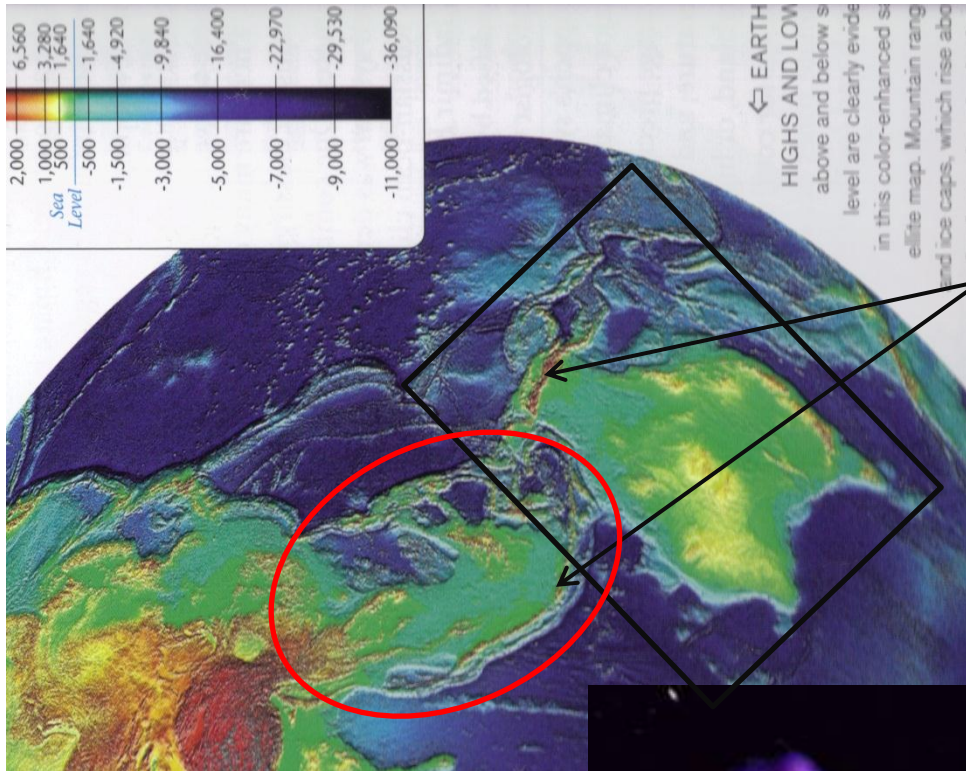
HUBBLE images from space.

The above images are of: a bearded “skull” face with an arrow sticking out of the “temple”/right-eye [the beard is also helping to form another skull face (small) [nose is the left eye socket]]; I call the second one, “**SUPERGIRL**”—see a “masked,” blonde female (with “pony”-tail), swinging in on a “string,” coming to save the “DAY” (left hand raised up behind her head is holding on to the “string”).

**FOR ALL IMAGES:** If you look closely, there are always more images within an image—you just have to look more closely to see them. **Seeing them depends upon “HOW” you look!**—as the “**large**” or as the “**small**”; or the “**ANGLE**”; or the “**altitude**”; or “**medium**”; etc.

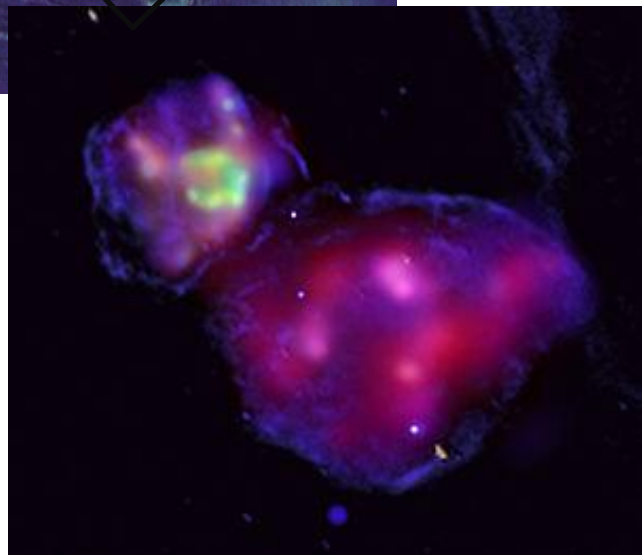


These two images (L and R) are the same. When I first saw the one on the left on the map, I saw a hand holding a “ring” or a “coin.” Upside-down, I saw a hornless “bull” running. Compare to image below.



**Imagery of a chain** [like the Draconic Transverse—see *Constellation of Words* website] seems to flow from one image to another—from the image of Andromeda to the upside-down image of the “bull” (chain along its “spine”).

Compare the image above of Australia and areas north of it with the image of the Large Magellanic Cloud [image on the right (X-ray image, I believe)—looks like a woman’s dress]. They are imagery of Andromeda, the “chained” lady, and represent LAW.





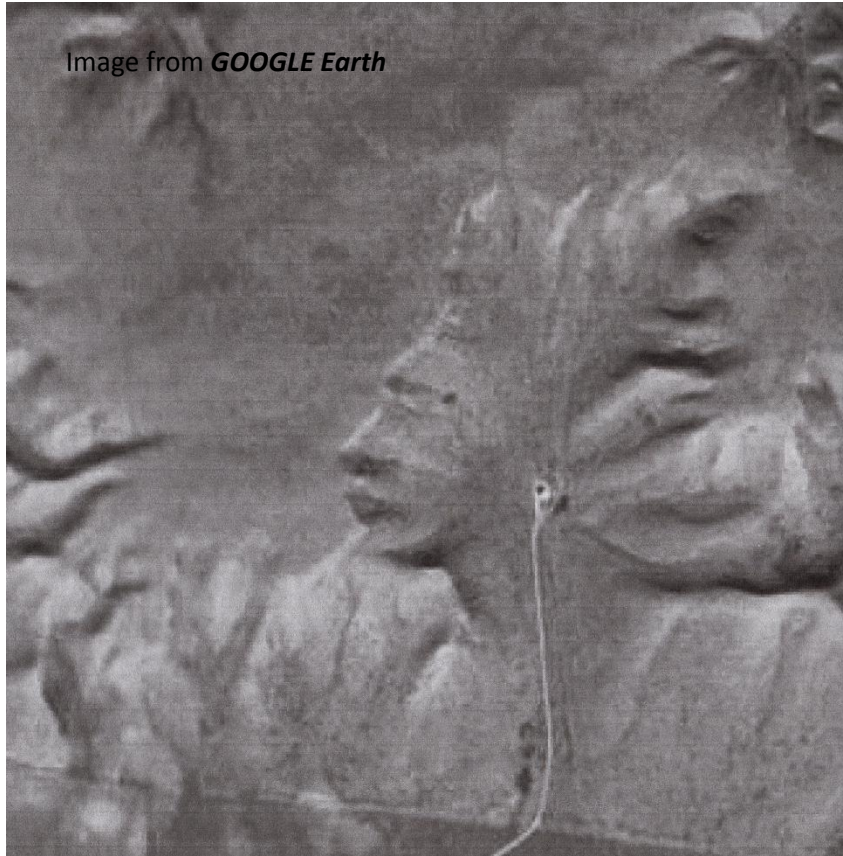


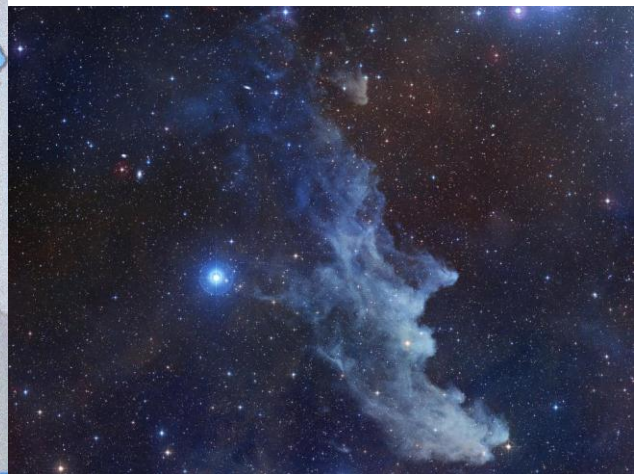
Image from *GOOGLE Earth*

This satellite image is a mountain range in Canada (near Medicine Hat, Alberta—according to WSU.EDU). The ear-bud is actually a road. Note the “mark” in the “temple” of the “four”-head—i.e. the head wound by a “sword” (Rev. 13:14).

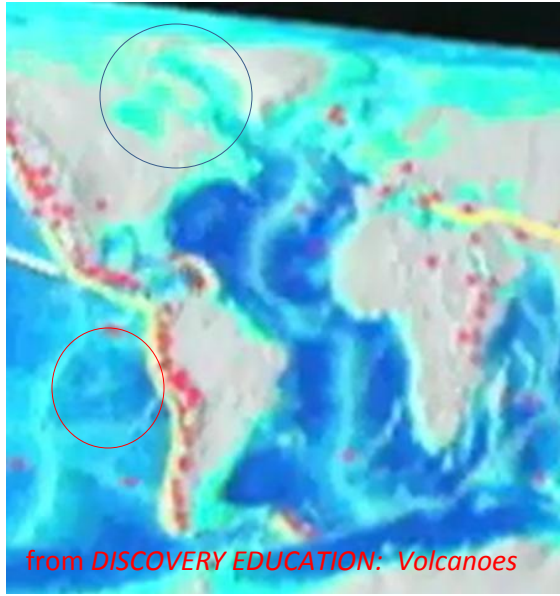
Google Earth—coordinates:  
50° 0'38.20"N 110° 6'48.32"W



Left: The Yellow Sea is the shape of a “camel” sitting down. Below: The Witch Head Nebula (the image of the “HAG”)



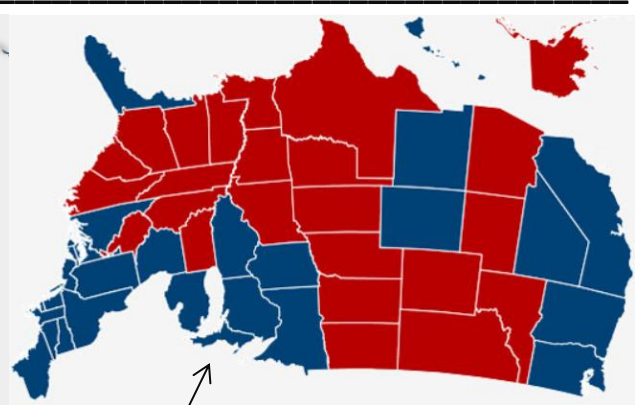




from DISCOVERY EDUCATION: Volcanoes



The Atlantic Ocean forms the image of a person with his arms “raised” to “chop” (something down to size). The image in the top circle is of an “ax” and a “sickle” [“cycle”]. The yellow line looks like “lightning” flashing forth from the “rod”/ “ax” that is in the hand of the “woodcutter” [Eze. 21:9-10 (NASB)/Matt. 24:27]. COMPARE it to the image of the “golfer.” (cf. Matt. 3:10/Luke 3:9/Daniel 4/Deut. 19:5) Note the image of the “cross” in the Pacific Ocean (red circle).



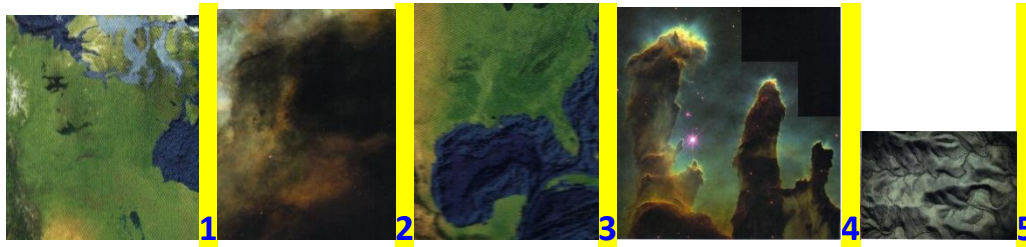
The front paw looks like the northern portion of Michigan.

The image of the U. S. looks like the image of the “tail-less” armadillo. The image of the U.S. showing the 2012 election results looks like an “armored” armadillo with a harness for a “Rider.” Armadillos love to “dig.” Compare these to the image below—note his front “paw.” Do you see the “eye”? (cf. “Leviathan”—Psalm 74:14/ Psalm 104:26/Isaiah 27:1)



Hear the imagery that describes the “states” (this also speaks of all borders of all nations on every continent): Job 41:15-17, “His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered.”

Looking at the “great” as the “small”:



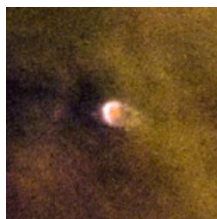
The 1<sup>st</sup>, 3<sup>rd</sup>, and 5<sup>th</sup> images on the left are earth images from National Geographic publications. The 2<sup>nd</sup> and 4<sup>th</sup> are Hubble images. Below is an enlargement of the 5<sup>th</sup> image.



There is an Arrow pointing at her “thigh.”

Her head  
Her arm  
Her dress flying up

Image #1 is the image of Elisha over Canada. Image #2 (Hubble—I didn’t record which star formation this is, but I believe it is part of Orion Nebula) is a Heavenly counterpart to earth image #3 [a “face” with a “leg” and “foot” for a “nose”]. Image #4 reminds me of a family “photo.” The largest in the picture, reminds me of a camel that is “bridled.” Image #5 appears to be an “eye” looking “at” you. In the enlargement of picture 5 above, if you “examine” it carefully you will see various “body parts” [lips, fingers, bones of the “inner” ear, etc.] and the image of a woman in a “pose” that appears as though she is “jumping” up for joy—with her arms thrown back [my sister says, “Up and back”], and the back of her dress flying “up” in a sort of Marilyn Monroe fashion—all have the “dry” look of “Aleph ant” (elephant) skin; or the appearance of being formed by “clay.”

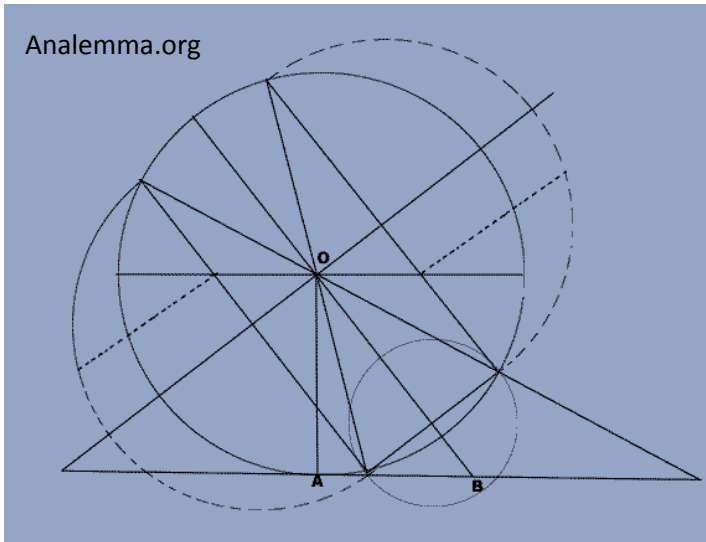
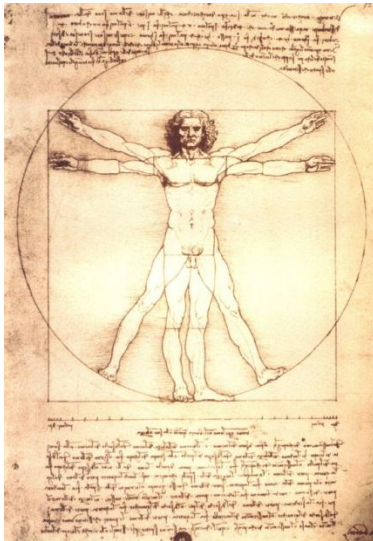


This Hubble image (part of the Orion Nebula) is imagery of the verse from Matt. 7:4-5 and Luke 6:41-42 about removing a “mote” from your brother’s eye when there is a “beam” in your own.

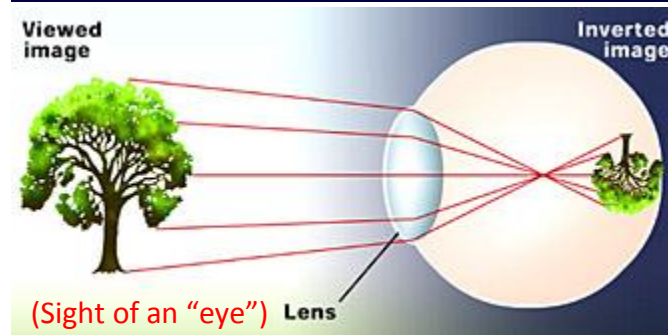
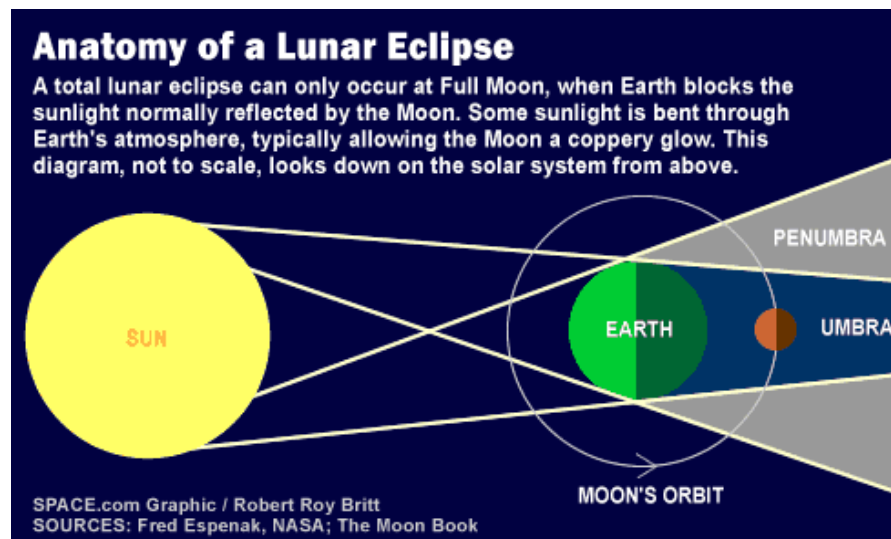


## THINGS THAT MEAN THE SAME THING

### A. The anatomy of “man” and the Greek Analemma



### B. A Lunar eclipse and an eye “ball”

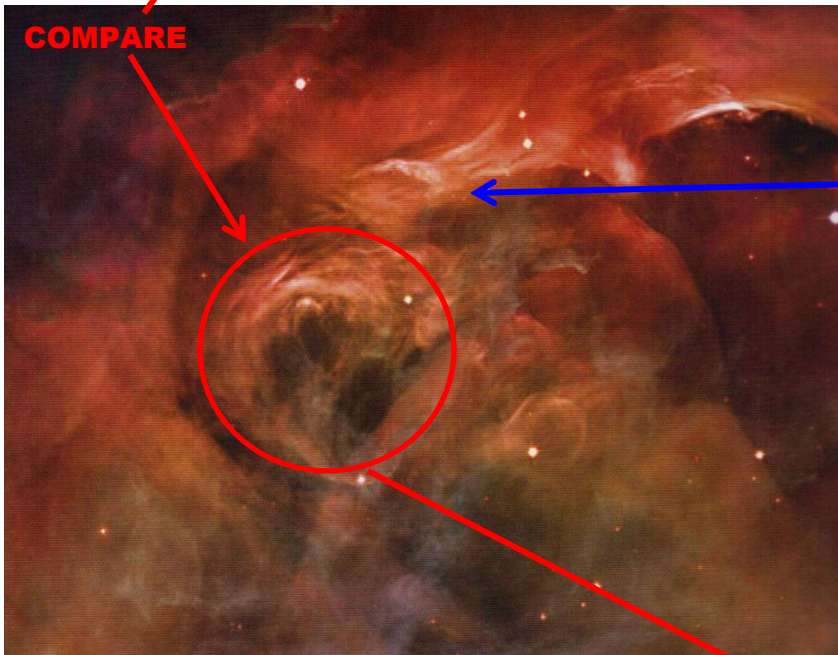


[healthyeve.org.uk](http://healthyeve.org.uk)





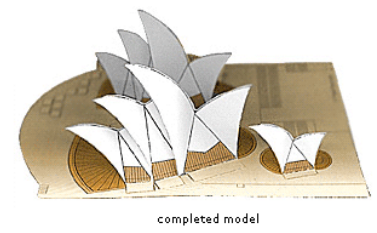
Cf. with Ezekiel 32:2, Ezekiel 34:18-19



The images on this page are all of the same—imagery of “feet” (“shoes”).  
 Note also:  
 —The “bottleneck”/ “chicken leg”

Sydney Opera House

page 1



completed model

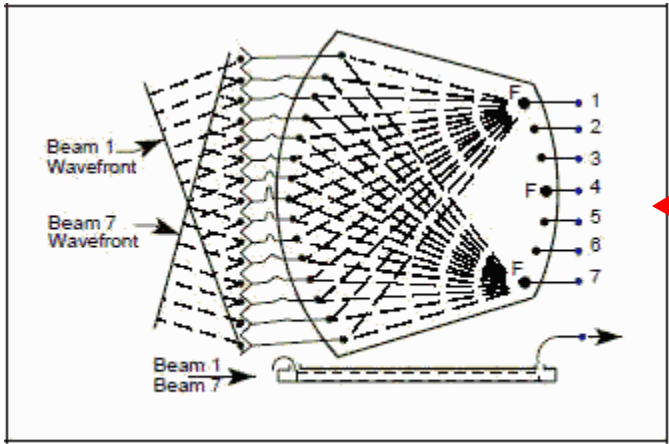
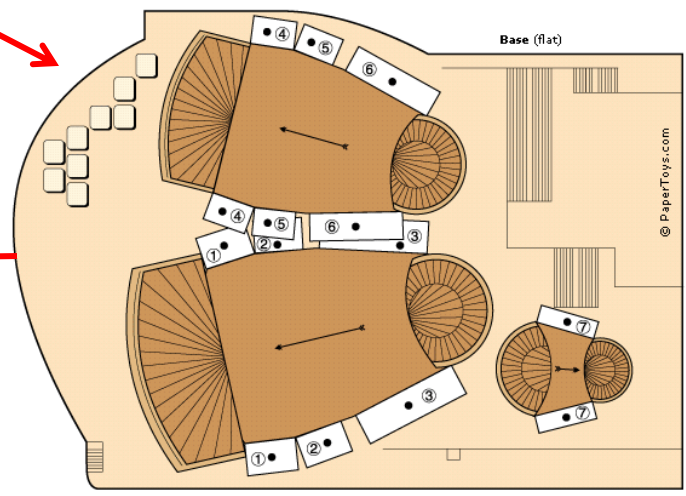


Figure 5. Rotman Bootlace Lens



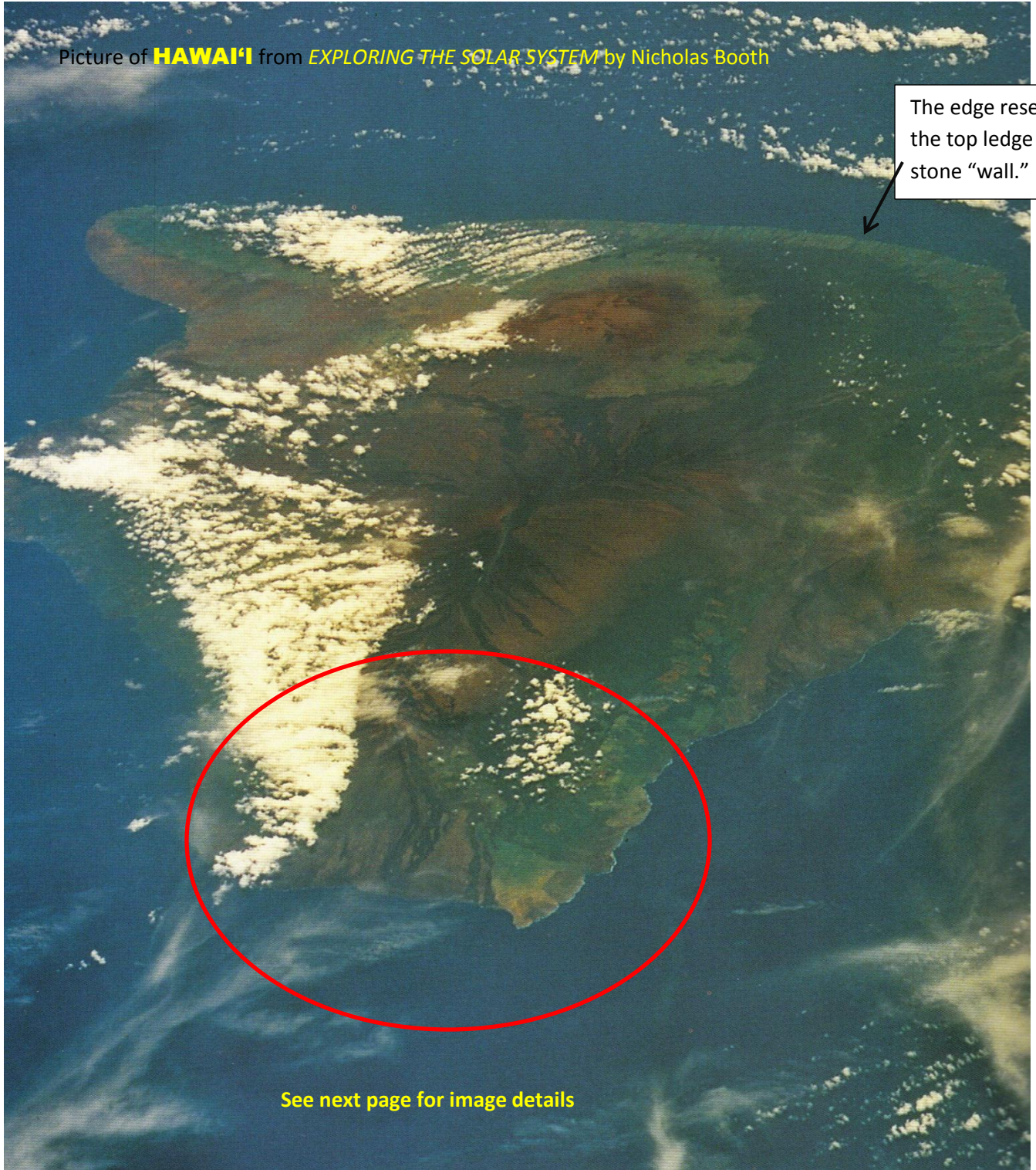
© PaperToys.com

“Bringeth forth, some an **hundredfold**, some **sixty**, some **thirty** [like shoe sizes].” —Matthew 13:23 (cf. Matthew 13:8; Mark 4:8, 20)



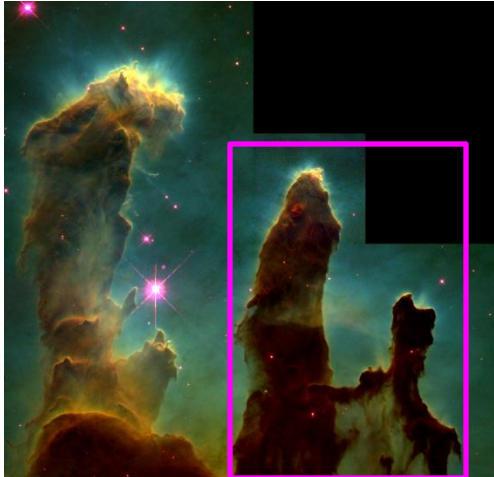
Picture of **HAWAI'I** from *EXPLORING THE SOLAR SYSTEM* by Nicholas Booth

The edge resembles  
the top ledge of a  
stone "wall."



See next page for image details





The image on the right represents the image on the left (in the square—i.e. the “Madonna”—“an ‘NOD’ am”). Note that the “small” is the more powerful and more capable of going the “distance.”



Analemma  
links in chain  
freq.  
DNA

Compare the image below to the image above Florida [see the main (original) document].

There is a “turban” on the head of the veiled face. Why do “men” veil their faces?



Spiritually, scientifically, and historically speaking, nothing “good” has ever been gained from **denying** the “truth”—especially when it has “staired” us in the “face.”



Below is an article that appeared in Scientific American (Dec 2008)

# Patternicity: Finding Meaningful Patterns in Meaningless Noise

Why the brain believes something is real when it is not

By Michael Shermer

Why do people see faces in nature, interpret window stains as human figures, hear voices in random sounds generated by electronic devices or find conspiracies in the daily news? A proximate cause is the priming effect, in which our brain and senses are prepared to interpret stimuli according to an expected model. UFOlogists see a face on [Mars](#). Religionists see the Virgin Mary on the side of a building. Paranormalists hear dead people speaking to them through a radio receiver. Conspiracy theorists think 9/11 was an inside job by the Bush administration. Is there a deeper ultimate cause for why people believe such weird things? There is. I call it “patternicity,” or the tendency to find meaningful patterns in meaningless noise.

Traditionally, scientists have treated patternicity as an error in cognition. A type I error, or a false positive, is believing something is real when it is not (finding a nonexistent pattern). A type II error, or a false negative, is not believing something is real when it is (not recognizing a real pattern—call it “apatternicity”). In my 2000 book *How We Believe* (Times Books), I argue that our brains are belief engines: evolved pattern-recognition machines that connect the dots and create meaning out of the patterns that we think we see in nature. Sometimes A really is connected to B; sometimes it is not. When it is, we have learned something valuable about the environment from which we can make predictions that aid in survival and [reproduction](#). We are the ancestors of those most successful at finding patterns. This process is called association learning, and it is fundamental to all animal behavior, from the humble [worm](#) *C. elegans* to *H. sapiens*.

Unfortunately, we did not evolve a Baloney Detection Network in the brain to distinguish between true and false patterns. We have no error-detection governor to modulate the pattern-recognition engine. (Thus the need for science with its self-correcting mechanisms of replication and peer review.) But such erroneous cognition is not likely to remove us from the gene pool and would therefore not have been selected against by evolution.

In a September paper in the *Proceedings of the Royal Society B*, “The Evolution of Superstitious and Superstition-like Behaviour,” Harvard University biologist Kevin R. Foster and University of Helsinki biologist Hanna Kokko test my theory through evolutionary modeling and demonstrate that whenever the cost of believing a false pattern is real is less than the cost of not believing a real pattern, natural selection will favor patternicity. They begin with the formula  $pb > c$ , where a belief may be held when the cost ( $c$ ) of doing so is less than the probability ( $p$ ) of the benefit ( $b$ ). For example, believing that the rustle in the grass is a dangerous predator when it is only the wind does not cost much, but believing that a dangerous predator is the wind may cost an animal its life.

The problem is that we are very poor at estimating such probabilities, so the cost of believing that the rustle in the grass is a dangerous predator when it is just the wind is relatively low compared with the opposite. Thus, there would have been a beneficial selection for believing that most patterns are real.

Through a series of complex formulas that include additional stimuli (wind in the trees) and prior events (past experience with predators and wind), the authors conclude that “the inability of individuals—human or otherwise—to assign causal probabilities to all sets of events that occur around them will often force them to lump causal associations with non-causal ones. From here, the evolutionary rationale for superstition is clear: natural selection will favour strategies that make many incorrect causal associations in order to establish those that are essential for survival and reproduction.”

In support of a genetic selection model, Foster and Kokko note that “predators only avoid nonpoisonous snakes that mimic a poisonous species in areas where the poisonous species is common” and that even such simple organisms as “*Escherichia coli* cells will swim towards physiologically inert methylated aspartate presumably owing to an adaptation to favour true aspartate.”

Such patternicities, then, mean that people believe weird things because of our evolved need to believe nonweird things.

*Note: This article was originally published with the title, "Patternicity".*

ON THE WEBSITE, MichaelShermer.com, this article also appears; but before the article are these words:  
**Noun. The tendency to find meaningful patterns in meaningless noise**

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## **THIS IS WHAT I BELIEVE the Holy Bible says and the science confirms:**

I believe I have already shown some of the connections between science and the Holy Bible before I even examined the science [please read the actual paper and attached document “Olympic Games”]. Therefore I will try to stick to the things that the Holy Bible reveals that seems mysterious from the scientific viewpoint.

Consider these facts from Scripture:

1. The **imagery** of Father (GOOD) is that He is “no thing,” He is **all** “**matter**” [that is why EVERYTHING MATTERS!], and **total** “**consciousness**.” He is the “world”—i.e. “**WORD**” [“ward”—i.e. “for”-ward, “back”-ward, “in”-ward, “out”-ward, “God”-ward, “prison”-ward [a “guard den”], “insane”-ward, etc.] with “EL” (THE) in it. [In literature, “the” is often used instead of “a” for the sake of emphasis to distinguish something specific from others that are similar to it (the “General”).] He is the “originator”—**all things** come “from” Him, exist “in” Him, and “are” Him—with no exceptions. To suggest that anything can exist “outside” of Him or that He exists “in” a “place” is to say that there is something “greater” than He is—He has declared His “sons” to be the “greater” by “living” “inside” of each of us [cf. Heb. 3:1-6]—by “fragmenting” Himself.
2. **This is by revelation. I don’t know the Scriptures to back this up.** If this statement is true, somewhere in nature this is observed: **Any “part” of the whole of Who He “Is” is equal in power with the whole of Who He Is.** Territorially speaking, this is equivalent to a political official representing his government on foreign soil (or even a citizen traveling abroad). He carries with him the full weight of the government that he represents. To offend him is to offend his “nation.” I recently found the following quote by John Muir:

**“There is not a fragment in all nature, for every relative fragment of one thing is a full harmonious unit in itself.”**

—John Muir *A Thousand Mile Walk to the Gulf*, Ch. 7 - *A Sojourn in Cuba*

3. **THE FEAT:** GOOD got “out” of Himself—i.e. an “out of the body” experience (2 Corinthians 12:2-3)—by “turning,” or going, “in” to Himself—a feat of epic proportions—like a camel going through the eye of a needle [“night” entrance into a “city”]. “We” are the result of that feat—i.e. imagery of “feet” (“four” 3 times)! The imagery of GOOD is that He placed all of Himself, **all** that He **is** into that hole He called LAW—like a seed (a fertilized [mustard] seed). And yet, He remains the same. Why? The truth is: We are all He! That includes every particle, down to the minutest part including space, every solid, and every liquid—all that there “**is**.” Consider this, when you are all that “**there**” is, it is like being in that “hole”/ “pit”—trapped inside a coffin with no way out—cramped in a small narrow place—and He longed to be MORE (“enlarge my territory (“terror” “tori”)”—1 Chron. 4:10 (NIV)/ “enlarge my coast” (KJV)—“coast” → “coat” with “s” in it; “s” represents a change in the direction of a cycle; consider this about the letters “GOOD”:

“G” → turned “in” (“went to bed”)—“sleeping”

“O” → 2 O’s [owes, “Oh’s”] represent “cell division” → unzipping of the DNA strand



"O" → one representing "soul" and one representing "spirit"

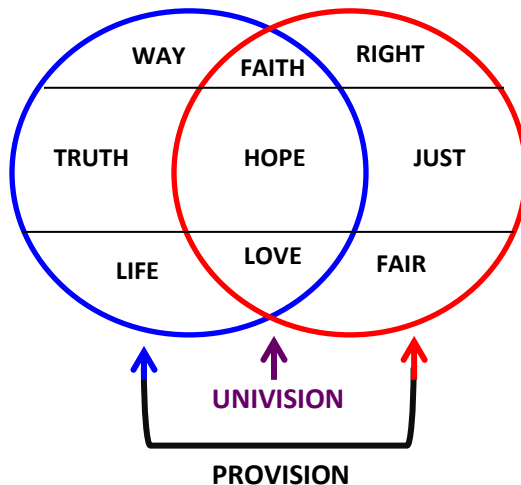
"D" → 1/2 of a circle → a line that went "up" (dividing the circle to start over), and looped back "down" to complete the circle

LOOKING AT THIS IMAGERY: It properly reads in a "cycle" like the analemma.

The "G" ("father"/originator—the point where all ways meet on the analemma) is first, then the "D" ("mother"—she divided Him) is next, then the "O's" ["owes" → "twin offspring" ("O<sup>1</sup>", "O<sup>2</sup>", "O<sup>3</sup>"—like "double vision" resulting from a head injury that ends with two "real" images)].

**Ecclesiastes 4:12**, "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."

**Psalms 133:1**, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"



**John 14:6**, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

**Proverbs 2:9**, "Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

**Proverbs 13:13**, "And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]."

—see "GRACE: The Olympic Games" for imagery in lettering (Alphabet/Rune).

Father created an alter-ego ["altar" "e" "go"—"E" is the scepter of the fish god, the **trident** ["try" "dent (hole in the ground)"]—i.e. **Philippians 2:7**, "But made himself of no reputation ["nothing"], and took upon him the form of a **servant**, and was made in the likeness of men"] by "inventing" a "spirit"—like Dr. **Jekyll** ["G" "kill" (Jesus → G's us ["e" is "G" "flipped" on its "head" and "joined" to ("united" with) itself])] and Mr. Hyde ["hide"]. "JESUS" → g's us → (lowercase) "g" is like the "O's" in **GOOD**—i.e. two circles joined by a "string"; "high" and "low" → constellation **Pisces**. The Father went from having one "eye" (one "circle" → monocle—i.e. Cyclops) to two eyes (two circles → bifocals). His sons go from "double" vision to "single" vision [two eyes that see as "ONE"].

- LAW is the container of that "seed" (the "hole"/"well"—i.e. Jonah's whale, the well of Genesis 29, the chest in the temple that the priests bore a hole in to "collect" the "money" [the "offspring"], Moses' ark, Noah's ark)—i.e. the "body" of **CHRIST** [the body "prepared"/the alabaster box/the "safe"].

Colossians 3:14-25,

<sup>14</sup> And above all these things **put on** charity, which is the **bond** of perfectness [imagery of **DNA being held together**]. <sup>15</sup> And let the peace of God rule in your hearts [DEATH ruled, now **PEACE** ("piece")], to the which also ye are called in **one body**; and be ye **thankful** [a variant of "thankful"—"a" is representative of "diversion", "i" (lowercase) is representative of a line traveled upward by the "little" and the point of destination at the end]. <sup>16</sup> Let the **word of Christ** [i.e. "BE"] dwell in you richly in all wisdom; teaching and admonishing one another in

psalms ["palm" [LAW] with two "s" in it—**two changes in the cycle**] and hymns ["hims"—i.e. "Father"] and spiritual songs ["sons" with "g" in it—"g" (lowercase) represents "branching"/ (uppercase) "spiraling"/"twisting"/"turning" inward], singing ["vibrations" or "shaking"—i.e. imagery of String Theory—"Praise," "singing," and "making melody in your heart" is a theme that runs throughout the entire Holy Bible—Psalm 150:6, "Let everything that hath breath praise the Lord"/ 1 Corinthians 14:7, "And even things **without life giving sound...**"—EVERYTHING IS GOD-BREATHED!!!! [I want to make another comment regarding String Theory: A string represents a line between **TWO** points—imagery of the letter "C." The circle opened-up and began to sing. A wedge ["J-e-w"→ "w-e-j"—"wedge"] was placed in it to keep it **a-"jar"** ["vial" ["see through glass darkly" (1 Cor. 13:12)]→ "vile"]—imagery of "**Pac man**" ["nam(e) cap"] opening its mouth and eating all the "**fruit**" in its path. Speech is vibration of the vocal chords—the "**voice box.**" **Before** the "beginning" there was ONE—speech is unnecessary when there is only ONE. "No sound" is equivalent to "BE at a **loss** for words" which is the same as DEATH—the "silent" partner [GOOD]—the musician does not "voice" sound in the orchestra, He plays the "notes" ("**not E's**" [Luke 12:?, "take thine **ease**"])] with **grace in your hearts** to the Lord ["heart" always speaks of the "fee male"/ "woe man"—LAW, the container/hole]. <sup>17</sup> And whatsoever ye **do in word or deed** [LAW made the Seed "many"], do all in the name of the Lord Jesus [building a family by enlarging the "NAME"], giving thanks to God and the Father by him [Colossians 2:6-7, "As ye have therefore received [re-sieved] Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and **stablished [without the leading "e"]** in the faith, as ye have been taught, abounding therein with thanksgiving."]. <sup>18</sup> Wives, submit yourselves unto your own husbands, as it is **fit** in the Lord ["**Sir Vive all**" of the **fittest**—i.e. same imagery as DNA bonding of molecules (and Noah's Ark)—"**fit**" according to Merriam-Webster's Dict. has **6** separate meanings; **3** have rather lengthy definitions, **3** have small. Their root meanings vary. **The range of their meanings is:** a division of a poem or song, "strife" ["a sudden violent attack of a disease...sudden but transient attack of a physical disturbance...sudden burst or flurry (as of activity)...an emotional reaction (as in anger or frustration)], "to marshal troops...**to be suitable,**" "the way clothing fits the wearer...the degree of closeness between surfaces in an assembly of parts...GOODNESS OF FIT," "*dial past and past part of FIGHT*"]. <sup>19</sup> Husbands, love your wives, and be not bitter against them [Sarah—i.e. LAW—called her husband "Lord"; Ps. 34:8, "O taste and see that the Lord is good..." [includes imagery of the women in the Old Testament who "ate" their children] "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103)]. <sup>20</sup> Children, obey your parents **in all things:** for this is **well** pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children to anger, lest they be **discouraged.** <sup>22</sup> Servants [Gal. 4:1, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all"], obey in all things your masters according to the flesh; not with eyeservice [speaks of Narcissism and DNA replication—the "hole"], as men **pleasers;** but in **singleness** of heart ["singleness of heart" speaks of UNITY of the Seed—i.e. the "many" being ONE], **fearing** [lowercase "f" is like "J" and represents a

“turning”—“upward” direction (“fear” [“fee”-er] is a “turning of the ear to hear from heaven”)] God; <sup>23</sup> And whatsoever ye do, do it heartily, as to the Lord, and not unto men; <sup>24</sup> Knowing that of the Lord ye shall receive [re-sieve] the reward of the inheritance: for ye serve the Lord Christ [“the elder shall serve the younger” (Gen. ?)]. <sup>25</sup> But he that doeth wrong **shall receive** for the wrong which he hath done [this statement is not an indictment—the wrong is the “division” to produce the “increase”; this statement speaks of Father “receiving” back the increase that He desired—our becoming as He is—Gal. 6:7-8, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption [core-rupt-shun]; but he that soweth to the Spirit shall of the Spirit reap life everlasting [no break in the word “everlasting”—it is continuous without interruption]”]: and there is no respect of persons [GOOD sowed Himself and will receive of Himself→One GOOD produced Many GOOD→hence our word for “products”→ “GOODS”].

5. Inside that hole/well is time and space and all “boundaries”—i.e. the “created” things.

Thou settest the bounds of their habitation

6. LAW is “time” [Eccl. 8:3-10 (cf. Eccl. 3:1-8)/Habukkuk 2:1/Matt. 27:65-66] and “space” [Rev. 2:21, “I gave her space...”; Esther ?, “I will give you up to the half of my kingdom.” Place other verse here about “space”]

**Ecclesiastes 8:5, “...a wise man’s heart discerneth both time and judgment.”**

“Discerneth” is STRONG’S 3045 (yâda’ [(backwards) “a day”]). According to STRONG’S Complete Word Study Concordance, yâda’ is “a verb meaning **to know**, to **learn**, to **perceive**, to **discern**, to **experience**, to **confess**, to **consider**, to **know people relationally**, to **know how**, to **be skillful**, to **be made known**, to **make oneself known**, to **make to know**.”

The simple meaning, to know, is its most common translation out of the eight hundred or more uses. One of the primary uses means to know relationally and experientially: it refers to knowing or not knowing persons (Ge 29:5; Ex 1:8) personally or by reputation (Job 19:13). The word also refers to knowing a person sexually (Ge 4:1; 19:5; 1Ki 1:4). It may even describe knowing or not knowing God or foreign [“four in”] gods (Ex 5:2; Dt 11:28; Hos 2:20[22]; 8:2), but it especially signifies knowing what to do or think in general, especially with respect to God (Isa 1:3; 56:10). One of its most important uses is depicting God’s knowledge of people: The Lord knows their hearts entirely (Ex 33:12; 2Sa 7:20; Ps 139:4; Jer 17:9; Hos 5:3); God know the suffering of His people (Ex 2:25), and He cares.

The word also describes knowing various other things: when Adam and Eve sinned, knowing good and evil (Ge 3:22); **knowing nothing** (1Sa 20:39); **FINISH** ”

On January 17, 1993, a preacher by the name of Moses Vegh preached a sermon that I still remember—I found it so interesting, I listened to the recording of it practically every day for months. He said something that really stayed with me. He said that time was like a “bouncing ball” that has been thrown and is coming to rest. Towards the beginning of the end of the bouncing of the ball, the ball bounces high and takes more time to reach the ground. The closer the ball comes to actually “stopping,” the “height” of the bounce is lower and lower, the “time” of the bounce is less and less—so the closer the ball comes to resting, the “faster” it bounces (like “dribbling”) until it finally stops.



7. LAW is “**heavy**” with “child”—i.e. the **total potential** of that “seed,” of “infinity”—there is no limit to how many times that “cell”/seed can “divide” and reproduce itself.

**Exodus 18:18**, “Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.”

**Numbers 11:14**, “I am not able to bear all this people alone, because it is too heavy for me.”

**Isaiah 42:21**, “The Lord is **well** pleased for his righteousness’ sake [“we are the righteousness of God in Christ Jesus” (ref?)]; he will magnify the law, and make it **honourable**.”

“**Honourable**”—**STRONG’S 142** (‘âdar) is “a primitive root; to expand, i.e. *be great* or (figurative) *magnificent* [“magnify 10”]:— (become) glorious, honourable.

A verb meaning to magnify, glorify, or, in the passive sense, to be magnified. Whereas the Hebrew noun *kâbôwd* (3519) pictures glory in **terms of weight**, this word pictures it in size. The Hebrew word is used only **three** times in the OT: to celebrate God’s power and holiness after the deliverance of Israel from Egypt (Ex 15:6, **11** [“twice spoken”]); and to describe the Law given on Sinai as great and glorious (Isa 42:21).”

I find it interesting that the spelling for “honourable” is the same letters as those used for the spelling of the 12<sup>th</sup> Hebrew month (with slight variations in tone). **STRONG’S 143** (‘Ădâr) is “probably of foreign derivation; perhaps meaning *fire*; *Adar*, the 12<sup>th</sup> Hebrew month:— *Adar*.”

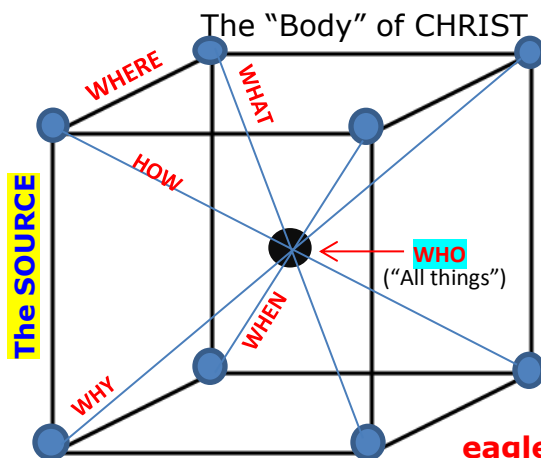
8. **GOOD IS ETERNAL, EVERLASTING, INFINITE!**—“in” finite. Emmanuel→“in man you God”
9. The imagery of “us” is that we exist **in** that hole—we are “divisions” of that seed. We are of the seed—the “man” child [which Pauline epistle speaks of this?].

Isaiah 42:22, “But this is a people robbed and spoiled; **they are all of them snared in holes, and they are hid in prison houses**: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.”

Job 19:19, “All my **inward** friends abhorred me [aboard/“Ab” bored/ “Ab” horrid]: and they whom I loved [“joined”—imagery of the DNA strand] are turned **against** me.”

10. We are the “small”—the Father’s “house” represented by the grains of sand in the Promise to Abraham (“**father of many nations**”—who is the imagery of our Father—i.e. our “beginning”). Refer to Genesis 12:3, “And I will bless **them** that bless thee, and curse **him** that curseth thee: and in thee shall **all families of the earth** be blessed,” and Deut. 33:19, “They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall **suck** of the abundance of the seas, and of **treasures hid in the sand**” and Gen. 32:12, “I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude [“Love covers a multitude of sin” (ref?)].”
11. The “man” child is He who “**was**”—i.e. GOOD died to Himself in creating LAW and through LAW He divided Himself into LAW, LIFE, DEATH, and LOVE (Who is the Holy Spirit of Truth—100% of all that GOOD “was” and is represented by the LIFE that is “in” the “hole”/“well”—i.e. “**us**”). We are the proliferation, the LIFE “expanding” and becoming “more” in that hole, better known as “Hell”—i.e. the “place” where “He will” (He’ll → Stephen Hawking’s “hill”)—i.e. He will... **1**) ...do a “new thing” **2**) ...BE MORE **3**) ...change!

12. LAW is the “hole”; DEATH is the SEED buried in the darkness (i.e. “veiled” light) of the “hole”; LIFE is the soil that the **rich** “SEED” is planted in and all of it—the “hole”, the SEED, the soil—is LOVE.
13. **“Words are the foundation of everything you see.....This is a WORD ruled planet [“plane ‘t’”]** (Bill Winston). John 1:1-3, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” [That includes **animate** [“a **knee** (**negative**) **mate**”] and **inanimate** [“in a **knee mate**”], **tangible and intangible, visible and invisible, “living” and “dead”—it is all HE!**]
14. If there is a seedtime, there is a time to harvest what is planted [“As long as the earth remaineth there shall be seed time and harvest” (ref?). Ecc. 3:2, “...a time to plant, and a time to pluck up that which is planted”].
15. Reality as we know it will radically change **after** the harvest.
16. Mortality will “put on” immortality [1 Corinthians 15:53-54].
17. We shall “BE” like Father in His fullness. No more “walls” that separate—a perfect ONENESS [ref?—one new man, we shall be like him]. Like a shattered vase re-assembled, we shall be individual, distinct, fragments of GOOD united as ONE. **Let me give the idea of “assembly” more perspective. The following diagram is imagery of a Sherlock Holmes mystery—the Case of the Hidden Jew-el.**



Imagine the six pyramids as being equal in size. The pyramids are imagery of a shattered cube. Now imagine a “grape,” or “olive,” or “seed” as the “dot” in the center of the pyramids as they begin to “come together” to re-assemble the cube. The grape/olive/seed begins to get crushed as the pieces begin to “press” against each other to make that “perfect” fit. The “Big Squeeze” is placed upon whatever is placed in the center of it. And as it does, its “juices” begin to “flow”—spilling out like blood oozing out of every orifice of a body suffering from hemorrhagic fever [also imagery of the eagle pushing the eaglets out of the nest and making them

**uncomfortable enough to want to “leave”].** Through all of this, **paradoxes** exist: the rise of the “new” box caused the old pyramids to no longer exist; and, the “destruction” of the “old thing” that was placed in the middle caused “precious ointment” to flow that would not exist without the “crushing”; the pain suffered by the “middle” birthed the new “c-u-b-e” [“**See/sí, you BE `E`**”]—Father becoming whole again at the expense of the SEED that is “crushed” in the “center.”

1 Peter 3:15(NIV1984),

“But in your hearts **set apart Christ as Lord.**”

Psalms 18:2,

“The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower [like the one imprisoning Rapunzel].”

**“An uncommon future will require  
uncommon preparation.”**

—Mike Murdock

NOW LET'S APPLY THE SCIENCE:

1. **Why is gravity (of this black hole) infinite in the beginning?** It takes infinite gravity [LAW] to hold/“bind” infinite matter [GOOD].
2. **Why does the math reveal a future “collapse” of physics as we know it?**

Revelation 10:5-7,

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore 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:** **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.” [Stephen Hawking’s “strong science” about no more LAW is supported by Scripture!] [I want to focus some attention on the “voice of the seventh angel.” I mention this in the original document, I believe—if you were to count the planets in our solar system in backwards order (from Pluto to the “Sun”), Earth would be the seventh planet—a “thing” without life “in” it, but has life “on” it, moving like “ants” or “lice” on its “skin” [the “Sir/sure”-face is equivalent to a “roof [roof→four/for/fore]”].]

The Big Bang is like a future “echo” [Eccl. 3:15, “That which hath been is now; and **that which is to be hath already been.**”].

**“Tell me and I’ll forget; show me and I may remember; involve me and I’ll understand.”**—Chinese Proverb

“The greatest sign of success for a teacher...is to be able to say, ‘The children are now working as if I did not exist [they are as a “copy”—i.e. “mirror reflection” (Narcissus imagery)].’” —Maria Montessori

**FROM “Add-verse-city” to “Uni-verse-city”.**

“The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them



in parables, saying, Behold, a sower went forth to sow...[Gen. 1, "...and it was so"]—  
Matthew 13:1-3

The “bell” rang to declare, “Class is now in session! Boarding school has begun!” From the moment GOOD placed Himself into the capsule of “time” like a SEED [i.e. a “time release” pill [“A merry [“marry”/ “marred”] heart doth good like a medicine” (Prov. 17:22/ Ps. 119:71, “It was good for me that I have been afflicted”)]—imagery of our “time capsules” that we bury and dig up at an “**appointed**” time], until the bell rings again with a “Big Bang” announcing to all, “Class is dismissed; ‘Bored’-ing school is no longer in session,” this is all one day, “THE Great Day of the Lord”—i.e. **All Fools Day** [the **April Fool**, that is]. I believe Father decided that He could simply “exist,” or He could “LIVE.” Our Father divided Himself and chose to “**forget**” what “manner of person” that He was—becoming a “fool”—**forgetting “how” to BE** [in His “drama,” He plays all roles. It is very rare for an actor to play himself (although He did make a “came-O” appearance as Himself in the person/form of “Jesus” [cf. Heb. 2:14]) and the roles of choice are either the villain, action hero who “saves the day,” or the “comic relief”—with many extras in each “tale”—i.e. we are each the “star” of our own “series”—we are the “Sear-E-A-n-s” (Syrians) [“sear (the) ‘prince’ and (the) ‘princess’ in ‘change’].]. He “left” the BE “be”-hind—He BE-“leaved.”

## “Fool the mind and the battle is yours!”

—*Jane and the Dragon* (the animated series)

Prov. 12:5, “The thoughts of the righteous are right: but the counsels of the wicked are deceit.”  
(cf. 2 Samuel 15:31 through 2 Samuel 17)

THE ART OF WAR by Sun Tzu—#18. **All warfare is based on deception.**

**April Fools’ Day** [1<sup>st</sup> day of the 4<sup>th</sup> month]—*n* (1854) : April 1 **characteristically marked** by the playing of **practical jokes** [“practical”→“practice all”—i.e. law/medical pract.]

**April fool**—*n* (1687) : the butt of a joke or trick played on April Fools’ Day; *also* : such a joke or trick [**“A fool (afoot—“crossed” the “EL” [train→DNA strand]), aloof”**]

**1aloof**—*adv* [obs. *aloof to windward*, fr. <sup>1</sup>*a + louf, luf luff*] (ca. 1540) : at a distance

**2aloof**—*adj* (1608) : removed or distant either physically or emotionally <the ~ composer neither worried nor cared about public opinion—Mary Jane Matz> <he stood ~ from worldly success—John Buchan> *syn* see INDIFFERENT — **aloof-ly** *adv* — **aloof-ness** *n*

**afoot** [a “foot”]—*adv or adj* (13c) **1** : on foot **2** : **in the process** of development :

**UNDER WAY** ["way/weigh"] <something out of the ordinary was ~ — Hamilton Basso>

**April**—*n* [ME, fr. OF & L; **avril**, fr. L Aprilis] (bef. 12c) : the 4<sup>th</sup> month of the Gregorian calendar ["avril" → "ave" + "pril"]

**ave** [(h)ave]—\`ä-(,)vā\ *n* [ME, fr. L **hail**] (13c) **1** : an expression of **greeting or of leave-taking** [like "Aloha"—"Al" (all), "o" (eternal), "ha" (laughter)→"all eternal joy"; or like the "Hongi"—a traditional greeting of the Maori of New Zealand in which they rub or touch noses—it is considered an exchange of the "breath of life" ("hongi" lit. trans. "sharing of breath") [not to be confused with a "hangi" ["hang EYE"] which refers to "the **METHOD** of cooking in the ground with **hot** stones, or the underground **OVEN** so created, and to the food so cooked" in it (source: Larry Rivera, About.com Guide)]: **HAIL, FAREWELL** **2 often cap** : **AVE MARIA** [AVE compared to AVA—"AVE" (also the abbreviation for AVENUE ["a **VENUE**"/"ave new"]) is like the markings on the king Cobra; "V" is imagery of something coming "down" and going back "up"→ "A" brought Father "down," but "E" **took** Father "up"]

**venue**—*n* [ME venyw action of coming, fr. MF venue, fr. venir to come, fr. L venire—more at COME] (1531) **1 a** : the place or county ["count 'e'"] in which **take** place the alleged ["all ledge"—imagery variant of "knowledge"] events from which a legal action **arises** **b** : the place from which a jury is **drawn** and in which trial is held <requested a change of ~> **c** : a statement showing that a case is brought the proper court or authority **2** : LOCALE 1

**1pril**—*vt* [origin unknown] (1944) : **to convert** (as a **molten** solid) into spherical pellets usu. by forming into drops in a spray and allowing the drops to solidify [think of this in terms of "raindrops" converted to drops of "dirt"]

**2pril**—*n* (1952) : a pellet made by prilling

**"The greatest thing you can do for someone is to heal them by making them laugh."**

—Drew Barrymore ("drew" "bury" "more")

"A fool is full of words...The beginning of the words of his mouth is foolishness and the end of his talk is **mischievous madness**."—Eccl. 10:14a, 13

And like our Father, we, too, have forgotten—not just who we are, but that He exists (cf. Judges 2:10/Eccl. 8:10). **We have declared Him to be "nothing."** Like

the child born knowing “nothing”—we had to be taught “**how**” to BE who we “**are**” by experiencing what Father endured before we “arrived” [As I am reading this again, I realize something that I didn’t pay attention to before. “B” is like the lowercase letter “g” (in this font)—two identical images, with one placed above the other. The “B” is a circle split in equal halves and the “left” side “raised” above the right side. Perhaps the “B” is not the goal, either [perhaps the true goal is to be “**MORE**” than “**GOOD**”—to be “**GOOD**” is to be “**alone**”]. “B” seems to represent an **upper** and a **lower** “class”—probably, respectively representing “Father and Son,” “teacher and pupil,” “graduate and student,” “maturity and immaturity,” etc. “B” represents β (beta), not alpha, not omega—but a letter in-between—i.e. representing to be “in the middle”—“I am second,” which is the same as saying, “I am LAW.” I believe the “middle” represents **BALANCE!!!** None having too much, none having too little, but each “according to his need.” No penury, nor hoarding of wealth. The only problem with “balance” is that there has to be an equal amount on the “other” side—i.e. “good” vs. “bad”, “light” vs. “darkness”, “yea” vs. “nay,” etc. The scales would “fall” to one side if “all” were the same—if all were “great”. This would explain the imagery references to being “submerged”—i.e. Father went “down” as a “great” stone tossed into a small “pond” which “caused” the water to go “**up**”—now all the water has “escaped” its “confinement”/borders and only the rock sits where the water once “was.” He is “**in word**” →(reverse the letters) “**drown I**”—but He landed on “dry” ground (like Moses and the children of Israel passage through the Red Sea—the water “stood” at “attention” as Father went “down” to His “place” as the **foundation stone**). He slew [“wel(l)s”] Himself by “drowning” [“gni-n-word”→“knee in word” // “d” is “cl” [sí EL]→ “EL crowning”] Himself in the WORD—i.e. His NAME—and in so doing, He passed from a “state” of merely existing to being truly “alive.”]. He wanted to “escape” the **NOTHINGNESS** of His existence—**to remember it no more!** “He” wanted to have no memory of the “box” [xob → “sob”] that was “our” beginning. He gave the past the **boot!** **He “E razed”** [razed/raised] **it.** [This is imagery of Melchisedec—Hebrews 7:3, “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.” This imagery was repeated in America with the African slaves. The “black” slaves were intentionally deprived of their “family line” to keep them “subjected.” In order to know where you are going, you have to know “from whence” you’ve come (**to “plot” a course**).] He became the “fool” when He hid in the Sea of “Four get full nest”!—i.e. the “**profit**”-sea of the **sea-“sons,”** that is.

**“It takes time to be seasoned.”**

—Dale Bronner



**“Ye stir not up, nor awake my love, til he please.”** (Song of Solomon 2:7<sup>1</sup>, 3:5<sup>2</sup>, 8:4<sup>3</sup>).

I believe, like the robot in Stephen Spielberg’s *“AI”* (and like Narcissus), Father has been “sleeping” in a “tomb” like Lazarus—the tomb being “Himself”! We exist to “wake” Him “up.” **He wants to remain, not “LOST” in his thoughts, but FREE!** (having no “place/boundary”) in the depths of the **Sí** of “Four get full nest” that is supplied by LOVE (with *No More Dry Season* (book by Rod Parsley))—living through the lives of His children; who are “free” to explore the LIFE of all that He is—(cf. Mark 11:23) Job 16:22, “When a few years are **come**, then I shall go the way whence **I shall not return.**” His question to us is, “May I?” (cf. James 4:2, “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet **ye have not, because ye ask not**”; Luke 18:13-14, “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell [tale, tail] you, this man **went down** to his house **justified** rather than the other [Romans 1:17, “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” “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.” (Galatians 2:20)—**“faith” is the “BE” of the increase—their “choice” to “BE” (i.e. to “exist”)**): for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”)

<sup>1</sup>**boot**—*n* [ME, fr. OE *bōt* [“boat”—i.e. the “word”-ship] remedy; akin to OE *betera* [“BE terra/terror”] better] (bef. 12c) **1 archaic : DELIVERANCE** **2 chiefly dial :** something to equalize a trade [“trade” can be “work” or “exchange”] **3 obs :** AVAIL—to boot : BESIDES

<sup>2</sup>**boot**—*vb* (15c) *archaic* : AVAIL [“a veil”], PROFIT [“for”-feit]

<sup>3</sup>**boot**—*n* [ME, fr. MF *bote*] (14c) **1 :** a fitted covering (as of leather or rubber) for the foot and usu. reaching above the ankle **2 :** an instrument of **torture** used to **crush** the leg and foot [into “MANY” pieces] **3 :** something that resembles or is likened to a boot; *esp* : an enclosing or **protective** casing or sheath (as for a rifle or over an electrical or mechanical connection) **4 :** a navy or marine corps **recruit** [“fruit” with the “f” replaced with “rec” (“wreck”)] undergoing basic training **5 Brit :** an automobile trunk **6 a :** a kick with the foot **b :** summary dismissal—used with *the* **c :** momentary pleasure or enjoyment : **BANG** <got a big ~ out of the joke> **7 :** a sheath enclosing the inflorescence

<sup>4</sup>**boot**—*vt* (15c) **1 :** to put boots on **2 a :** KICK **b :** to eject or discharge summarily—often used with *out* <was ~ed out of office> **3 :** to make an error on (a grounder in baseball); broadly : BOTCH **4 :** to ride (a horse) in a race <~ed home three winners> **5** [<sup>2</sup>*bootstrap*] **a :** to load (a program) into a computer from a disk [same imagery as DNA encoding] **b :** to start or ready for use *esp.* by booting a program <~ a computer> —often used with *up* *vi* **1 :** to become loaded into a

computer's memory from a disk <the program ~s automatically> **2** : to become ready for use esp. by booting a program <the computer ~s quickly> —often used with *up*

<sup>5</sup>**boot**—*n* [<sup>1</sup>*boot*] (1593) *archaic* : BOOTY, PLUNDER

**BOOT CAMP**—*n* (ca. 1942) : a navy or marine **corps** [cf. def. of “core” (i.e. the “heart of GOOD”)/ “corpse” (“dead man walking”)] **camp for basic training**

**Boötes**—*n* [L (gen. *Boötis*), fr. Gk *Boōtēs*, lit., plowman, fr. *bous* [“bonus” minus the “in”] head of cattle—more at COW] : a northern constellation containing the bright star Arcturus [“arc tour us” in the “Word” ship]

Because it has great significance, I want to include the definition for “booth.”

**booth** \ˈbūth, esp Brit ˈbūth [similar to “Ruth”]\ *n, pl booths* [ME *bothe*, of Scand origin; akin to ON *būth* booth; akin to OE *būan* to dwell—more at **BOWER**] (13c) **1** : a **temporary shelter** for livestock or field workers **2 a** : a **stall** [this word has meanings as a “now-n” [i.e. “BE”] and as a verb] or **stand** (as at a **fair**) for the sale or exhibition of **goods** [the man in Jesus’ parable sold **all** that he had] **b** (1) : a small enclosure affording privacy for **one person at a time** [same imagery as each person’s “cell” on the DNA strand, and imagery of our being ONE person in the “body” of Christ] <a telephone ~> <polling ~> (2) : a **small enclosure that isolates its occupant esp. from patrons or customers** <a ticket ~> (3) : an isolated enclosure used in **sound** recording or in broadcasting <a radio ~> **c** : a restaurant seating arrangement consisting of a **table** [“t [cross (-ing, -roads)]” “able”] **between two** [“between two” (Zech. 4:14, “the two that stand beside the Lord of all the earth”)] **high-back benches** [“son of” “cheese”—“holey” like Swiss]

**“My wonderful scholar, tell me your name.”**

**The school crowded forward in a body to devour the stranger at close quarters with their envying eyes; all except Bascom [“base come”], who remained apart and sulked.**

**“Quarante-quatre, sir. Forty-four.”**

**“Why—why—that is only a number, you know, not a name.”**

—from the *Schoolhouse Hill* version of Mark Twain’s *No. 44, The Mysterious Stranger* [**Satan**]

Source: *twainquotes.com*

“For we have not **an high** [silent “h” makes it “eye”] priest which cannot be touched with the feeling [sing.] of our infirmities [plural]; but was in **all points** tempted like as we are, yet without sin [without “MORE”].” Father “fully” understands what it is to “feel” **boxed-“in.”**

Hebrews 11:3,

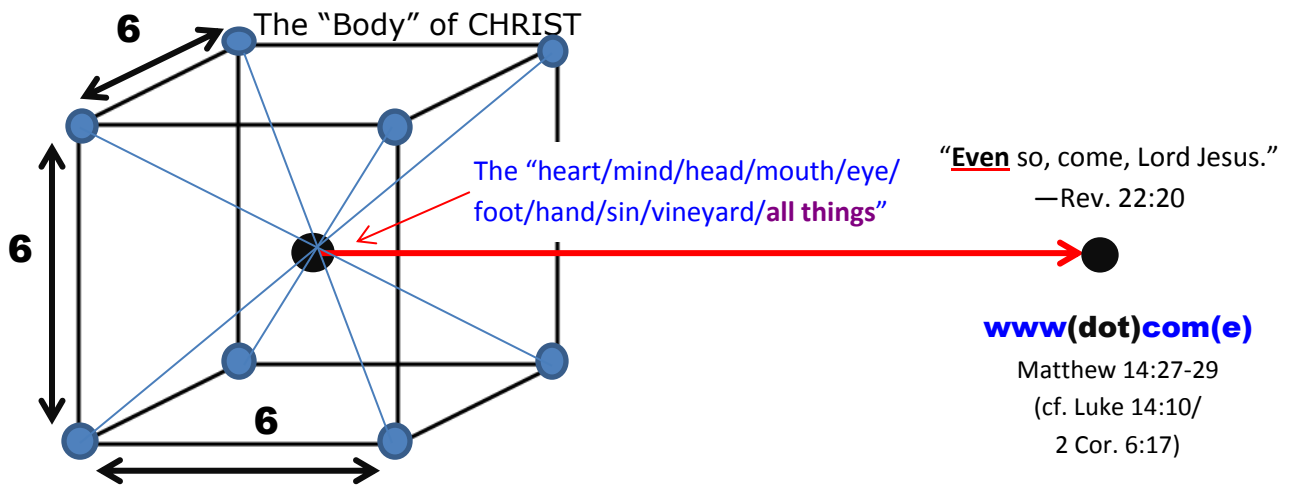
“Through faith we understand that the worlds were **framed** [like a house “under” construction] by the word of God, so that things which are seen were not made of things which do appear [which come into being and are “revealed”].”

Psalm 139:15-16(NIV),

“My frame was not hidden from you when I was made in the secret place, When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.”

Jeremiah 4:5,

“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.” [This represents one action causing two opposite actions → going “in” and “out.”]



**“He” went in, so that “we” could come out** (cf. Gen. 37:36, 39:1, Exod. 13:17-18, “...children of Israel **went up** **harnessed** [imagery of the “w”—the **“reigns” of the horses** leading a 4-horse chariot upwards through the heavens [the horses may be leading, but they are not “in” control,” nor is the “chariot”; the “weaker” vessel—i.e. the man (charioteer)—is “in” control, handling the reins of the horses]) **out of** the land of Egypt”/ **Matt. 27:50-53**, Acts 16:36-37). **“He” went “in” to us, so that “we” could come “out” of Him; now, we [Father and Son] are all free!!!** [Jesus was born, not at the “in(n),” but on the “out”(side)—then laid “in” a feeding trough. Our insistence upon **our being “in”**



covenant, would keep Father locked (entombed) “inside” the stone box—“bound” and “limited” like the “ram” caught in the bush (Ps. 78:41, “[They] limited the Holy One of Israel”)—**forced** to “BE left behind” [“forsaken”] like Moses in a place for the “lost” (an “unjust” punishment for the “de-liver-Er” of the people [cf. Eze. 21:18-32]).

[“**liver**” [“revile”]—[ME, fr. OE *lifer* [ “re-file”—i.e. the “DAN” (DNA) strand // “*lifer*” is also, a nickname for someone serving a life term in “prison”]; akin to OHG *lebra* [“the bra”—i.e. LAW] liver]]

Father’s “freedom” was (by the “**right**” of “**CHOICE**”) to **remain** “lost” in His “thoughts”—i.e. lost in His “sea”-sons, **exploring its depths** [Ps. 27:4, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to **enquire** in his temple”]—not “locked” inside a “rock,” sitting on a “thrown” like Humpty Dumpty and “doing” **nothing**, but rather, swimming in the Sea of LOVE.]

Psalm 88:8-18,

“Thou hast **put away** mine acquaintance far from me; thou hast made me an abomination unto them: **I am shut up, and I cannot come forth** [like “constipation” [or American “rush-hour” traffic]—“stuck” somewhere in the “middle”; therefore, He “strained” [like as through a “sieve”—through “LAW”] to get “out”]. Mine eye mourneth [“cries a river”] by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? [YES!—“wonders” = “sons/offspring”] shall the dead arise and praise thee? [YES!] Selah [“**hales**”→ “(w)hales/ “hails”/ “hells”]. Shall thy lovingkindness be declared in the grave? [YES!] or thy faithfulness in destruction? [YES!] Shall thy wonders be known in the dark? [YES!] and thy righteousness in the land of forgetfulness? [YES!] But unto thee have I cried, O Lord [“Christ” is “Lord”]; and **in the morning shall my prayer prevent thee** [Job 3:12, “Why did the knees prevent me?”]. Lord, why castest thou off my soul [Rev. 12, Luke 10:18,]? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.”

**hale**—*adj* [partly fr. ME (northern) *hale*, fr. OE *hāl*; partly fr. ME *hail*, fr. ON

*heill*—more at **WHOLE**] (bef. 12c) : free from defect, disease, or infirmity : SOUND; *also* : retaining exceptional health and vigor <a ~ and hearty old man> *syn* see HEALTHY

**hale**—*vt* **haled**; **hal-ing** [ME *halen*, fr. OF *haler*—more at HAUL] (13c) 1 : **HAUL, PULL** 2 : **to compel to go**

**haler**—*n*, *pl* **ha-le-ru** [Czech] (ca. 1934)—see *koruna* [“core runner”/ “a new rock”] at MONEY table

**hal-** or **halo-** [“hay low/ ‘ha’ low”—*comb form* [F, fr. Gk, fr. *hals*—more at SALT] 1 : salt <*halophyte* [“halo fight”]> 2 [ISV, fr. *halogen* [“halo genesis”]] : halogen <*halide*>

Job 20,

<sup>1</sup>Then answered Zophar the Naamathite, and said, <sup>2</sup>Therefore do my thoughts cause me to answer, and for this I make haste. <sup>3</sup>I have heard the check of my reproach, and the spirit of my understanding causeth me to answer. <sup>4</sup>Knowest thou not this of old, since man was placed upon earth, <sup>5</sup>That the **triumphing** [“three” “umpire” “hing(e)—*i.e.* turning point”] of the wicked is short, and the joy of the hypocrite but for a moment?

“h”—(breath)

“y”—(upside-down) **lambda**; also resembles Hebrew letters **tsadi** and **ayin**

“p”—pee

“o”—represents “eternal”

“c”—sí (yes)

“r”—represents being “routed”

“i”—represents a line traveled and the point of destination

“t”—(lowercase) cross (-roads, -ing) with prayer on bent knees

“e”—lowercase is scepter of the Prince

<sup>6</sup> Though his excellency mount up to the heavens, and his head reach unto the clouds; <sup>7</sup> Yet **he shall perish for ever like his own dung: they which have seen him shall say, Where is he?** [They will look Him in the face and not perceive that “it” is “He.”] <sup>8</sup> He shall **fly away as a dream**, and shall not be found: yea, he shall be chased away as **a vision of the night**. <sup>9</sup> The eye [“I” (singular)] also which saw him shall see him no more; neither shall his place any more behold him [no longer bound to one “place,” He now has the freedom of the “whole”]. <sup>10</sup> **His children shall seek to please the poor, and his hands shall restore their goods.** <sup>11</sup> His bones are full of the sin of his youth, which shall lie down with him in the dust. <sup>12</sup> Though wickedness be sweet in his mouth, though he hide it under his tongue [like a pill or thermometer]; <sup>13</sup> Though he spare it, and forsake it not; but keep it still within his

mouth: <sup>14</sup> Yet his meat in his bowels is **turned**, it is the gall of asps within him. <sup>15</sup> **He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly** [like (the book of) Jonah—we/He shall “go forth/fourth”]. <sup>16</sup> He shall suck the poison of asps: the viper's tongue shall slay him. <sup>17</sup> He shall not see the rivers, the floods, the brooks of honey and butter. <sup>18</sup> That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. <sup>19</sup> Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; <sup>20</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired. <sup>21</sup> There shall none of his meat be left; therefore shall no man look for his goods. <sup>22</sup> In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. <sup>23</sup> When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. <sup>24</sup> He shall flee from the iron weapon, and the bow of steel shall strike him through. <sup>25</sup> **It is drawn, and cometh out of the body** [cf. Rev. 12:4-5, “And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered [a play on words here!], for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was **caught up unto God**, and to his throne”]; yea, the glittering sword cometh out of his gall: terrors are upon him. <sup>26</sup> **All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.** <sup>27</sup> The heaven shall reveal his iniquity; and the earth shall rise up against him. <sup>28</sup> **The increase of his house shall depart**, and his goods shall **flow away** in the day of his wrath. <sup>29</sup> This is the **portion** of a wicked man from God, and the **heritage** appointed unto him by God. [This simply speaks of our getting out of the “box” and Father’s freedom and DEATH’s demise—i.e. transformation into LIFE.]

Luke 13:23-30,

“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the **strait gate**: for many, I say unto you, will seek to enter in, and shall not be able [imagery of SPERM]. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are [“I don’t know anyone from ‘there’”—a snub akin to Peter’s denial of Jesus when he said, “I know not the man”]:



Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping [“we-e pee-ing”] and gnashing of teeth [DNA imagery], when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 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. And, behold, there are last which shall be first, and there are first which shall be last.

Job 33:29-30,

“Lo, all these things worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living.”

1 Chronicle 29:17-19,

“I know also, my God, that thou triest the heart [fiery trial of the heart—imagery of “heart burn”], and hast pleasure in uprightness. As for me, in the **uprightness of mine heart** I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel [not “Jacob”, but his “new” NAME], our fathers, keep this for ever in the imagination [singular] of the thoughts [plural] of the heart of thy people, and prepare their heart unto thee: And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to **build the palace** [“pay lace”—imagery of the DNA strand/the “bounds” of the habitation of the “box”], for the which I have made provision.”

I was reading John 11 and saw something when I got to verse 20, “Then Martha, as soon as she heard that Jesus was coming, **went and met him**: but Mary **sat still in the house.**” **Martha and Mary** represents two faces of one coin—one is busy (Martha—LAW), the other is still—knowing “when to **hold** ‘em and when to **fold** ‘em” (Mary—WISDOM). Compare this verse to Proverbs 7:9-15,

“In the twilight, in the evening, in the black and dark night: And, behold, **there met him** [the fact that the word “he” is left out—“he met a woman”—is of great significance since “he” is a Hebrew letter] a woman with the attire of an harlot, and subtil [“subtitle”/ “sub till” ?] of heart. (She is **loud** and stubborn; her feet abide not in her house [it is not normal to actually “live” in a “house”—real “living” takes place “outside”

unless you have “agoraphobia”]: Now is she without [“lacking”/ *also* “she is with **OUT**” (a person→**DEATH**)], now in the streets [“roaming”], and lieth [“untruthful”—i.e. not the “BE”] in wait at **every corner**.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace [piece] offerings with me; this day have I payed my vows [placing “have” before “I” means something—a question!—in other words, she is asking, “Do you agree?”]. Therefore **came I forth to meet thee**, diligently to seek thy face, and I have found thee.”

I was listening to a program and heard people saying in English and in Hebrew, “Blessed is he who comes in the name of the Lord.” These exact words appear seven times in the New International Version (1984) of the Holy Bible—Ps. 118:26, Matt. 21:9, Matt. 23:39, Mark 11:9, Luke 13:35/19:38, John 12:13. The King James Version has five references—Ps. 118:26, Matt. 21:9, Mark 11:9, Luke 13:35/19:38—that have a slight variation. There are two passages that I find significant because of the phrases that surround these words:

Psalms 118:26,

“Blessed **be he** that cometh in the name of the Lord: **we have blessed you out** of the house of the Lord [“Christ” is the “Lord”—i.e. the “box”; therefore, “we” have blessed Him “out” of the “box”].” [2 Cor. 6:17, “Wherefore **come out** [you are responsible for “coming” out] from among them [“them” being “the nay/not”→all that “denies”—LIFE/Satan [“nay sat”]], and **be ye separate** [individual “wholes”], saith the Lord, and touch not the **unclean thing** [the covering that was like a “death shroud/menstrual cloth/lice/blemish/spot”—i.e. **LOVE dwelling** [“dwell”→ “I-lewd] with **DEATH** in **LAW**]; and I will receive [“re-síeve”] you.”]

Luke 13:35,

“Behold, **your house is left unto you desolate** [“desolate” [“seed ‘O’ late”] is an imagery variant of “chocolate”→ “choke ‘O’ late” [this imagery of “choke/hang by the neck” is explained in the original document]]: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”

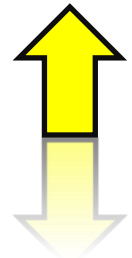
**If you love something, set it free. If it comes back, it was, and always will be yours. If it never returns, it was never yours to begin with.**—Sherrilyn Kenyon, *Unleash the Night*

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### Isaiah 61:1-3

The Spirit of the Lord God is upon me;  
because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;  
To proclaim the acceptable year of the Lord, and the day of vengeance of our God;  
to comfort all that mourn;  
To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;  
that they might be called **trees of righteousness,**  
**the planting of the Lord,** that he might be glorified.

**Plants grow “UP”!**  
nb



**Father went down to bring us “up.” And He took the eastern route to move us in a westerly direction.** [Imagery of “decide” (BE side/ BE “cide”—[MF, fr. L *-cida*, fr. *caedere* to cut, kill—more at **CONCISE**]) → “de” is a “BE” that is going east (backward) while continuing to “BE” who He “is”—that is why only the “b” is turned around—it is leading facing the wrong way the same as a “marching band” leader → so Father never really went “east”, He turned Himself to “face” that direction so that He could “direct” us as we all headed “west” (“west” is the “coming out”).]

**“And if Christ be not raised, your faith is vain; ye are yet in your sins.”**

—1 Corinthians 15:17

**“If you really want to grow, go through something. What you can become depends on what you can overcome.... In the darkness, the father is establishing a root system for your life” —Dale Bronner**



# THE POWER OF CHOICE

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**February 13, 2012**

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 epaulette, dim. of epaule 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, 2012**

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.

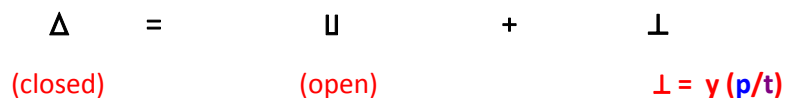
**“Worry divides your mind, causing a drainage of energy.”—Billy Davis**

### 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”



$\sqcup$  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”]

$\Delta$  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?**”



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 (ref?).



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”

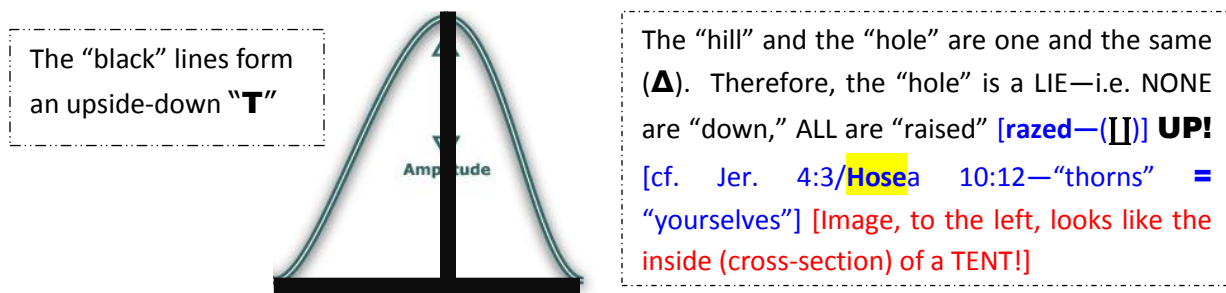


K

**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 on things above, where Christ is seated at the right hand 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.



## 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

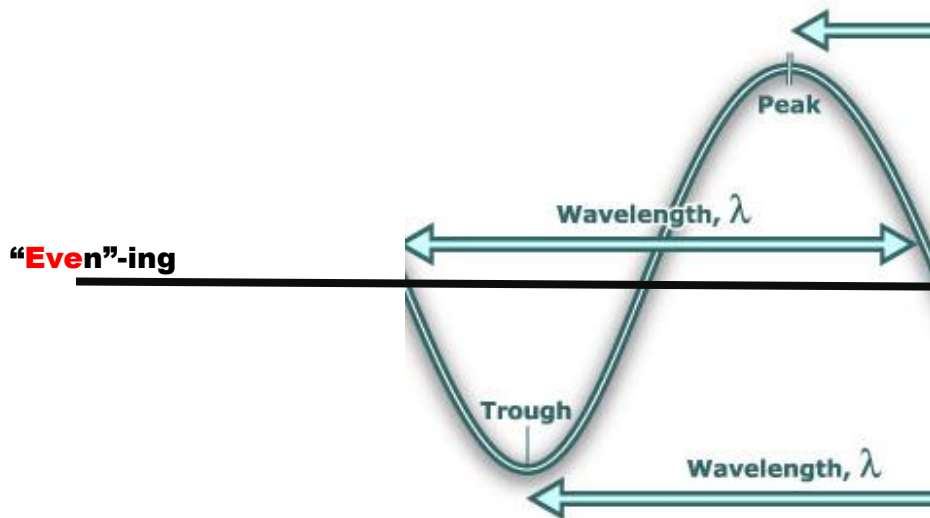
I ask questions. My father always says, "If you don't ask questions, you don't get answers." Preachers have to ask questions to gain more revelation when preparing a sermon—even if it is only, "What did Jesus DO?" I once heard Mark Carrillo (a preacher) say, "The quality of your questions yields the 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, 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], “<sup>1</sup>My son, **keep** my words, and **lay up** [“down” and “up”] my commandments **with** thee. <sup>2</sup>Keep my commandments, and live; and my law as the apple [like an “**app EL**” computer] of thine eye. <sup>3</sup>Bind them upon thy fingers, write them upon the [periodic] table of thine heart. <sup>4</sup>Say unto **wisdom** [the “free” woe man], **Thou art my sister**; and call understanding [the “bound” woe man] thy **kins**woman [“**skin**”]: <sup>5</sup>That they may keep thee from the strange woman, from the stranger which flattereth with her words. <sup>6</sup>For at the window of my house I looked through my casement, <sup>7</sup>And beheld among the youths, a young man void of understanding, <sup>8</sup>Passing through the street near her corner; and he went the way to her house, <sup>9</sup>In the twilight, in the evening, in the **black and dark** night; <sup>10</sup>And, behold, there met him a woman with the attire of an harlot, and subtil of heart. <sup>11</sup>(She is **loud** and stubborn; her feet abide **not in** her house: <sup>12</sup>Now 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] <sup>13</sup>So she caught him, and kissed him, and with an impudent face said unto him, <sup>14</sup>I have peace offerings with me; this day have I payed my vows. <sup>15</sup>Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. <sup>16</sup>I have decked my bed with coverings of tapestry, with carved works [“**hewn**”], with fine linen of Egypt. <sup>17</sup>I have perfumed my bed with myrrh, aloes, and cinnamon. <sup>18</sup>Come, let us take our fill of love until the morning: let us **solace** [“so lace”→ imagery of “strings” and “shoe” “latchet” [“(E)l (h)atchet]] ourselves with loves. <sup>19</sup>For the goodman is not at home, he is gone a long journey: <sup>20</sup>He hath taken a bag of money [the “**wheat**”] with him, and will come home at the day **app**ointed. <sup>21</sup>With her much fair speech she caused him **to yield**, with the flattering of her lips she **forced** him. <sup>22</sup>He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; <sup>23</sup>Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. <sup>24</sup>Hearken unto me now therefore, O ye children, and attend to the words of my mouth. <sup>25</sup>Let not thine heart decline to her ways, go not astray [“**as tray**” → **BE tray**] in her paths. <sup>26</sup>For she hath **cast down** many wounded: yea, many strong men have been slain by her. <sup>27</sup>Her 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,

<sup>22</sup>And 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. <sup>23</sup>And 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. <sup>24</sup>And they laid it up till the morning, as Moses bade: and it did not stink, **neither was there any worm therein.** <sup>25</sup>And 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**] <sup>26</sup>Six days ye shall gather it; but on the seventh day, which is the sabbath, **in it there shall be none.** <sup>27</sup>And 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 1<sup>st</sup> 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”

$\Delta$  = U + ⊥  
 (closed) (open—looks like a “u”) ⊥ = 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. <sup>1</sup>*crank*] (1649) : out of kilter : LOOSE <~ machinery>

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

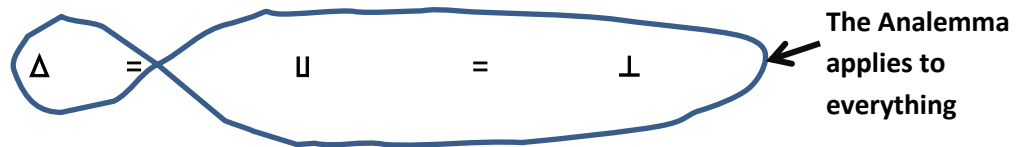
**1crankle** [**“crank EL”**]—*vb* **cran-kled**; **cran-king** [freq. of *2crank*] *vt, obs* (1594) : to **break** into turns, bends, or angles : CRINKLE ~*vi, archaic* : WIND, ZIGZAG

**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 ∩ 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”] [**“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],

<sup>25</sup>And the Lord spake unto Moses, saying, <sup>26</sup>Take 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: <sup>27</sup>And divide the prey into two parts; between them that took the war upon them, who went **out** to battle, and between all the congregation: <sup>28</sup>And 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**: <sup>29</sup>Take it of their half, and give it unto Eleazar the priest, for an **heave** offering of the Lord. <sup>30</sup>And of the children of Israel’s half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the **flocks**, of **all manner of beasts** [“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 ‘s’ 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]

**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**”].”

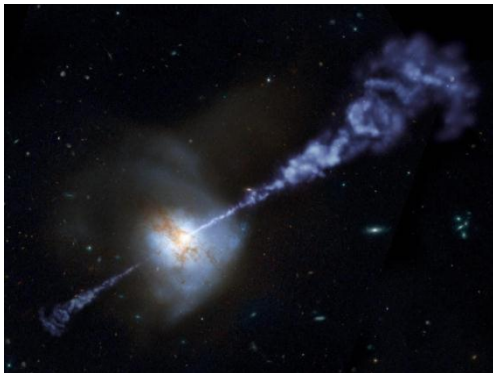
[Jeremiah 4:3-Jeremiah 5:1—I would place it all here, but I’m getting tired now so I’ll only put the four verses] Jeremiah 4:3-5 & Jeremiah 5:1,

“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



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] “blindens” 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).



### 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

baby brother, who came 4 ½ years after me, is the only even numbered boy. My sisters and I marvel about how the 1<sup>st</sup> 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

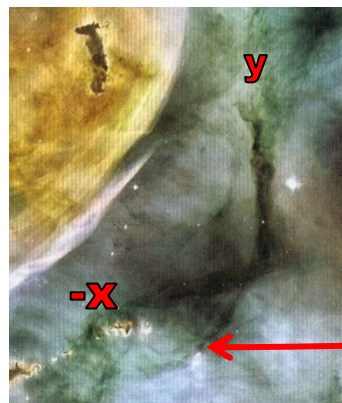
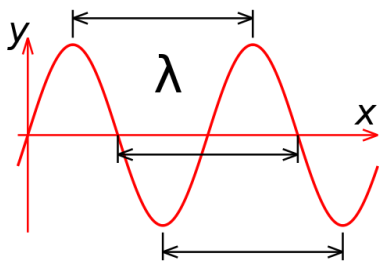
“busybodies” is listed “twice.”

1 Kings 20:38-43,

<sup>38</sup>So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. <sup>39</sup>And 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. <sup>40</sup>And 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. <sup>41</sup>And he hastened, 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]. <sup>42</sup>And 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. <sup>43</sup>And the king of Israel went to his house heavy and displeased, and came to Samaria.

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

$\beta$  times  $\mu$  is “a change in the direction of ‘y’”  
 $\beta$  (or,  $\delta$ ) x  $\mu$  is equivalent to  $\lambda$



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

Verse 11 → contains double “ll” and twice (double) said, “He hath”

Verse 22 → contains double “ss”

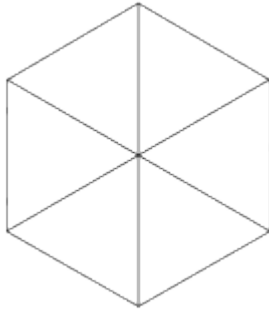
Verse 33 → contains double “ff” & “ll”

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,

<sup>19</sup>And 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.”]. <sup>20</sup>The ram which thou **sawest** [play on words → also an instrument for “cutting”] having two horns are the kings of Media and Persia. <sup>21</sup>And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king [GOOD]. <sup>22</sup>**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”]. <sup>23</sup>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 [DEATH/LIVED/the “Devil”]. <sup>24</sup>And 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]. <sup>25</sup>And through his **policy** [“poll lice, (upside-down) lambda [or Jewish letter “y” (ayin) or “y” (final tsadi) or “y” (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 shall destroy many: he shall also **stand up** against the Prince of princes; but he shall be broken without hand [“hand” represents LAW/DEATH]. <sup>26</sup>And 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

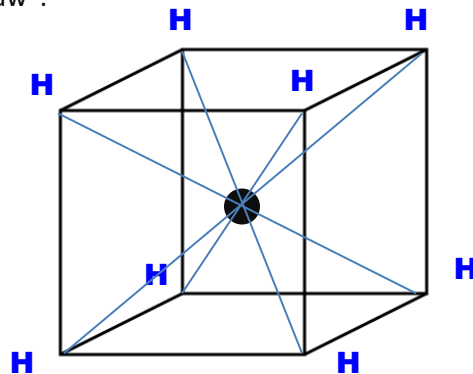
My thoughts are of Her Majesty. Yesterday, my father was giving her some of his hamburger. He laid it on her “plate” on the floor. But, she was lying on the couch. She wanted the beef, but not the inconvenience of having to leave her comfortable “perch” on the couch. She stared at him with a look that 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”:



<b>N</b>	<b>E</b>	<b>V</b>	<b>A</b>	<b>E</b>	<b>H</b>
<b>E</b>	<b>E</b>				
<b>V</b>		<b>V</b>			
<b>A</b>			<b>A</b>		
<b>E</b>				<b>E</b>	
<b>H</b>					<b>H</b>

“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. [“4” = 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 Heaven<sup>n</sup>)—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

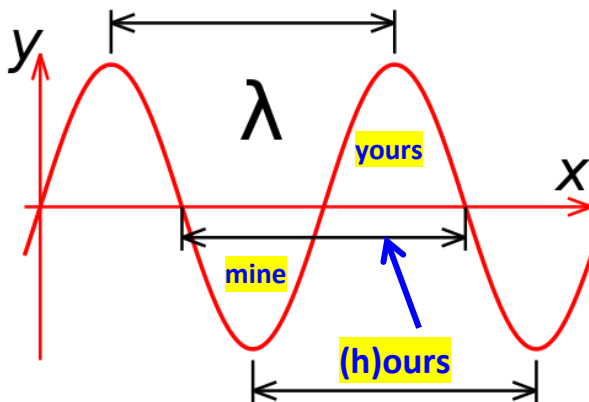
**“Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”**

—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**” ( $\lambda$ ). 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)**

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

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

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

<sup>9</sup> 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? <sup>10</sup> The one who went down is himself the one who also **went up**, far above all of heaven, in order to fill all things. <sup>11</sup> Furthermore, **he gave** some people as emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers. <sup>12</sup> Their task is to equip God's people for the work of service that builds the body of the Messiah, <sup>13</sup> 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.

<sup>14</sup> 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. <sup>15</sup> Instead, speaking the truth in love, we will in every respect grow up into him who is the head, the Messiah. <sup>16</sup> 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.

<sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> They have lost all feeling, so they have abandoned themselves to sensuality, practicing any kind of impurity and always greedy for more. <sup>20</sup> **But this is not the lesson you learned from the Messiah!** <sup>21</sup> **If you really listened to him and were instructed about him, then you learned that since **what is in Yeshua [JESUS] is truth,**** <sup>22</sup> 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; <sup>23</sup> and you must let your spirits and minds keep being renewed, <sup>24</sup> and clothe yourselves with the new nature created to be godly, which expresses itself in the righteousness and holiness that flow from the truth. <sup>25</sup> Therefore, stripping off falsehood, **let everyone speak truth with his neighbor,**<sup>[b]</sup> because we are intimately related to each other as parts of **a** body. [The "Principle/principal" of "RELATIVITY"] **[Amplified version of verses 20-25,**

<sup>20</sup> **But you did not so learn Christ!** <sup>21</sup> **Assuming that you have really heard Him and been taught by Him, as [all] Truth is in Jesus [embodied and personified in Him],** <sup>22</sup> **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;**** <sup>23</sup> **And be constantly**

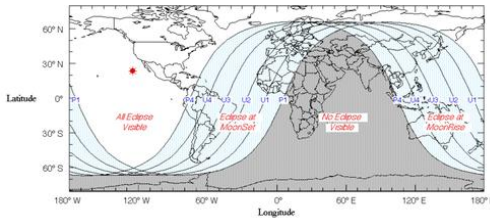
renewed in the spirit of your mind [Isaiah 9:7, “Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom”] [having a fresh mental and spiritual attitude], <sup>24</sup> And put on the new nature (the regenerate self) created in God’s image, [Godlike] in true righteousness and holiness. <sup>25</sup> 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.]

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

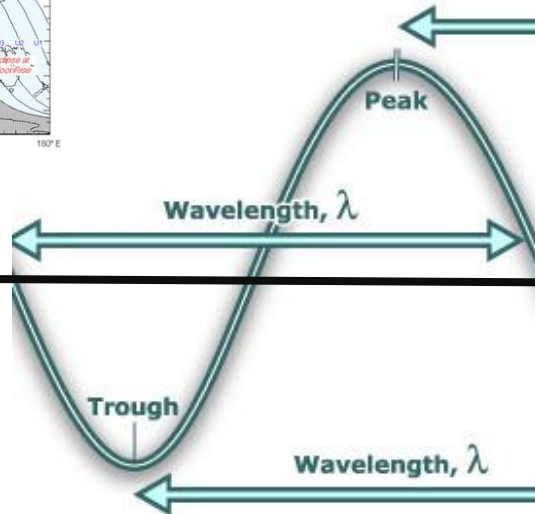
<sup>28</sup> The thief must stop stealing; instead, he should make an honest living by his own efforts. This way he will be able to share with those in need.

<sup>29</sup> 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. <sup>30</sup> Don’t cause grief to God’s *Ruach HaKodesh*, for he has stamped you as his property until the day of final redemption. <sup>31</sup> Get rid of all bitterness, rage, anger, violent assertiveness and slander, along with all spitefulness. <sup>32</sup> 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.”



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.

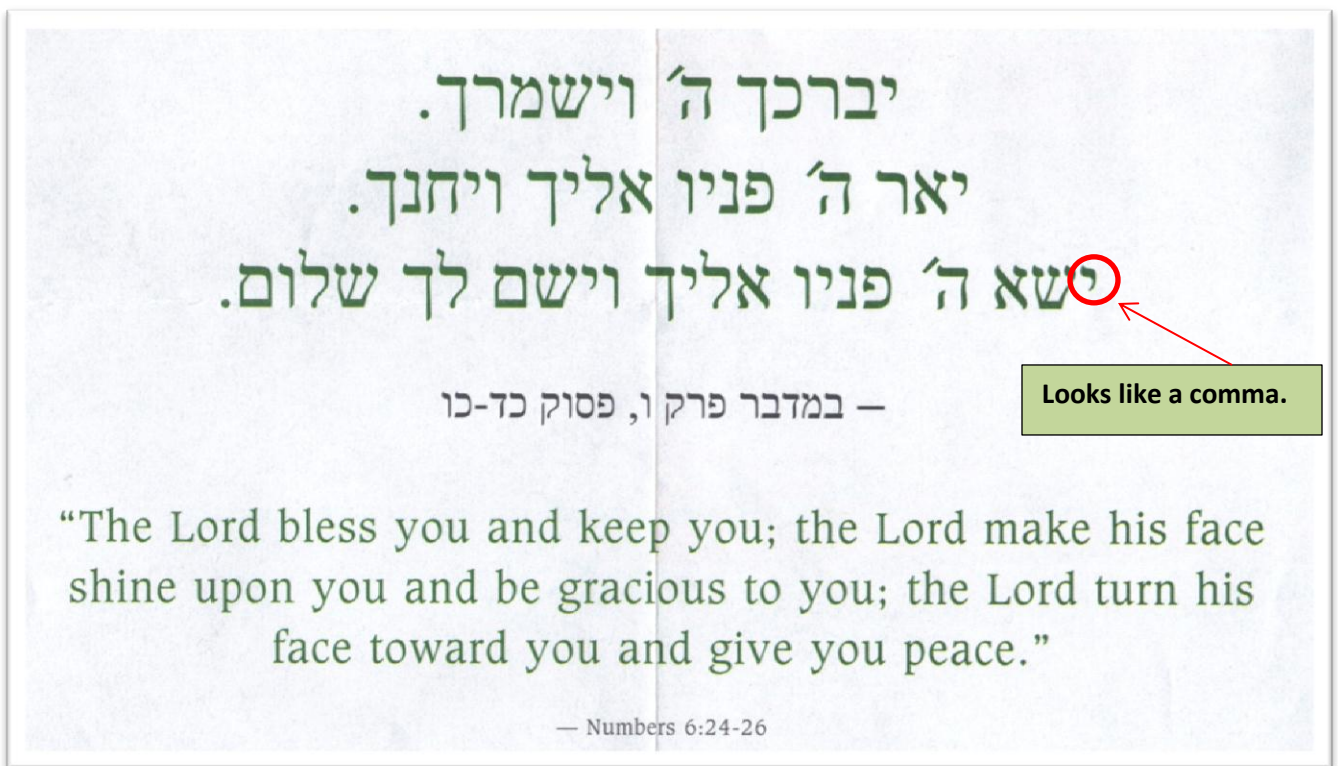
Tonight Pastor Cox spoke from the passage in John 18:2-8.

<sup>2</sup>And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup>Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup>Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?** <sup>5</sup>They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which betrayed him, stood with them. <sup>6</sup>As soon then as he had said unto them, I am he, they went backward, and fell to the ground. <sup>7</sup>Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup>Jesus 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: <sup>9</sup>That 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!

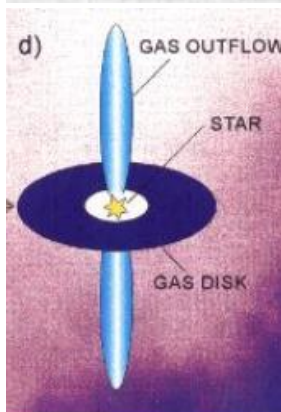
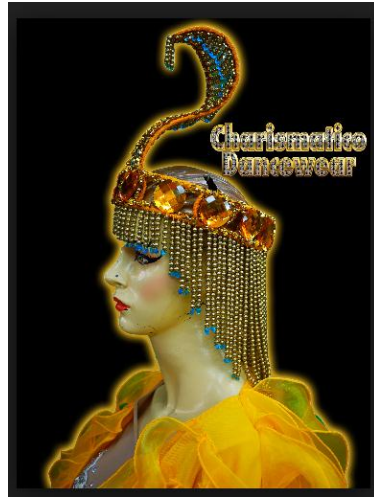


It resembles the word “Gold” [followed by CL<sub>2</sub> → one great, one small]. And the letter that I circled in red looks like a **“comma”** [“coma” or “comb ‘a’” —twice done].

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.

### **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!]

**B**EHOLD, 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:

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 guess 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.

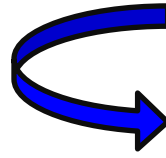
“Homos in Heaven? God is gay? This girl accused her Lord of being some sort of perverted sodomite and then called it a **moving experience**? It makes me sick just to think about it. And Heaven’s some sort of communist nightmare too, where everyone is destitute. Terrorists mingle freely with saints. 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).

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 7489** → **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 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** (r<sup>e</sup>phû’âh) is “**feminine** pass. part. of 7495; a *medicament*:—heal [-ed], medicine.

**STRONG’S 7500**

**STRONG’S 7518** (rats [pronounced *rats* [(backwards) “stars”]]) “contr. from 7533; **a fragment**:— pierce.

**STRONG’S 7519**

**STRONG’S 7521**

**STRONG'S 7523**

**STRONG'S 7524**

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

**STRONG'S 7533**

**STRONG'S 7534**

**STRONG'S 7607**

**STRONG'S 7608**

## **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

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: <sup>2</sup> And he said, The Lord is my rock, and my fortress, and my deliverer; <sup>3</sup> 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. <sup>4</sup> I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies. <sup>5</sup> When the waves of death compassed me, the floods of ungodly men made me afraid; <sup>6</sup> The sorrows of hell compassed me about; the snares of death prevented me; <sup>7</sup> 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. <sup>8</sup> Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. <sup>9</sup> There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. <sup>10</sup> He bowed the heavens also, and came down; and darkness was under his feet. <sup>11</sup> And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. <sup>12</sup> **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”].** <sup>13</sup> **Through the brightness before him were coals of fire kindled.** <sup>14</sup> The Lord thundered from heaven, and the most High uttered his voice. <sup>15</sup> And he sent out arrows, and scattered them; lightning, and discomfited them. <sup>16</sup> 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. <sup>17</sup> He sent from above, he took me; he drew me out of many waters; <sup>18</sup> He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. <sup>19</sup> They prevented me in the day of my calamity: but the Lord was my stay. <sup>20</sup> He brought me forth also into a large place: he delivered me, because he delighted in me. <sup>21</sup> The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. <sup>22</sup> For I have kept the ways of the Lord, and have not wickedly departed from my God. <sup>23</sup> For all his judgments were before me: and as for his statutes, I did not depart from them. <sup>24</sup> I was also upright before him, and have kept myself from mine iniquity. <sup>25</sup> Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye sight. <sup>26</sup> With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. <sup>27</sup> With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. <sup>28</sup> And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. <sup>29</sup> For thou art my lamp, O Lord: and the Lord will lighten my darkness. <sup>30</sup> For by thee I have run through a troop: by my God have I leaped over a wall. <sup>31</sup> 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. <sup>32</sup> For who is God, save the Lord? and who is a rock, save our God? <sup>33</sup> God is my strength and power: and he maketh my way perfect. <sup>34</sup> He maketh my feet like hinds' feet: and setteth me upon my high places. <sup>35</sup> He teacheth my hands to war; so that a bow of steel is broken by mine arms. <sup>36</sup> Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. <sup>37</sup> Thou hast enlarged my steps under me;



so that my feet did not slip. <sup>38</sup> I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. <sup>39</sup> And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. <sup>40</sup> For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. <sup>41</sup> Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. <sup>42</sup> They looked, but there was none to save; even unto the Lord, but he answered them not. <sup>43</sup> 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. <sup>44</sup> 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. <sup>45</sup> Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. <sup>46</sup> Strangers shall fade away, and they shall be afraid out of their close places. <sup>47</sup> The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. <sup>48</sup> It is God that avengeth me, and that bringeth down the people under me. <sup>49</sup> 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. <sup>50</sup> Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. <sup>51</sup> 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](http://news.science300.gov)

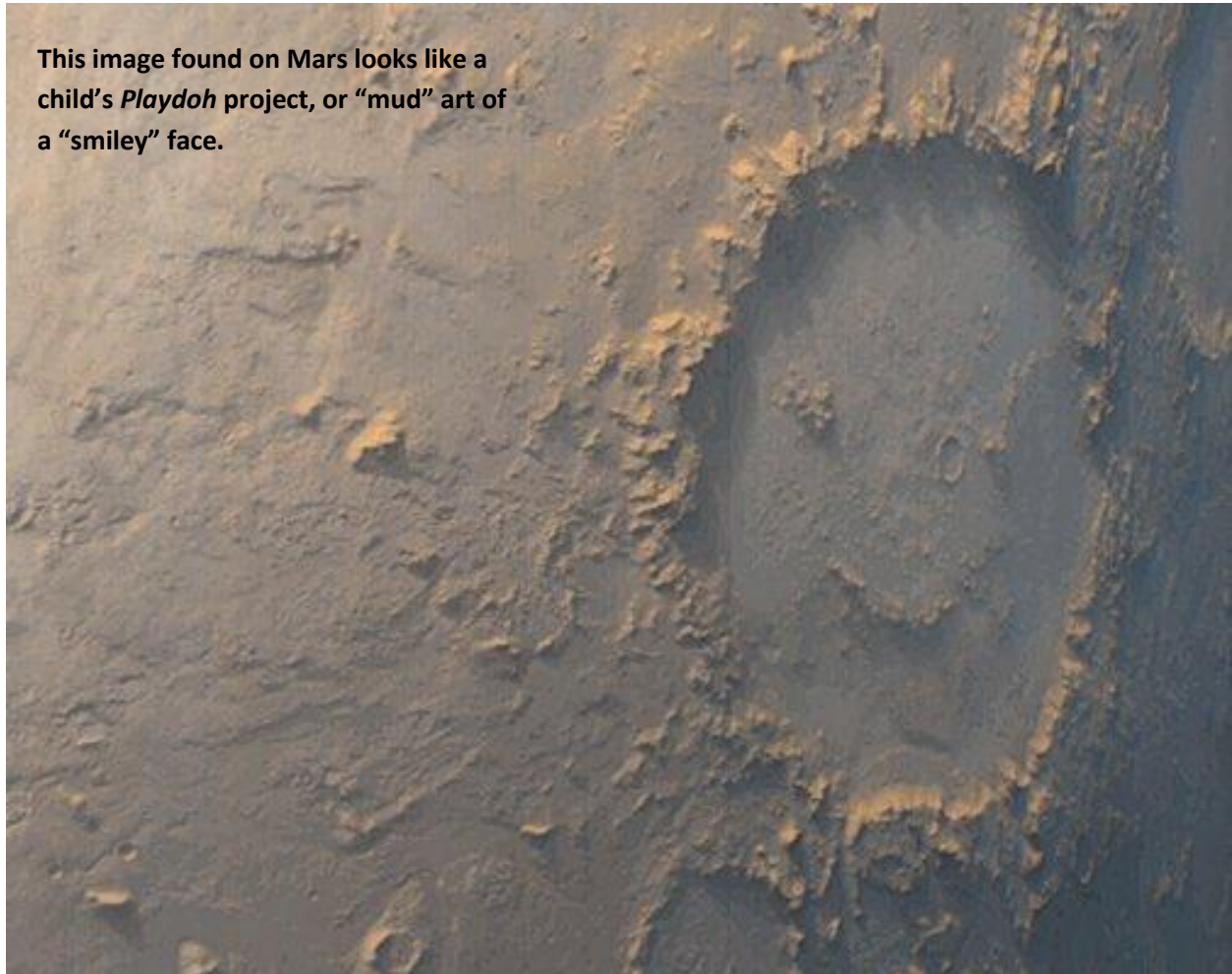
On March 12, 2013, I wrote this:

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 drink—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.



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 17<sup>th</sup> 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

**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]

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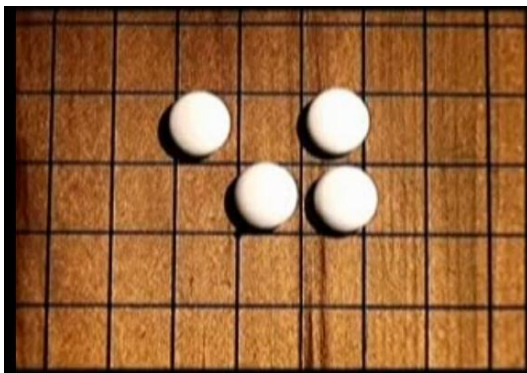
I just finished listening to Joseph Prince. He quoted the verse, "And you shall go out like (or "as") stall-fed calves." I don't know how many people know much about livestock—I don't know very much myself. But, I have seen children programs and visited the "barn" area at the Fort Worth Stock Show so 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.

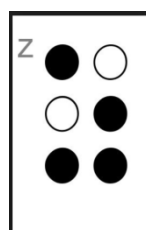
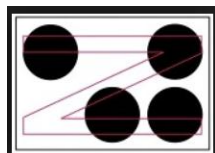
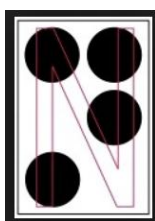
**Louver blinds.** [Louver→ “**L**over” with “you” in it] I mentioned louver blinds at the opening of this paper. I want to mention something here that I recently realized thanks to one of my sisters. My sister, Deb, likes to open the blinds—completely. She wants the sunlight to come in. However (as 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. 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”**

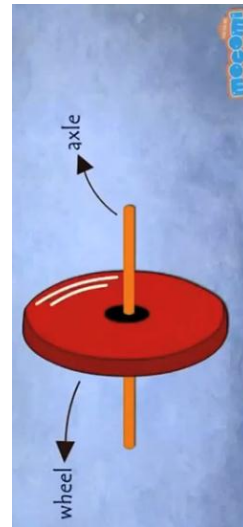
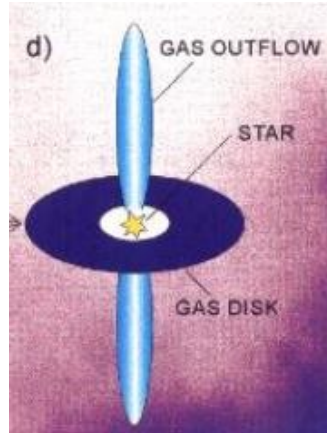
They are each worth taking the time to see—and each ± 4 minutes long!

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

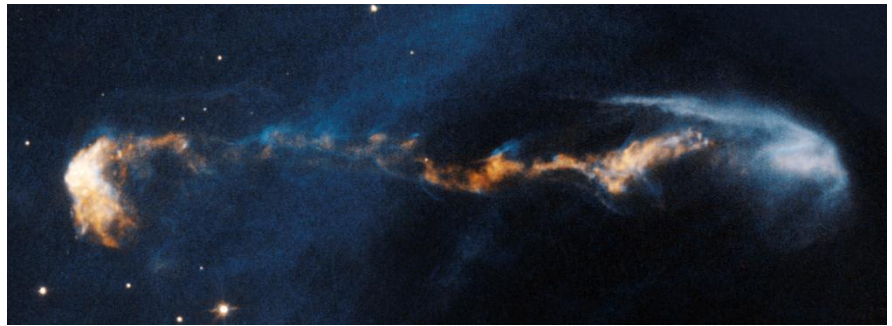
I found the “closed captioning” of this BABY CENTER film [*“INSIDE PREGNANCY: The First Nine Weeks”*] to be very “enter resting”. **Not many** of the words are the same as that which was actually “said.” I plan to include parts of it as an attachment to my paper. There is much imagery conveyed in the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

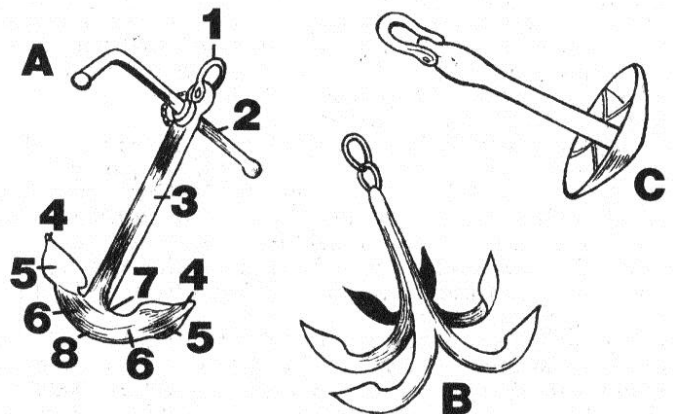
← “...and parents intenationally drywall...”



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



The sperm went into the egg—losing its “**tale**” in the “process.” 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

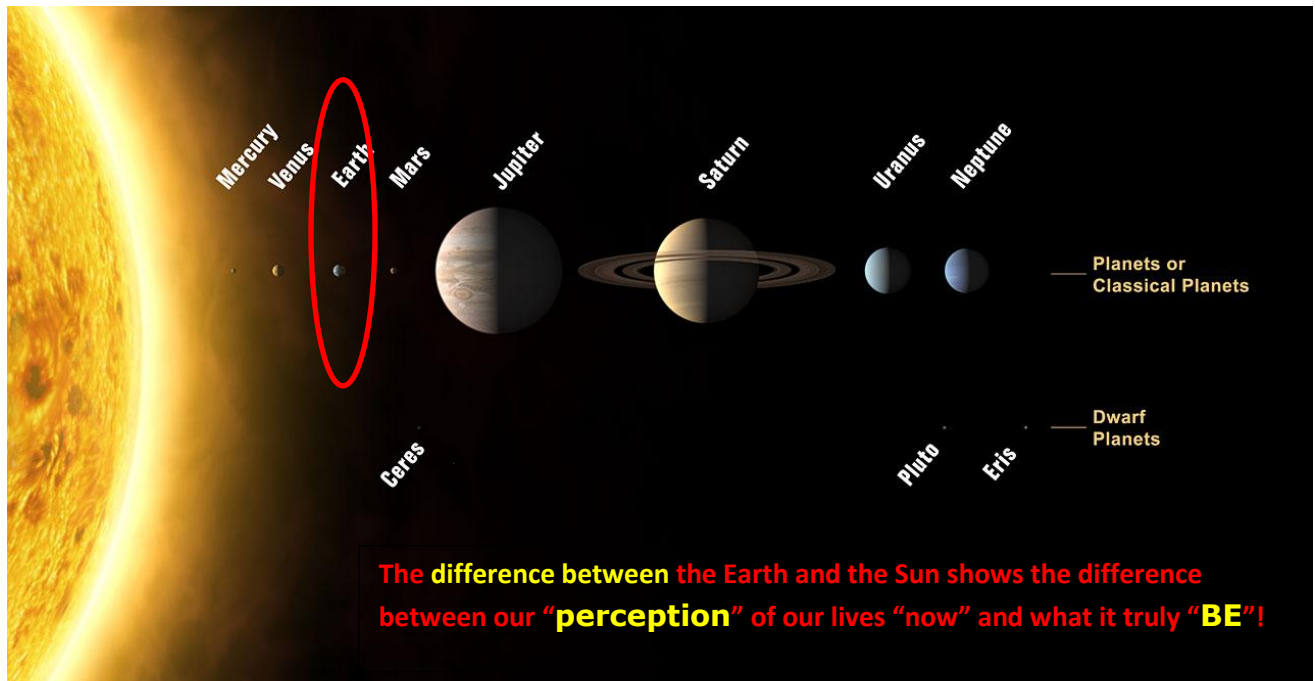
Image of anchor from *Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition*



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



“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:

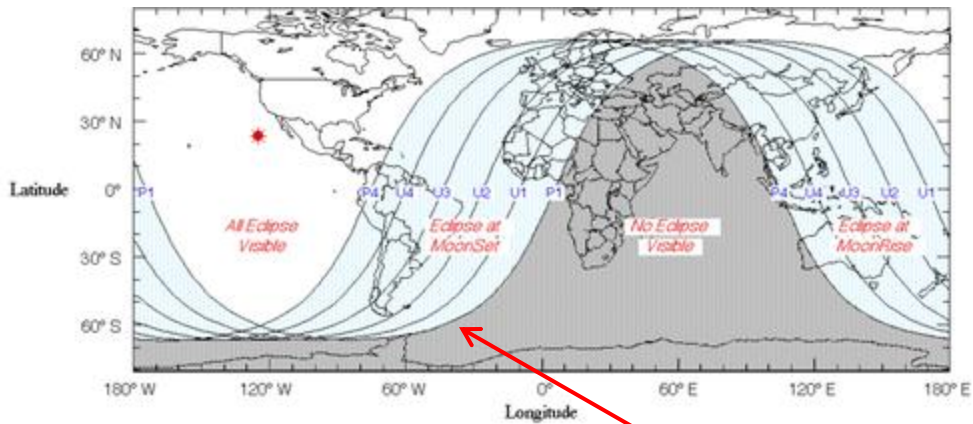
Deuteronomy 22:5,

“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

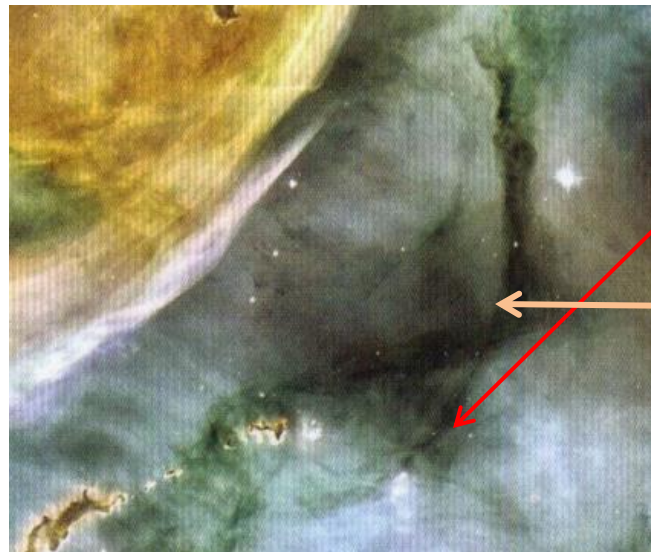


shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10); "But we are all as an unclean thing, and all our righteousness 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:

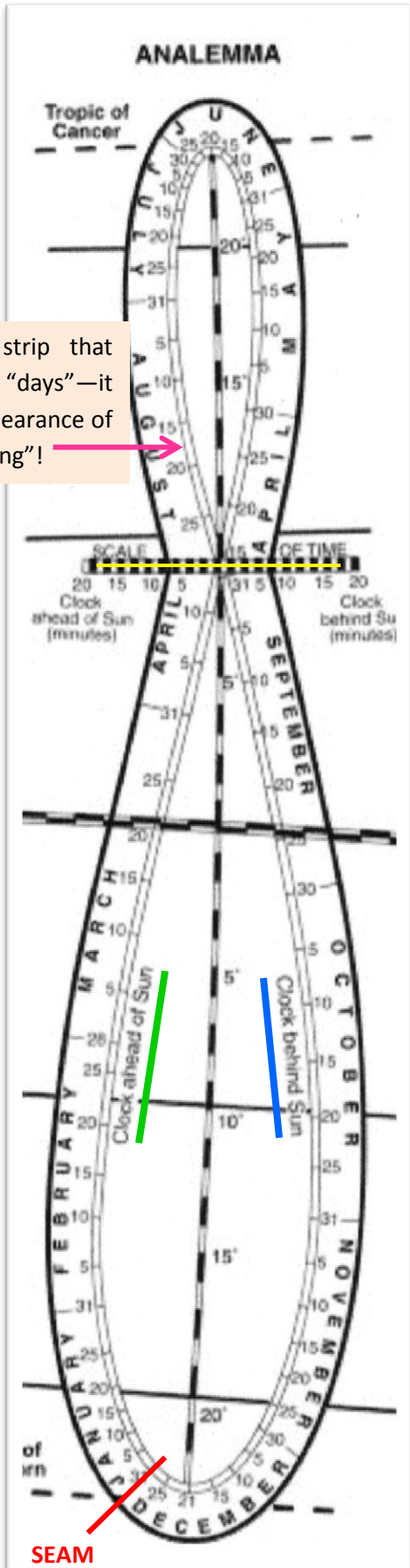
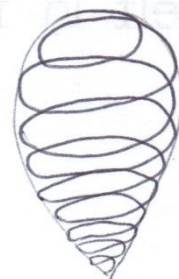


The **WAVE**

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)]

The "bell/balloon" of TIME



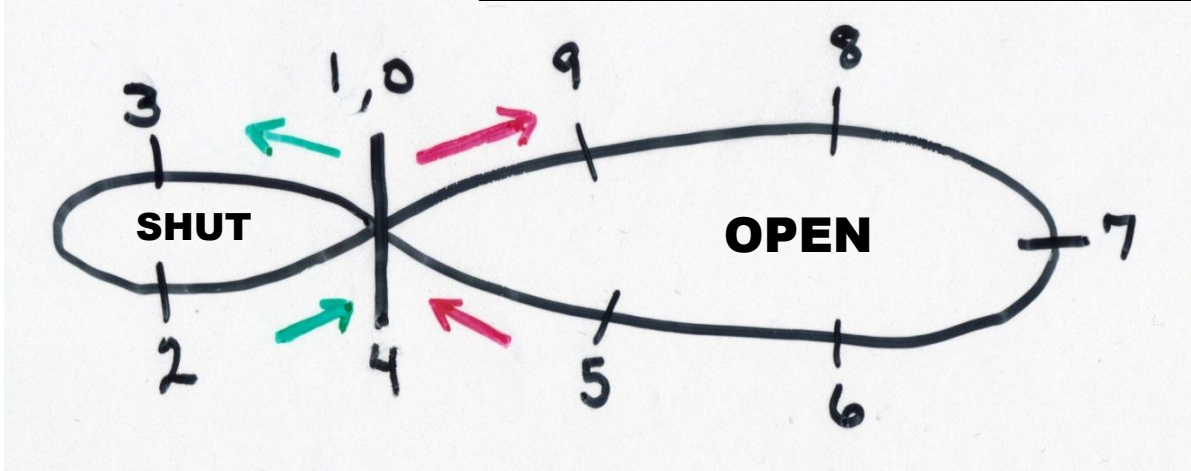
Note the strip that counts the "days"—it has the appearance of a "rope/string"! →

SEAM

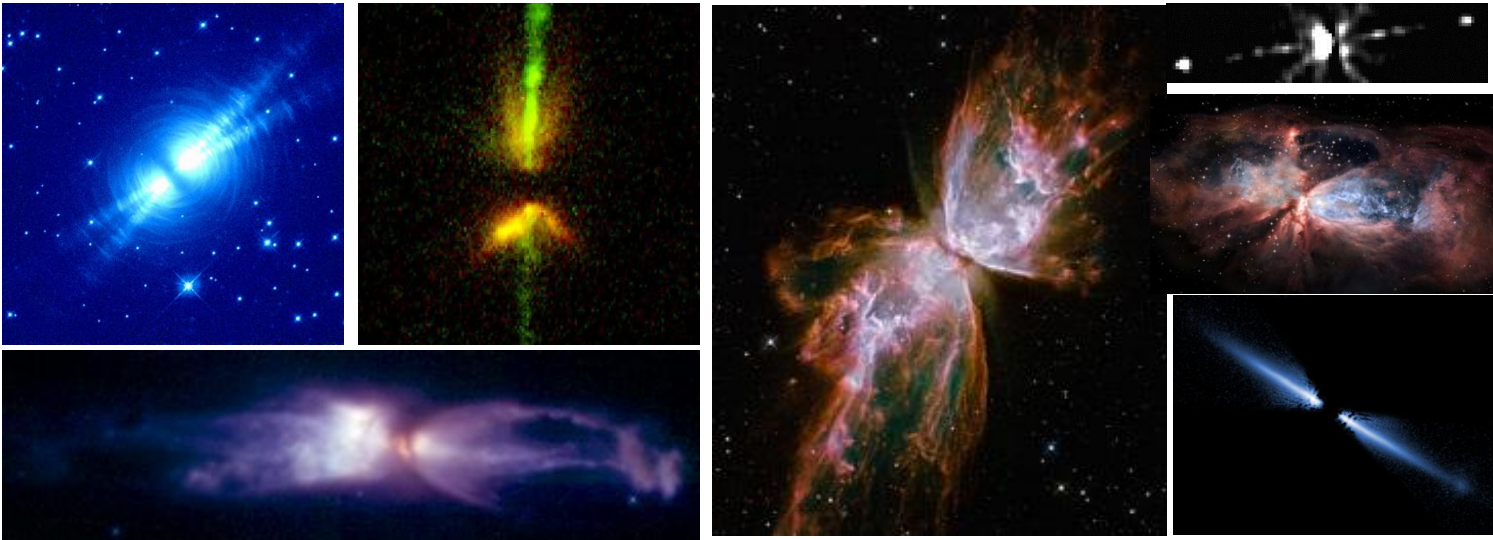


## EYES—open & shut

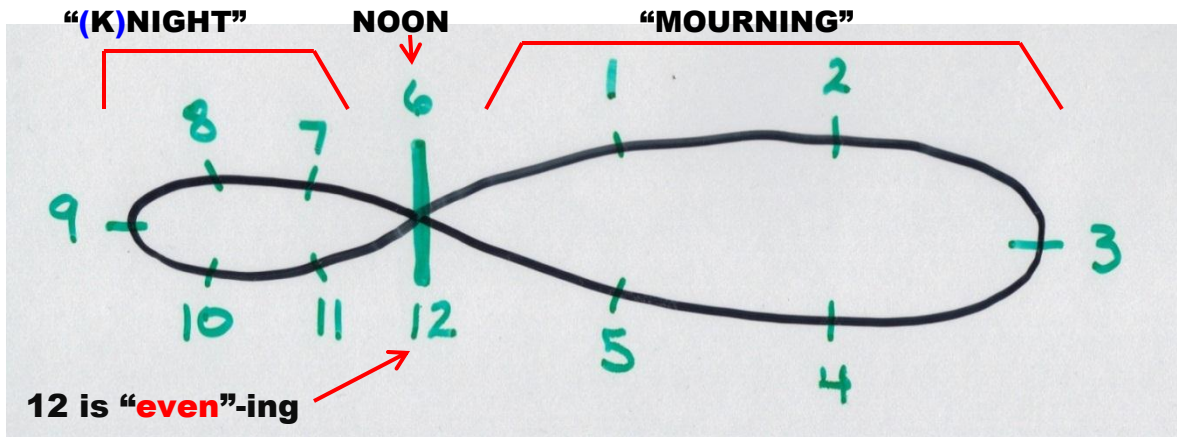
9 through 1 is the “Day”. 0 to 9 [or is it to the Dec/Jan line?] is “**against**” the day. Nine (9) is the “start” of the Day. Zero (0) is the “finish.”



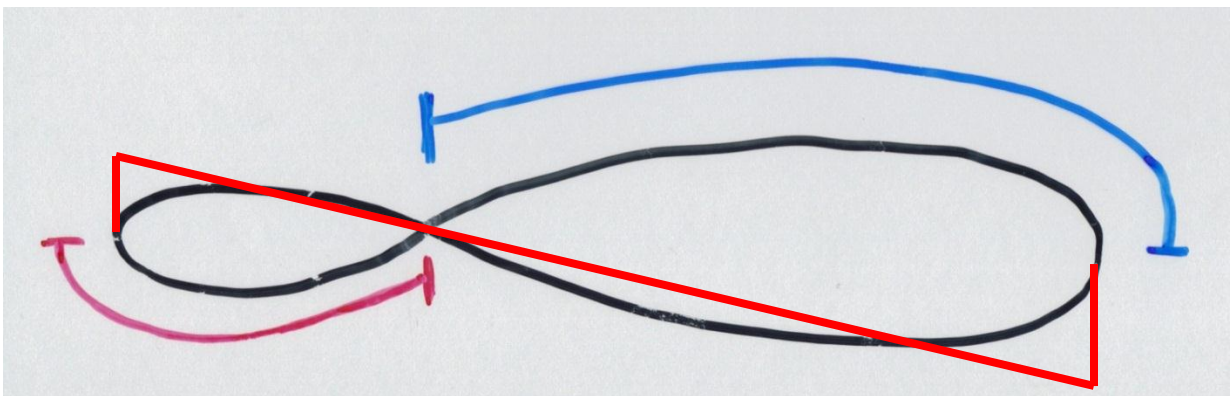
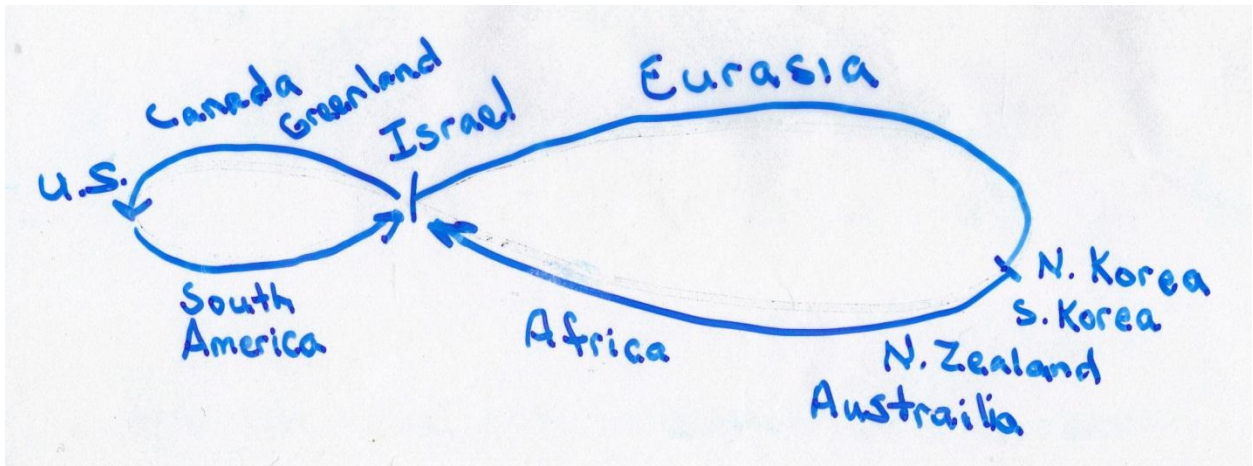
The analemma above represents “more” than just the “countdown”—0, 9, 8, 7, 6, 5, 4, 3, 2, 1 (akin to the numbers on a computer keyboard). The images below are all of the same.



“**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!].]

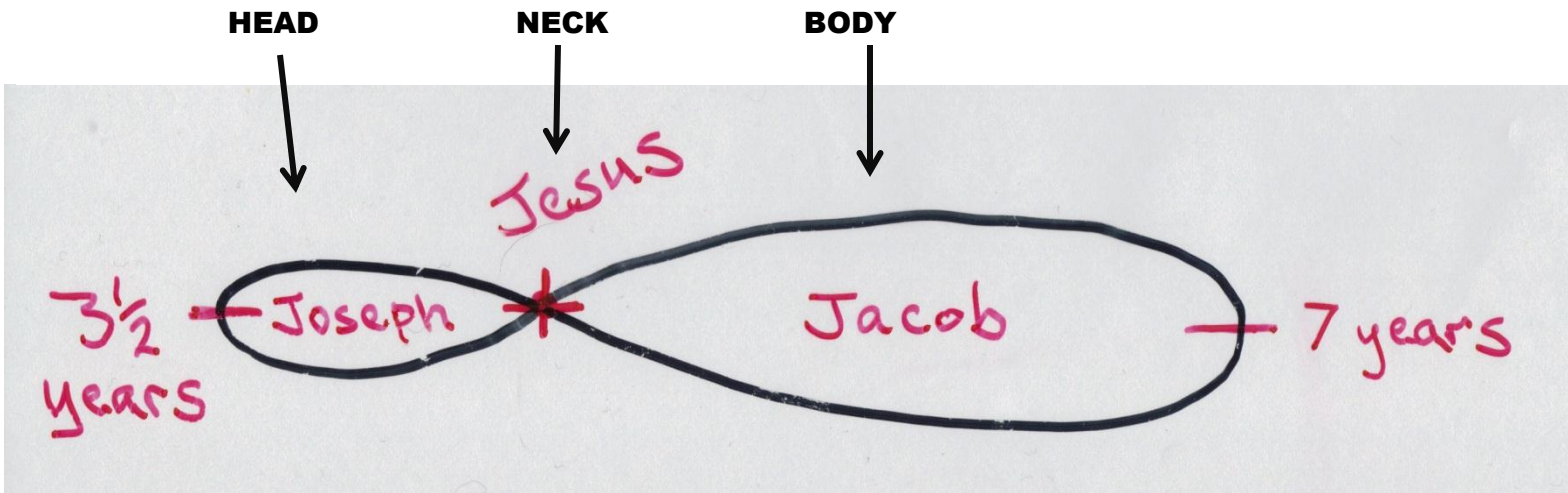


John 11:9, “Jesus answered, Are there not **twelve hours** in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.” “Twice-told” is 24 hours. Cross-reference with Matthew 20:1-16. First hour is LAW’s introduction. Consider this passage and compare to the analemma 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”].

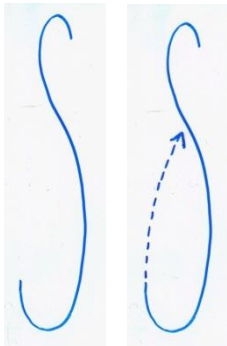


Imagery of the letter “J” and “Z”. “Jesse” (blue) started at the “top”, went (fell) to the bottom. “Z” represents, at the “great” end, DEATH, the Devil, Satan; at the “small” end—Lucifer. “Jesus” (purple), started at the bottom and “rose” to the top. “TOP” is the “point” in the “middle”—i.e. the “place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



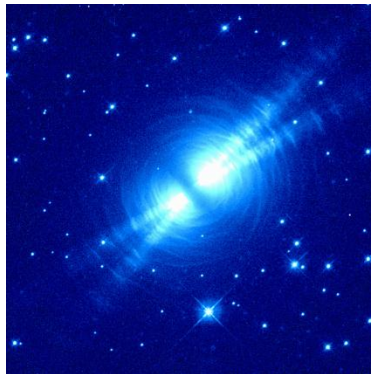


The anelasma above represents 21 years. Fourteen years for the “great”—which also represents “**old, ancient things**”—and seven years for the “small”—which also represents the “**new**” [“**thing**”, “**world**”, “**WORD**”, “**NAME**”]. The center represents JESUS [GOOD], the first and the last, the 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 beginning<sup>1</sup>, at the end of the first looping (at the “crossover”)<sup>2</sup>, and at the end<sup>3</sup>.

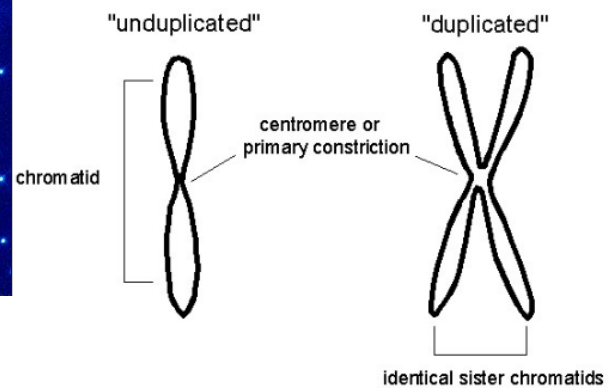


“But thou, when thou prayest, **enter into thy closet**, and when thou hast **shut thy door**, pray to thy Father which is **in secret**; and thy Father which seeth in secret shall **reward** thee **openly**.”  
—Matthew 6:6

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](http://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, 10<sup>th</sup> 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

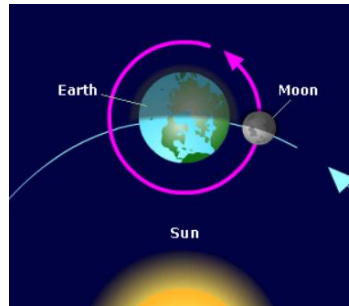
When I turned to the page for “LARIAT,” the first thing that caught my eye was a mathematical equation:

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

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.



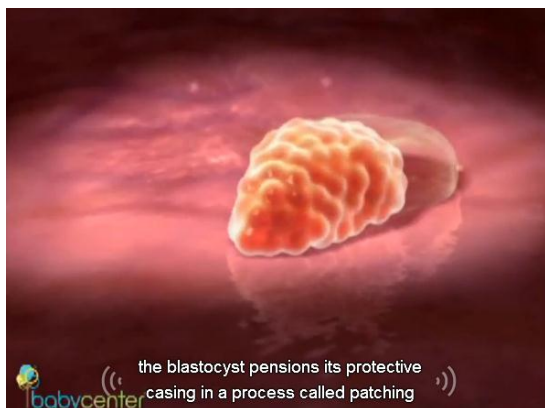
The intersecting “orbits” of the earth and the moon remind me of this image—the moon’s orbit forming the basket and the earth’s orbit (facing the sun) is the portion with the “eggs”.  
Image from [webanswers.com](http://webanswers.com)



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.]



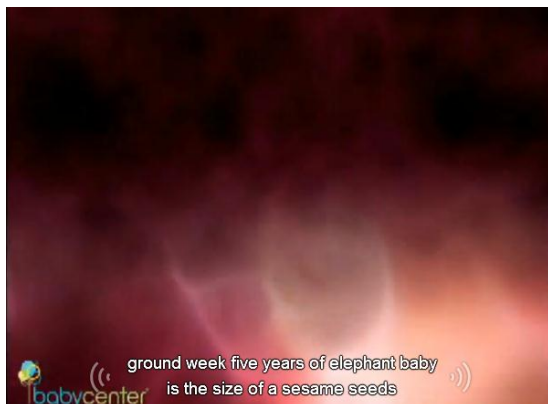
**...the...**



**...wall...**

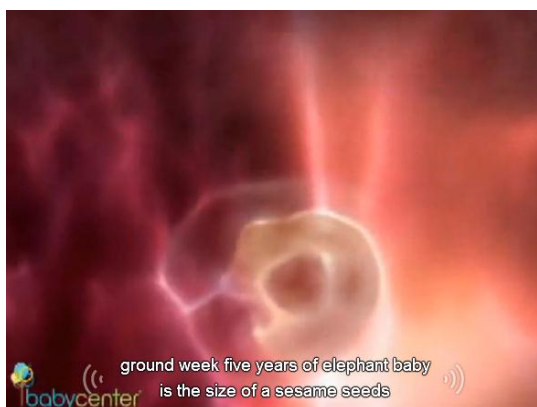


**...that is LAW...**



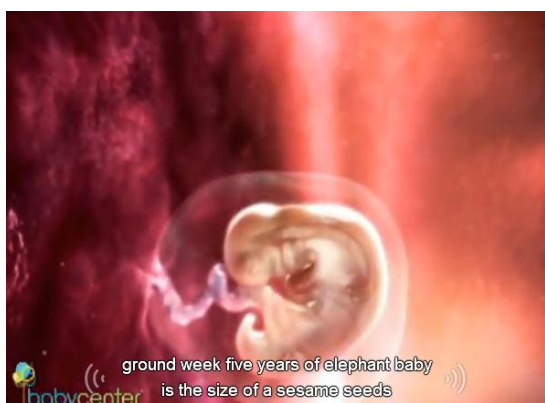
## ...to LIFE.

[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.”**

---

It is all about **IMAGERY**. Our Father is painting a picture for us since we have **no frame** of reference to grasp the magnitude of “who we really are,” “where we come from,” and the “how and

where we are going.” The imagery shows that there was a bursting forth of the contents of the “container”—like the birth of a child. The “water” broke and the “man child”—DEATH/LIFE—came forth. But unlike that event in which LAW was ravished, we shall be “led” forth “in joy.” We will shed the bounds of our corporeal beings and will **fully** “BE” what our Father [GOOD] is. LAW that binds us now will be transformed from what separates us into “that” which “unites” us—like water, a perfect union of particles [H<sub>2</sub>O→ the “**circle**”—an unending “line” (the Father’s line—the “SEED”)—“caught” between the “**breath of life**” (the “offspring”→ water “**vapor**”) (“2”—a story twice told)]. The “four” [LOVE, LAW, LIFE, DEATH] became “two” [LAW became LOVE, DEATH became LIFE] and the “two” are ONE. And it’s **all** A GOOD THING! The difference between what we are and what we will be is the difference between the Amoeba [a single cell organism] and the human body [and then something better than the Amoeba—“out of one, many” → “out of many, one”—a **unified “family”**].

Isaiah 30:1-17, **FINISH**

“Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, **that they may add** sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the **shadow** of Egypt! [“Shadow” (cf. Psalm 23:4, Colossians 2:16-17, Job 17:7)] Therefore shall the strength of Pharaoh be your shame, and the trust in the **shadow** of Egypt your confusion. <sup>4</sup> For his princes were at [proto-]Zoan, and his ambassadors came to Hanes. <sup>5</sup> They were all ashamed of a people that could not profit them [great did not “fit” the small—they were “**unequally yoked**”—visual imagery of the Egyptian pyramids at Giza [“**Giza**” → (backwards) “**a zig (-zag)**”—i.e. a “wave”-length]: 3 great (of unequal size), 3 small [total of 10 pyramids: 1 great (the smallest), 3 small on the southwest corner (**horizontal axis**) and 1 great, 3 small on the northeast corner (**vertical axis**) and **one tiny one in the center** (middle) with the largest one (the “great” represents the point “in” the cube center—i.e. the beginning; the “small” represents the point of destination “out”-side the cube—i.e. the end)—analemma imagery // the “small” also represents the “point” plotted on the “graph”]—it takes 6 pyramids of equal size to make a “perfect cube], nor be an help [that is “meet” for them] nor profit [twice said], but a shame, and also a reproach. <sup>6</sup> The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion [singular], the viper and **fiery flying serpent** [“dragon”?], they will carry their riches upon the shoulders [“should Ers] of young **asses**, and their **treasures upon the bunches of camels**, to a people that shall not profit them [There is visual imagery of this on the map of the earth—pictures of which I have included at different places in different folders [see “C-Level” for “dragon”]. These images, for the most part, can be seen over Asia—a people that [does] not profit” from the gospel for lack of knowledge. (See the original document for images)]. <sup>7</sup> For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. <sup>8</sup> Now go, **write it before them in a table, and note it in a book**, that it may be for the time to come for ever and ever: <sup>9</sup> That this is a rebellious people, lying children [children of the LIE—i.e. LIVED/DEATH], children that will **not hear the law** of the Lord: <sup>10</sup> **Which say** [Gen. 1:16-

17—Adam was told, “Of **every** tree of the garden thou mayest **freely** eat,” then “God” **took back** the tree of the knowledge of good and evil and charged a “**fee**” for eating of it [instituted a “school tax law” for learning]—“It’s going to cost you something to ‘learn of me.’”] to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy **deceits** [“de-seats”—i.e. to “**not** be seated”—it is against “fire’s” nature to be still [a preacher by the name of Harold Woodson, I believe, once preached a sermon titled, “God Is A Moving Thing”]: <sup>11</sup> **Get you out of the way, turn aside out of the path [the circle of stagnation], cause the Holy One of Israel to cease from before us [He is the lagging strand that “follows after God”—i.e. the sloth—the elder who came lower to serve the younger/ “cause the Holy One...to cease” is saying (to use Jesus’ words), “Physician, heal thyself! Close up the wound.”].** <sup>12</sup> Wherefore thus saith the Holy One of Israel, Because ye despise **this word**, and trust in oppression and perverseness, and **stay** thereon: <sup>13</sup> Therefore **this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant [imagery of a pregnancy].** <sup>14</sup> And **he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit [imagery of the “Big Bang”].** <sup>15</sup> For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. <sup>16</sup> **But ye said, No [the “nay shun”];** for we will flee upon horses; **therefore shall ye flee:** and, We will ride upon the swift; therefore shall they that pursue [“follow after”] you be swift. <sup>17</sup> One **thousand** [cf. Genesis 32:12—“thousand” speaks of family in the sense that there is no end—like the water molecules of an endless river [imagery of constellation Eridanus] or the “sand” of the seashore (**tiny fragments of “rock”**) or grains of salt] shall flee at the rebuke of one [i.e. rebuke of LAW (Rev. ?)]; at the rebuke of five shall ye flee [1+5=6]: till ye be left as **a beacon upon the top of a mountain, and as an ensign on an hill** [like the pinnacle of the pyramids—note that the pyramids in Mexico are “**headless**” with “**steps**”—“great” (the outer ridges of the pyramids) and “small” (the steps leading to the top)].



*The Temple of Kukulcán at Chichén Itzá is probably the most famous of the Mexican pyramids. Twice a year, on the spring and autumn equinoxes, the stepped edge of the pyramid casts a rippling "serpent" shadow down this staircase which has carved stone snake heads at the foot to complete the illusion.—from [traveladdicts@iname.com](mailto:traveladdicts@iname.com)*



3. Stephen Hawking asked the question: "Do we still need a God?"

**"Man loves company even if only that of a small burning candle."**—Georg Christoph Lichtenberg

**Miser**y loves company!

"Do not be misled: 'Bad company corrupts good character.'" —1 Corinthians 15:33 (NIV)

**"Be not deceived: evil communications corrupt good manners."** 1 Corinthians 15:33(KJV)

**"evil" → "live"**

**"corrupt" → "core rupture"**

To answer this question, allow me to repeat myself (from the original document):

Acts 17:24-31,

God that made the world and all things therein,....seeing he **giveth** to all life, and breath, **and all things** [Rev. 21:7, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."]; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath **determined the times before appointed**, and the **bounds of their habitation** [LAW]; that they should seek the Lord, if haply they might feel after him, and find him, **though he be not far from every one of us**: For **in him we live, and move, and have our being**; as certain also of your poets have said, For we are also his offspring. Forasmuch then we are the **offspring** of God, we ought not to think that the Godhead is like unto gold, or silver, or **stone** [Rev. 4:3], graven by art and man's device. And the times of this ignorance God **winked** at; but now commandeth all men **every where** to repent ["turn around"—i.e. stop walking backwards and "go forward"]: Because he hath appointed a day, in the which he will **judge the world in righteousness** [before it had been according to His "strange work" [Isaiah 28:21], now it will be according to His "justice"—mercy [mercí—French for "thank you"—i.e. **according to His thankfulness**]] by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

"In Him" we live and move and have our being. Have you ever stopped to think what that means? The best analogy I can think of is this way (it may seem a little crude but it best expresses this truth of God): Let's pretend that your body represents God. Now your body has billions of molecules, atoms, neutrons, subatomic particles, etc. (little universes [uni-verse→"united WORD"]). Let's pretend that they are all **sentient**. Now they may or may not be aware of you, but you are in control of everything that concerns them—**they live because you do**. They are "in" you. Now, if you wish, you could make yourself small and dwell among them so that they are aware of who you are, but you are not limited to that **confinement** that you have chosen for their benefit. You are everywhere at all times, you know everything that happens because you are in **control** of what happens and **causing** it to happen. You are, therefore, **omnipresent, omniscient, and omnipotent**. That is the definition of "God."

“And he is before **all things**, and by him **all things** consist” (Colossians 1:17).

To answer the question, “Do we still need a God?” I say, “We have something better than a ‘God’—we have a FATHER!” Without Him we cannot exist. But that is not what I believe the Father wants us to focus on. You see I believe the question we should focus on, that deals with the center of His heart is: **“Does our Father, GOOD, still need us, the ‘fragments’ of Himself?”** If you can imagine what it is like to be all that “there” is, you could probably answer that question for yourself.

“For where your treasure is, there will your heart be also.”

—Luke 12:34

**You don’t really know what’s in you until you get to that place called “there”.....There will be situations that will introduce you to you....There is a place called “there” that will make you come **alive**.....**

—Dale Bronner

2 Corinthians 6:17,

“And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, **I will dwell in them**, and **walk in them**; and I will be their God, and they shall be my people.”

2 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**.”

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 [the “BE”] and faithful [LOVE].”

Imagine the Beginning as a “circle.” A circle is a curved line that follows the same trail over and over and over and over.....It is unchanging, unending (Malachi 3:6, “I am the Lord, I change not”)—like a merry-go-round—**unproductive**. Scripture has several references that say, “He came to himself.” That is the same as saying, “He left himself behind and took a journey; happened upon a stranger but discovered that **it was he** that he was meeting again [He did not know himself because He had become **many** “another man”—He **deviated**. The circle was no longer that flat-planed line we imagined. It became the line of the circle that never touches the same “place” twice—like a “Slinky” it appears to be a perfect circle only at a “certain” perspective—but is really a “coil,” or spiral, or “curl [**churl**—“akin to ON *karl* man, husband]”—ing object (like the **Möbius Strip** or the **Sloan Great Wall**); or, like a **ball of yarn** [cf. Judges 20:11/Acts 10:11-16/Col. 2]. And perhaps, “**pi**” [**II** and **π**—image of two pillars [like “rungs” of a ladder on its side] and a “roof” [also imagery of Acts 27:41—the open end is the “broken”]; like the Jewish letter “het” [“**π**” or (using a different font) “**n**”—like the English letter “n”], the Japanese torii (an upward arched gateway), and **Stonehenge**—

“ancient door”(-posts) [How many remain standing?]-“Lift up your heads, O ye gates, and be ye lift up ye ancient doors”] is really the imagery of the spiral or the ball of yarn—like an atom with its electrons in its orbit [an “orbit” is a type of “wheel”]-“a flaming sword which turned every way, to **keep** the way of the tree of life” (Gen. 3:24)—even “dead” things are composed of “moving” electrons. **Also the image of the retina of the eye!—Father looked inside of Himself and saw a kaleidoscope [collide-O’s-cope] of COLOR].”**

James 1:21-25,

**“Wherefore lay apart [“unzipping of the DNA strand”] all **filthiness** [“fill/feel” “thinness”—“leanness” (also a play on words→ to “lean”—i.e. “bow”→ to not be “erect”(-tion)→ “unproductive”)] and **superfluity** [“well-watered”] of **naughtiness** [“notiness”→ “nothingness”—i.e. the “increase” of “nothing”—i.e. DEATH and “company” [“pan”—that which was “baked in the oven”]], and receive with **meekness** [“m” is upside-down “w”→ “weekness”/ “weakness”—i.e. the Jewish celebration [“celebration”→ celeb-ration → be-lec—“be less” ration→ rationing the food supply—i.e. Mal. 3:10, “Bring ye all the tithe into the storehouse, that there may be **meat** [meat → **team** // meet—i.e. “help meet”] in **mine** house [“mine” not “my”—i.e. indicative of “treasure” hidden in a dark, hard, dry place and must be patiently “dug out”—**9** **innings** (“months”) to be exact”] of the Feast of Weeks (“weaks”→the “small”→ feast of the “MORE”)—**Pentecost** [“high cost of living”] (**Shavuot**—“shave, you, the eternal One at the crossroads” (de-“Pilate”)—Judges 16:15-21 [vs. 19, “**she** began to afflict him”]/2 Sam. 14:26, “And when he **polled** his head, (for it was at every year’s end that he polled it [sounds like a “survey” or an election, but it’s probably more like a “since us” (2 Sam. 24)]: because the hair was **heavy on him** [“hair” represents the “weightier **matters** of the law” (Matt. 23:23)—i.e. the “offspring”), therefore he polled it]; [this punctuation is a backward “sad” face ☹] he weighed the hair of his head at two hundred shekels after the king’s weight [“hair” is representative of the “many” that are “one”—i.e. “the number” (Numbers 1:2; cf. Matt. 10:30/Luk. 12:7 **get it from mystery of 7 folder**).”)—the only feast where “**leaven**” is used [**leaven** in Jewish thought represents something that is “impure,” “sinful,” or “false”]—commemorates the “giving” of the Law at Mount **Sinai** and the firstfruits of the wheat harvest—“except a corn of wheat fall to the ground and die, it abides alone” (ref?)] **the engrafted word** [the “new” strands of DNA], which is able to save your souls [“soles”—“the bottoms of feet”// “the only ONE”—**able to keep you from being alone**]. **But be ye doers [“dōers”→“doors”] of the word, and not hearers [“here-ers”→ those who “go” nowhere] only, deceiving your own selves [“de-sieving” His own smaller selves (i.e. the “pieces/fragments of Himself”); 2 Timothy 2:9, “Wherein I suffer trouble, as an **evil doer** [“live door”], even unto **bonds**; but the word of God is not bound.” (We believe ourselves to be in “bondage” when we are, **in truth**, “FREE.” **The DNA strand represents the “bondage”—each one in his “place” (“cell”—i.e. boundaries/“limitations”).**)] [Unlike the ear, the mouth is like a bottomless pit. Food goes in and travels a long way****

(being **transformed** as it goes) and, later, passes out of the body nothing like what it began—continuous movement or flow. The ear, on the other hand, is a small canal that is **“dammed”** by the ear **“drum”** [i.e. like a “stone” cover that is blocking the entrance—“Take ye away the stone” (John 11:39)]. If anything happens to go in, it comes back out exactly as it went in.]. **For if any be a hearer of the word, and not a doer, he is like unto a man beholding his **natural**** [**“Nate you’re all”**—Nathaneel was a man in whom was **no guile** (no “divination [“divine nation”]/deceitful cunning [deceit→ “de-seat”→to un-seat]/**duplicity** [dupe el city→ “fool the ‘sit’ ‘E (the trident)’ [fool the One sitting who holds the scepter—“E” only “sits” on one side]’/ could also mean **“fool the cite/site/sight** [“the eye of the mind”]’)/ **stratagem** (“strait a gem”)/ **trick** [“k” is “lc” joined; “c” is “e” undone or unfinished → “trick” can be deduced to mean “EL (the) trice (undone)”—**2trice**: “a **brief space of time**”)]—i.e. Eve was **“BE” guiled/ to take it further**→ “natural”→ “nay cross(-ing, -road) you’re all” ] **face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into** [like a scientist in a microscope] **the perfect law of liberty** [LAW was the narrow road that paved the way to Father’s “freedom” from “nothingness”/“emptiness”], **and continueth therein** [unending—Narcissus imagery], **he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”**

“Then Pharaoh called for Moses and Aaron **in haste**; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin **only this once**, and intreat the Lord your God, that he may **take away from me this death only**.”—Exodus 10:16-17

A circle represents “stagnation.” Stagnation is DEATH. A circle is a “zero”—i.e. “nothing.” It merely **holds the place** of something else, something **“more.”** Recall the Ron Howard film *Apollo 13*. There was a scene where the designers had to make a device that was square, fit a device that was round “using nothing but this.” That is what our Father did. He reinvented Himself. **He fit a round hole into a square peg [He “imploded”—figuratively speaking]**—Matthew 5:1-2, “And seeing the multitudes [like an artist, He had “vision” of what He desired], he went up **into** a mountain [He is the “mountain” that He went into]: and when he was set [like a “watch”—i.e. “time”/LAW began], his disciples came unto him [LIFE, DEATH]: And he opened his mouth [this has to do with “increasing”/becoming “MORE”], and **taught** them...”

You may be wondering, “WHY dream such an elaborate dream?” Why not simply divide Himself and be done with it? I answer that question with a question: How many of us have ever become **“bored”** with **monotony** [“bored” (a play on words)—Merriam-Webster’s Collegiate Dict. has 6 listings for the word “bore”; **all 6 are**



significant; <sup>1</sup>**bore**: vt 1: to pierce with a turning or twisting movement of a tool ["t" is upside-down "f" → "fool"]; <sup>2</sup>**bore**: n 1: a usu. cylindrical hole made by...boring 2: the long usu. cylindrical hollow part of something (as a tube [tube→(reverse the "sound") "boot"] or gun barrel) and longed for "adventure"? To be the *Superfriend* (song by MaryMary) who "saves the day," or the *Knight Rider*: "A shadowy flight into the dangerous world of a man who does not exist. Michael Knight, a young loner ["loan-er"] on a crusade to champion the cause of the innocent, the helpless, the powerless, in a world of criminals who operate above the law" [this is the opening monologue of the famed TV show]. How many of us long to be "more" than we are—to "do" something that makes a difference—like "007"? How many of us labour to improve ourselves—to grow beyond where we "are"? How many have sunk into the "hole" of depression or "wallowed" ["w" versus "h"] in self-pity? We all have the Father's desires, His joy, His humor—and His pain. What He longed for, we long for—His desires placed in each one of us. I believe the questions He could have asked Himself were:

- a) **What am I?** He answered, "Nothing" [1 Cor. 13:2/ 2 Cor. 12:11/1 Cor. 15:10, "I am what I am" → compare to Exodus 3:14, "I AM THAT I AM"].
- b) **Why am I thus (Gen. 25:22)?** He was unproductive, alone, without family [Ecc. 4:8-12]. Heb. 4:15, "He was tempted in all points like as we are, yet without sin," simply says in essence that Father had an "in the box" existence, with no family [i.e. no one to "share" with].
- c) **Is this all there is for me? Would ["much wood"] there ever be MORE?** He felt weariness and loathing for His "life" [cf. Ecclesiastes]. He decided He needed "change"—that "HE" would "change" ["Behold, I will do a new thing" (Isa. 43:19)/ cf. 1 Chron. 4:9-10].
- d) **What must I do to change?** He decided to reinvent Himself—i.e. be "made" into MORE [we would call it being "born again." John 3:3, "Except a man be born again [margin: "born from above"—i.e. imagery of the DNA strand and the "hill"], he cannot see the kingdom of God [that is to say, "it will not exist"—i.e. not "BE"; it has to be "seed"]." John 3:5, "Except a man be born of water ["dryness" is barrenness ("Baroness" represents the "Hag"/Hagar/the "which")] and of the Spirit, he cannot enter into the kingdom of God.]. He invented a "spirit" ["spear it"] for His "soul" ["sole"]. It's akin to a "recycling" program.
- e) **What price am I willing to pay for change—i.e. How low am I willing to sink to get the change that I desire?** He answered Himself [2 Sam. 6:22], "And I will yet be more vile than thus [verses 20-21, "...who uncovered himself to day in the eyes of the handmaids ["hand-mades" ["made" → "e dam"—"sown"; or sculpted in clay] of his servants, as one of the vain [vein—i.e. the DNA "vine"] fellows shamelessly uncovereth ["unzipped"] himself!]", and will be base [the lowest part/foundation/the "feet"] in mine own sight: and of the maidservants ["made servants" (Gal 4:1/Mat 23:11)] which thou hast spoken of, of them shall I be had [term for "be made a fool of"] in honour." ["There's no fool like an old fool." "A fool in LOVE." 1 Cor. 13:2, 13, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains [GOOD had been "still"], and have not charity, I am nothing.....And now abideth faith, hope, charity, these three; but the greatest of these is charity." To "unzip" the DNA strand is the same as to "unravel" it. Merriam-Webster's Collegiate Dictionary, 10<sup>th</sup> edition:

**unravel**—*vt* (1603) **1 a** : to disengage or separate the threads of :

DISENTANGLE **b** : to cause to come apart by or as if by separating the threads of **2** : to resolve the intricacy, complexity, or obscurity of :

**clear** up <~ a mystery> ~*vi* : to become unraveled

**<sup>1</sup>un-** —*prefix* [ME, fr. OE; akin to OHG *un-* *un-*, L *in-*, Gk *a-*, *an-*, OE *ne* not—more at **NO**] **1** : not : IN-, NON- —in adjectives formed from adjectives...or participles..., in nouns formed from nouns..., and rarely in verbs formed from verbs <*unbe*>; sometimes in words that have a meaning that merely negates that of the base word and are thereby distinguished from words that prefix *in-* or a variant of it (as *im-*) to the same base word... **2** : opposite of : contrary to....

**<sup>2</sup>un-** —*prefix* [ME, fr. OE *un-*, *on-*, alter. of **and-** against—more at **ANTE-**] **1** : **do the opposite of** : **reverse** (a specified action [this applies to the word, “UNLESS”—in imagery: “cause to be ‘MORE’”]) : DE- 1a, DIS- 1a—in verbs formed from verbs <*unbend*> <*undress*> <*unfold*> **2 a** : deprive of : remove (a specified thing) from : remove—in verbs formed from nouns <*unfrock*> <*unsex*> **b** : **release from** : free from—in verbs formed from nouns <*unhand*> **c** : **remove from** : **extract from** : **bring out of**—in verbs formed from nouns <*unbosom*> **d** : **cause to cease to be**—in verbs formed from nouns <*unman*> **3** : **completely** <*unloose*>

**ravel**—*vb* **-eled** or **-elled**; **-el-ing** or **-el-ling** [D *rafelen*, fr. *rafel*

[variant of “Raphael” and “raphe”] loose thread] *vt* (1582) **1 a** : to separate or undo the texture of : UNRAVEL **b** : to undo the intricacies of : **DISENTANGLE** **2** : **ENTANGLE**, **CONFUSE** ~*vi* **1 obs** : to become entangled or confused **2** : to become unwoven, untwisted, or unwound : FRAY **3** : BREAK UP, CRUMBLE — **rav-el-er** *n* — **rav-el-ment** *n*

**raphe**—*n* [NL, fr. Gk *rhaphe* **seam**, fr. *rhaptein* **to sew**] (ca. 1753)

**1** : the seamlike union of the two lateral halves of a part or organ (as the tongue) having externally a ridge or furrow **2 a** : the part of the stalk of an anatropous ovary that is united in growth to the outside covering and forms a ridge along the body of the ovule **b** : the median line or slit of a diatom’s valve

**<sup>1</sup>rave**—

**<sup>2</sup>rave**—

<sup>1</sup>raven—

<sup>2</sup>raven—

<sup>3</sup>raven—

“When you are unfaithful to your own soul, you do violence to your own soul.”—Dale Bronner (his 6 points below w/ notes)

- 1) “When you don’t properly process your pain you do damage to your soul. There’s the pain of study before the joy of graduation. You cannot rush healing or recuperation [i.e. imagery of “rush-hour” in America’s big cities—“rush” hour is the **slowest** time of travel on the “high”-“way”].
- 2) When activities fill your calendar, you can actually do damage to your soul.....‘busyness, busyness’.
- 3) When you don’t reflect on the happenings in your life you do damage to your soul. Ask yourself, “Have I planned for tomorrow?”
- 4) When you are grounded in your false self, you do damage to your own soul. When you believe a lie, you live a lie. Your false self is the identity in which you were raised. Your real identity is the identity in which you were “made.” **Greatest deception in the world is self-deception.**
- 5) When you hold grudges instead of forgiving people, you do damage to your soul. Luke 7:23, “And blessed is he, whosoever shall not be **offended** in me.” Rebuke your brother if he sins against you. Holding unforgiveness [the un-“fore”-given is DEATH] in you damages your own soul. I need to get it out of me. I don’t want to damage my own soul.
- 6) When you don’t honor the Sabbath you do damage to your soul. **You either slow down or break down** [“rush” “hour”].

<sup>1</sup>rush—

<sup>2</sup>rush—

**rush**—

<sup>3</sup>rush—

<sup>4</sup>rush—

**rush candle**—*n* (1591) : RUSHLIGHT

**rushlight**—

**rushee**—

**rusher**—

**rush hour**—

**rushing**—

Father could simply “BE,” **or** He could “LIVE.”

**“Do ‘something’! You can always correct  
‘something,’ but you cannot correct  
‘notihing’...Even when it leads to mistakes,  
ACTION brings learning and growth.”**

—Dale C. Bronner

### **IF THAT’S WHAT IT TAKES**

By Celine Dion (from 1996 album “Falling Into You”—i.e. “enter” LAW)

You’re the bravest of hearts  
You’re the strongest of souls  
You’re my light in the dark  
You’re the place I call home  
You can say it’s alright  
But I know that you’re breaking up inside  
I see it in your eyes  
Even you face the night afraid and alone  
That’s why I’ll be there

When the storm rises up  
When the shadows descend  
Every beat of my heart [~~beat—beast~~]  
Every day without end  
Every second I live  
That’s the promise I make  
Baby that’s what I’ll give  
If that’s what it takes  
If that’s what it takes

You can sleep in my arms  
You don’t have to explain  
(Baby)  
When your hearts crying out [~~heart—heat~~]  
Baby, whisper my name



Cause [**“cos”**] I’ve reached out for you  
When the thunder is crashing up above  
You’ve given me your love  
When you smile like the sun that shines through the pain  
That’s why I’ll be there

When the storm rises up  
When the shadows descend  
Every beat of my heart  
Every day without end  
I will stand like a rock  
I will bend till I break  
Til there’s no more to give  
If that’s what it takes  
I will risk everything  
I will fight, I will bleed  
I will lay down my life  
If that’s what you need  
Every second I live  
That’s the promise I make  
Baby that’s what I’ll give  
If that’s what it takes

Through the wind and the rain  
Through the smoke and the fire  
When the fear rises up  
When the waves ever higher  
I will lay down my heart, my body, my soul  
I will hold on all night and never let go  
Every second I live  
That’s the promise I make  
Baby that’s what I give  
If that’s what it takes

If that’s what it takes  
Everyday  
If that’s what it takes  
Everyday

(Background lyrics to this song were not **“printed/given/recorded”** on any of the websites I went to)  
[Celine Dion’s—“Call the Man”; “Where Does My Heart Beat Now [see [elyrics.net](http://elyrics.net)]”; “The Reason”; “The Reason I Go On”; “When the Wrong One Loves You Right”; **“I’M ALIVE”**; “Because You Loved Me”; “If Walls Could Talk”—are such songs that convey a lot of imagery of what this “change” means to Father!]

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## ALWAYS WILL

By CARMAN

I've been alone and I've been forgotten  
Know what it feels like to be on the bottom  
Nothing to look forward to and nobody there  
I felt the grip of the spirit that takes you  
Under the wave of depression that makes you  
Numb to the feeling of hope and you just don't care  
And I seek your will, more and more each day  
But I'm weak and I feel I've lost my way  
And I'm hoping I will find you through the maze  
Of all of my confusion when I pray

Lord I need to hear you say,  
That you're there for me  
That you're with me still  
And I need to hear you say  
That you care for me  
That you love me and you always will

(repeat verse and chorus)

I know it's not a one-way street  
And what I need to hear from you, you need to hear from me

Lord you need to hear me say  
That I'm there for you  
That I'm with you still  
Lord you need to hear me say  
That I care for you  
That I love you and I always will (repeat chorus)

I love you and I always will  
(You've been there for me through the hard times)  
I love you and I always will  
(Oh, my heart was broken, I love you)  
I love you and I always will  
(Always will)  
I love you and I always will  
(And I always will)

**“Right before I live, I have to die.” —Kirk Franklin**

But this is not where the story ends.

**“Happiness comes only when we push our brains and hearts to the farthest reaches of which we are capable.” —Leo Rosten**

**ALL ALONG THE WATCHTOWER, by Bob Dylan:**

“There must be some way out of here,” said the joker to the thief  
“There’s too much confusion,” I can’t get no relief  
Businessmen, they drink my wine, plowmen dig my earth  
None of them along the line know what any of it is worth.

“No reason to get excited,” the thief, he kindly spoke  
“There are many here among us who feel that life is but a joke  
But you and I, we’ve been through that, and this is not our fate  
So let us not talk falsely now, the hour is getting late.”

All along the watchtower, princes kept the view  
While all the women came and went, barefoot servants, too.

Outside in the distance a wildcat did growl  
Two riders were approaching, the wind began to howl.

**Listen to this story:**

There once was a farmer that planted a garden. The garden was full of good things. One day as the farmer was tilling the ground, he discovered a bright light hidden underneath. It was nothing like anything else he’d ever seen. Afraid that someone might see it and take it away, he covered it back up and ran to tell his wife. She, too, was amazed at the light. They both rejoiced at the sight of their discovery. But then, something happened. The light began to grow. The ground began to swell. Then, tiny cracks began to form in the dry earth. Slivers of light began escaping the small confinement of the hole in which it was hidden—until one day, it could not be hidden any longer. The light escaped the confinement of the ground and shot up from the earth and flew higher and higher until it came to rest in the open sky—free! And its glory shone upon all, no longer hidden by the shame of the dry earth that had held it like a mother’s womb. Now the light would grace all with its beauty. And the farmer and his wife were happy that their little light was now a “SON.”

**Lift Every Voice and Sing**  
**(a.k.a. The Black National Anthem)**

**Lyrics: James Weldon Johnson**  
**Music: John Rosamond Johnson**

Lift ev'ry voice and sing,  
'Til earth and heaven ring,  
Ring with the harmonies of Liberty;  
Let our rejoicing rise  
High as the list'ning skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us,  
Sing a song full of the hope that the present has brought us;  
Facing the rising sun of our new day begun,  
Let us march on 'til victory is won.

Stony the road we trod,  
Bitter the chastening rod,  
Felt in the days when hope unborn had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered,  
We have come, treading our path through the blood of the slaughtered,  
Out from the gloomy past,  
'Til now we stand at last  
Where the white gleam of our brightest star is cast.

God of our weary years,  
God of our silent tears,  
Thou who has brought us thus far on the way;  
Thou who has by Thy might  
Led us into the light,  
Keep us forever in the path, we pray.  
Lest our feet stray from the places, our God, where we met Thee,  
Lest, our hearts drunk with the wine of the world, we forget Thee;  
Shadowed beneath Thy hand,  
May we forever stand,  
True to our God,  
True to our native land.

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Romans 7:24-25a,

“O wretched man that I am! who shall deliver me from the body of **this death**? I thank God through Jesus Christ our Lord.”

**MISSION IMPOSSIBLE: Your mission, should you choose to accept it, is to get **out** of the box!**

“One mark of a great educator is the ability to lead students **out** to new places where even the educator has never been.”—Thomas Groome

My brother, Paul, loves “gag” gifts, so one year my sisters and I looked for and found what we believed was the “perfect” gift for him—a box. Not just any box, it was a very small box shaped like a crate and measuring no more than 3 inches in all dimensions. There was something very unique about it though. It had a switch on one side that, if you turned it on, caused the crate to vibrate (more like a “shaking”); and an obnoxious voice could be heard saying, “Excuse me...**EXCUSE ME!! Can someone let me out of here?!**” Just like the imaginary person in that box, we all long to break free from the confinement of our bodies and our environment, and anything that tells us, “No! This is all that you are, all that you can be. Don’t try to be more, don’t try to do more.” And yet we do do more, we push past limits and achieve the unthinkable of generations past. Our Father is no different. And, because He could, He did. He lives through each of us—the good, the bad, the beautiful and the ugly—it is all He! We “**BE**” the **AVATARS** of GOOD—i.e. the “**shadow**” of things to “**come**” (cf. Job 17:7/Col. 2:17/Job 24:17)—His “food” for thought. Our lives have been scripted “**virtue-all reality**” television—created by GOOD, produced by LOVE, directed by LAW, and all roles (including DEATH) performed by LIFE. We are Father’s escape from the bondage of being all that “there” is. But like George Bailey in *It’s A Wonderful Life*, Life is saying, “I want to be ME, again. I want to ‘live’ again”—no longer playing the role of DEATH (and He has played that “roll” to perfection). It is our insistence upon covenant [LAW] that keeps LIFE “typecast” as DEATH.

Revelation 4:11,

“Thou **art** [“with loving kindness have I **drawn** thee” (Jer. 31:3)/ “And his tail [“tale”] **drew** the third part of the stars of heaven” (Rev. 12:4)] worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are [“they BE”] and were created.”

Colossians 1:16-19,

“For by him were **all things** created, that are in heaven, and that are in earth, visible [**LIFE**] and invisible [**DEATH**], whether they be thrones, or dominions, or principalities, or powers: **all things** were created by

**him, and for him:** And he is before **all things**, and by him **all things** consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead [cf. John 8:44]; **that in all things [the good, the bad, the beautiful, the ugly] he might have the preeminence.** For it pleased the Father that **in him should all fulness dwell.**”

**“We each have a part that we play.”**—Mrs. Samuel L. Cox

I recently saw an animated film that my brother suggested I watch. I saw a lot of imagery that relates at this point. Allow me to quote some lines from the Shane Acker film, “9”:

[The film opens at the end of a war between man and machine—man lost. The only living “things” left are puppet-like doll creations (numbering 1-9) and the Beast—a dog-like skeletal cyborg. The machine is a giant electronic “eye” with mechanical legs that make it look like a giant spider in form; it was designed to create more machines by the same scientist that created “the nine.” Nine, unwittingly, reactivates the machine out of his curiosity to discover the purpose of a device that the “creator” had left in his possession after his creation. Towards the end of the movie, the machine is trying to destroy, or rather, “absorb” the “life” of the puppet creatures. In their battle, 6 (whose character is dressed in large stripes, and initially appears insane or a “fool” but is really the only one with understanding) gets caught by the machine. Before 6 gets absorbed, he tells 9 to go back to the beginning [called the “**FIRST ROOM**”] where they were created and find the source because he realized that those absorbed by the machine before him were merely trapped inside. Going back and finding the source would set them free! Only 9 believes his words to be true and goes alone while the others try to figure out how to destroy the machine. When 9 arrives back to the FIRST ROOM, he discovers a wooden box lying under the dead hand of the scientist. He opens it, and sees and hears a holographic image of his maker.]

Scientist:

“Greetings, Nine. It had such promise, my great machine [“**machination**”?]. It was meant to be an instrument of progress, of creation. That was the agreement our chancellor [Webster’s Dict. gives the following as the root of the word “**chancellor**”: ME *chanceler*, fr. OF *chancelier*, fr. LL *cancellarius* **doorkeeper, secretary**, fr. *cancellus*] failed to honor—though the fault is hardly his alone to bear [it takes two]. The machine [representative of LAW] was **born purely of my intellect.** Which I now know was not enough. My creation was hopelessly flawed, and indeed, dangerous for it lacked the human soul; and could be easily corrupted [“**core**”-rupted] by those who controlled it [Pure law has **no compassion** and is a **grievous** thing to bear. Pure law can be easily manipulated by those who know it well—such is the “unjust judge.”]. That is why I am making each of you. You are all that’s left of humanity. **You are all the pieces of my soul.**”

Together, you and this devise shall protect the future. Look closely and remember what you see.”

Nine takes his new knowledge back to his friends:

Nine:

“I now know the truth...the scientist...it’s the scientist. **He’s the source. He gave us his soul...We are him!**”

We are each a “thought”—and as thoughts, there is always “room” for more (**one thought always leads to another**)—no overcrowding, no limits, no boundaries, no ending [**“The Neverending Story”**]—connected by that invisible bond that is **FAMILY—i.e. LOVE!**

Colossians 2:1-4,

“For I would that ye **knew** what great conflict I have for you, and for them at Laodicea [(feminine article) “La” “o” “dice” “a” → referring to LAW: “The Mother of All Things divides the SEED, producing offspring”], and for as many as have not seen my face in the flesh; That their hearts might be comforted, **being knit together in love, and unto all riches** of the full assurance of **understanding, to the acknowledgement** of the mystery **of God, and of the Father, and of Christ; In whom are hid all the treasures** of wisdom and knowledge [Col. 1:26-27, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would **make known** what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”]. And this I say, lest any man should beguile you with enticing words.”

Our Father is the “prisoner” of hope [Zech. 9:12—the Father often refers to Himself in the plural because He is no longer “alone”]. We are the “savior” [like “Sabrina fair”]—i.e. the “GOD-factor”—i.e. the MANY **who are** ONE, the “small [Isaiah 40:15, “Behold, the nations are as a drop of a bucket [i.e. Paul (“**pall**”) lowered in a basket [“casket”]—cf. 1 Kings 17:12/2 Kings 4:2/Acts 9:25/2 Cor. 11:33], and are counted as the **small dust of the balance** [imagery of Dr. Seuss’ *Horton Hears A Who!*: behold, he taketh up the isles as a **very little thing.**” One went “down,” Many came “up.”]. Our Father, GOOD, became “**MAN**” [i.e. **THE NAM(E)**—without the “E” (the scepter)] so that we could become “GOD” [the “crushed” SEED of Himself—the ONE made MANY].

**“It’s not what you gather, but what you scatter...”**—Helen Walton

I am reminded of the television series, *Star Trek: The Next Generation*, and its epic big screen film, *First Contact*. The shipmates had to battle beings who were half carbon-creature and half computerized machine, ruled by a “queen,” lived in a “Cube,” and “thought” as ONE. They were the [**“sigh”**] BORG [**“b-o-r-g”**→ the **“BE” org(anization)→(backwards) to “gro(w) BE”** in a **“hive”—a house with individual cells**]. The Star Trek franchise was created by Gene Roddenberry [**“gene” “rod” “den” “bury”** [to use the Texas vernacular]]. The

“vision” given to him by Father was for the purpose of helping **create a framework of understanding** of who we really “are.” Because of his work, we general lay people are better able to grasp the data that the scientists believe-in, but, by their own admission, sounds more like “science fiction.”

**“I AM THE BEGINNING. THE END. THE ONE WHO IS MANY. I AM THE BORG.”—Borg Queen**

One of the last installments of that franchise was a series called *Star Trek: Voyager*. It involved a crew suddenly forced into a part of the galaxy never explored by the “Federation.” The trip, made possible in an instant by an alien being, would take 70 years to return at their ships capacity to travel through space. We are like that crew in a “cube-shaped” ship. And as we make our way back home, we explore and learn, and enjoy the journey. But the journey is not the goal.

The final installment of that franchise took us **back to the “beginning,”** in *Star Trek: Enterprise*. And though we were taken back, it was different. The actors were different, the technology was better, but [“but” is another “tube” word like “boot” which makes me realize this: “too, BE” [BE “also” or “and”→DNA] or, **“to BE” [continued]**] the audience was slow to “catch-on.” This, too, speaks of us, today.

To answer the question the Father wants us to ask, **“Does He (Father) still need us, the God-factor?”** There are many verses that answer this question, here is one of them: Psalm 71:1-9,

“In thee, O Lord, do I put my trust: let me never be put to confusion. **Deliver me in thy righteousness,** and **cause me to escape:** incline thine ear unto me, and **save me. Be thou my strong habitation** [Luke 16:9, “And I say unto you, Make to yourselves friends of the mammon of **unrighteousness** [i.e. the “offspring,” the “**artificial** intelligence,” the “fruit” of His “sin”→ His “turning-in”]; that, **when ye fail,** they may receive you into everlasting habitations”], whereunto I may **continually resort** [“resort”—a “get-away”→like a “gangster”/“retreat”]: thou hast given commandment to save me; for thou art my rock and my fortress. **Deliver me, O my God,** out of the hand of the unrighteous and cruel man [“cruel”→ “crew EL”→ be “shipmates”—the “cruel man” is LAW, the “**navel**-carrier” on the “You, freight E’s” River]. For **thou art my hope,** O Lord God: **thou art my trust** from my youth. **By thee** have I been **holden up** from the womb: thou art he that took me out of my mother’s bowels [“you freed me from myself”]: **my praise shall be continually of thee.** I am as a **wonder** unto many [like the Biblical “plagues” (Exodus)]; but **thou art my strong refuge.** Let my mouth be filled with thy praise and with thy honour all the day. **Cast me not off** in the time of old age [Ps. 22:10, “I was cast upon thee from the womb: thou art my God from my mother’s belly”]; **forsake me not when my strength faileth.**”



Now, I will answer this question with the words of a song (“Breathe” by Michael W Smith) because **every love song and every “word”-ship song is the Father’s expression of His love toward us** in the same way a mother loves her unborn baby:

This is the air I breathe,  
This is the air I breathe,  
Your holy presence living in me.

This is my daily bread,  
This is my daily bread,  
Your very word spoken to me.

And I.....I’m desperate for you,  
And I.....I’m lost without you.  
And I.....I’m desperate for you,  
And I.....I’m lost without you.

[Lost without you,  
Lost without [or, Looking for] your promise,  
Shadows seem to wrap around me now.

Lost without you,  
Trying to find my way home...

Many years ago, I heard these beautiful words [or similar to them] sung by a man with a beautiful voice [Brent Carver] to a very melancholy [“melancholy” → “me lance holē”] tune, on the PAX TV show, *Twice In A Lifetime* [“*The Trouble With Harry* [“hairy” — “the very hairs of your head are all numbered” (Matt. 10:30/Luke 12:7)]” — *season 1*]. They seem to echo the words of “Breathe.”] There is another song that beautifully expresses the Father’s heart, written by L. Kimmey, sung by **Out of Eden** [featuring: The KATINAS]. It is titled, “Here’s My Heart”:

**Dear Lord**, are you there, listening to my little prayer  
I don’t know exactly what to say  
I’ve been told that you love me,  
Hear me when I call, would help me if I fall  
I should let you have your way  
What I guess I’m trying to say is, I need you in my life  
‘Cause I know I’m tired of living in the past  
I would like to take a chance on a change down deep inside  
I believe that this is one that’s gonna last, so here is...

Here’s my heart, it’s been broken, it’s been wounded  
But I’ll give it all to you if you would love me, love me  
Here’s my life, if you want it, you can have it

I will give it all to you because you love me  
Your love is everything I need

**Dear child**, I'm right here, through your worries, through your fears  
I've been waiting for you to call my NAME  
Oh you know, that I hear you  
If you turn to me and trust my word is true  
You will never be the same  
Well, I'm standing here to say that you need me in your life  
'Cause I know that you can't make it on your own  
If you would take a chance, let me change you deep inside  
I promise you will never be alone, so here's...

Here's my heart, it's been broken, it's been wounded  
But I'll give it all to you if you would love me, love me  
Here's my life, if you want it, you can have it  
I will give it all to you because you love me  
My love is everything you need

You can turn to me and know that I am always standing by  
I gave it all for you so you could have this gentle peace inside  
I will follow you 'cause I believe in everything you are  
I am your Father, you are my savior  
And in the matters of the heart, I am taking yours and you are taking mine

Here's my heart, it's been broken, it's been wounded  
But I'll give it all to you if you would love me, love me  
Here's my life, if you want it, you can have it  
I will give it all to you because you love me  
Love is everything I need.....  
Your love is everything I need

Another song expresses our Father's "Narcissistic" re-birth. The song is "I AM" [**MAy I?**], by Kirk Franklin, from his album *HELLO FEAR* [**He'll owe. Fee Er**—John 10:30-35, "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. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of affliction; **Partly**, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that **were so used** [Judg. 14:10, 20]. 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**. Cast not away therefore your confidence, which hath **great recompense of reward.**"]:

(Ooh)

To the nobodies, to the abandoned who couldn't see, in the pain was a plan.  
Looking back now, Lord, I can say thank you. **Now let me tell you who I am.**

How do you do?

I am a sinner, born into sin and shaped in iniquity.

Now a believer, not who I was, but still not what I shall be. [There's more!]

**You found me and gave me your name and  
Things I desired have changed but  
Inside you'll see it's still broken pieces  
Deep in me reaches for you.**

How do you do? I am a beggar (that means I'm)

**Desperate for more, I hunger for your truth.**

See I am shattered (broken) though I may fall,

Still you make all things new,

You speak, the storm, it obeys and

Gone is the weight of mistakes and

Though I still feel, you continue to heal,

Look close, and see (whoa ["woe"])

I am so far from perfect,

**I thought life was worthless,**

**Until you showed me who I am**

Not here by mistake, No luck, only grace,

I'm on my way to who

I am (not who I was),

I am (forgiven and loved)

I am (healed by your blood),

I am (yes)

Thank God I am (still being changed)

I am (**help me say**),

I am

How do you do? I am a winner (it wasn't easy)

I've lost a few and life's knocked me to my knees,

But now I am standing (hallelujah)

Not by my power,

But **your life inside of me** (just like you, I've gone through)

Even through seasons and changes (no tear)

No tear has ever been wasted

**Misunderstood**—still it worked for my good

Look now and see (I am not the old me, but still)

I am (I am) so far from perfect,  
I thought life was worthless,  
Until you showed me who I am (don't forget you're)  
Not here by mistake (yes)  
No luck, only grace,  
I'm **on my way** to Who I am (**now called your son**),  
I am (**forgiven for what I've done**),  
I am (**forgiven for what I've done**),  
I am (yes)  
Thank God I am (**sealed by your grace**),  
I am (still here, help me say),  
I am

Here and I'm closer (closer),  
Praise now is stronger (stronger),  
Stood up to fear (fear),  
By faith I'm still here (I am still here),  
Could've walked away (way),  
Love said not today (not today)  
Times haven't seen what God has for me.  
**The hurt and the lies,**  
**Through the pain, through the night,**  
**I cried and I cried** yet still I survive

I am so far from perfect,  
I thought life was worthless (yes God)  
Until you showed me who I am (I am)  
Not here by mistake,  
No luck, only grace  
I'm on my way to who I am (**I'm in awe of you**),  
I am (**I'm in love with you**)  
I am (**here to worship you**),  
I am (**Jesus**)  
Thank God I am (**ready to be closer**)  
I am (**ready to go higher**),  
I am

I am (hey) so far from perfect (so far)  
I thought life was worthless (yes)  
Until you showed me who I am (but you showed me)  
Not here by mistake (thank you)  
No luck, only grace (thank you)



I'm on my way to Who I am (I'm not ashamed),  
I am (**look, I'm not the same**)  
I am (I'm letting go of the pain),  
I am (yes Lord)  
Thank God I am (**more than what you see**)  
I am (**not yet what I shall be**),  
**I am**

(Ooh)  
Lord, I thank You,  
You didn't give up on me while I was still in the process  
Hallelujah God, that **you could see what I couldn't see...**  
**Thank You.**

We are His symphony—the “movement” of His “**bowels**” so that He can crossover from DEATH [stagnation] to LIFE [productivity] [**“MOVEMENT”!—the difference between an ice “cap” and a water-“fall”!**]. He is the “**conductor**,” the creative genius [“gene” “I” “us”], we are the **chords**, the instruments, the “**sound**,” the “**w(h)ine**” given to His heavy heart [Prov. 31:1-9]. We are the “well” of Living Water that burns like a lake of unquenchable fire and is never diminished but continually springs up into everlasting life for Father as His “fountain of youth”—bringing life to an otherwise dead existence as “Nothing.” **Through us He is FREE!** “For with God nothing shall be impossible” (Luke 1:37)—that is to say in ONE respect, “With the MANY, it is impossible for GOOD to BE ‘nothing’.” And though **we** are **ONE**, we are **NEVER** “alone”!

Psalms 104:24-26,

“O Lord, **how manifold are thy works!** in wisdom hast thou made them all [i.e. “the manifold wisdom of God”—Eph. 3:10]: the earth is full of thy riches. So is this great and **wide** sea [Matt. 7:13, “...**broad** is the way, that leadeth to destruction”—DNA imagery of tearing down to rebuild // **The place where it was “torn” is also the place where it is “mended”→ imagery of the Möbius Strip**], wherein are things creeping innumerable, both **small and great beasts**. There go the ships: there is that **leviathan** [“Levi” replaced “John” in front of “Jonathan”] [Gen. 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”—all of “us” in Father in His new state of “FREEDOM”!], **whom thou hast made to play therein** [**“We-e-e-e-e!”** I once heard a group of Christian singers **chanting** these words: “Ain’t no party like a Holy Ghost party cause a Holy Ghost party don’t stop!”—Father gets to keep [“hold”] His cake and eat [“enjoy”] it, too.] [The Olympic Games—(letter imagery) the “r” in “pray” is replaced with “l” to make “play”—lowercase “r” is imagery of something “going up” but stopped (or “routed”) by a “ceiling” and must divert its course to keep from “crashing”//also imagery of someone who had been free-diving in the “depths” going up for “air” and staying “up”; lowercase “l” is imagery of something “small” going up without stopping—no “hindrances”—reaching to [becoming “even” with] the “great” // “l” is also imagery of Father “flat-lining”—having no **sinus** rhythm (“sinus” → “NO’s”).”

Isaiah 38:16-20,

“O Lord, by these things men live, and **in all these things is the life of my spirit**: so wilt thou recover me, and make me to live. Behold, **for peace I had great bitterness**: but thou hast in

love to my soul delivered it from the pit of **corruption** [“core rupt shun” → “corrupt”—[ME, fr. L *corruptus*, pp. of *corrumpere*, fr. *com-* + *rumpere* **to break**—more at **REAVE** [see definition below]]]: for thou hast cast all my sins behind thy back. For the grave **cannot** praise thee, death **can not** celebrate thee [There is a “break” in “can not” that is not in the other two instances it is used. One reason is that the “not” was added by the translators. Another reason has to do with the “gulf” [imagery of the center of the letter “O”] between the words—i.e. “time.” “DEATH” did not initially celebrate the “new things” that was devouring him—“Death is swallowed up in victory” (1 Cor. 15:54). Verses 10-15, DEATH’s thoughts are voiced:

Isaiah 38:10-15,

“I said in the **cutting off** of my days, I shall go to the **gates** of the grave: I am deprived of the residue [“re-**si**-due/dew”] of my years. I said, I shall not see [**si**] the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. **Mine** age is departed [the “hole in the ground” stage is over—i.e. going “down” // the symphony or **chestra** is no longer confined to the “pit” at the opera], and is **removed** from me as a shepherd’s **tent** [a roaming “tabernacle”]: **I have cut off like a weaver my life** [“we’ve” (“we have”) is DNA imagery]: he will cut me off with pining sickness [severe diarrhea → “**bowel** movement”]: **from day even to night wilt thou make an end of me**. I **reckoned** [STRONG’S 7737 “a primitive root; properly to *level*, i.e. *equalize*”—Isa. 40:4, “Every valley shall be exalted, and every mountain and hill made low: and the crooked shall be made straight, and the rough places plain”; **COMPARE to** Luke 3:5, “Every **valley** [i.e. the “hole”] **shall be filled**, and every mountain and hill [Stephen Hawking’s “**hill**”] shall be brought low; and the crooked shall be made straight, and the **rough ways** shall be made **smooth** [the “time” of “trouble” shall come to an end with the birth of eternal “peace and joy”—the arrival of the “**even**”-ing [This occurred before “our” tale began!!!! We are the **re-telling** of how the proliferation came as a **result of DEATH being transformed into LIFE**. It’s all simply **IMAGERY!!!**]]”] till morning, that, as a lion, so will he break all my bones: **from day even to night wilt thou make an end of me**. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; **undertake** for me. What shall I say? he hath both spoken unto me, and **himself hath done it: I shall go softly** [sounds the opposite of the poem “*Do Not Go Gently Into That Dark Night*”] all my years in the bitterness of my soul.”

“Time” changed him (James 1:1-4). Before the translators added “not”, it read, “...death can celebrate thee.”]: they that go down into the pit **cannot** hope for thy truth. The living, the living, [twice said] **he** shall praise thee, as I do this day: **the father to the children shall make known thy truth**. The Lord was ready to save me [“we” are “the Lord” referred to here—“Now I say, **That** the heir [“I AM **THAT** I AM”], as long as he is a child, **differeth nothing from a servant, though he be lord of all**; But is under tutors and governors until the time appointed of the father.” (Galatians 4:1-2/cf. 1 Peter 2:13-14).]:

therefore we will sing **my songs** to the stringed instruments [String Theory imagery] all the days of **our life** [plural adjective, singular noun] in the house of the Lord [like “wind chimes”].”

**1reave** [in imagery, this is a variant of “**heave**”]—*vb* reaved or reft; reav-ing [ME **reven** [variant of “**raven**”], fr. OE *rēafian*; akin to OHG *roubōn* **to rob**, L *rumperē* **to break**] *vi* (bef. 12c) : **PLUNDER, ROB** ~ *vt* 1 *archaic a* (1) : **ROB, DESPOIL** (2) : **to deprive one of** **b** : **SEIZE** 2 *archaic* : **to carry or tear away**—reav-er *n*

**2reave**—*vt* reaved or reft; reav-ing [ME *reven*, prob. modif. of ON *rīfa* **to rive**] (13c) *archaic* : **BURST**

**rive**—*vb* rived; riv-en also rived; riv-ing [and “**RIV-ER**”] [ME, fr. ON *rīfa*; akin to Gk *ereipein* **to tear down**] *vt* (14c) 1 **a** : to wrench open or tear apart or to pieces : **REND** **b** : to split with force or violence <lightning *rived* the tree> 2 **a** : to divide into pieces : **SHATTER** **b** : **FRACTURE** ~*vi* : to become split : **CRACK** *syn* see **TEAR**

And, just as He is free, at the end of “time” we, too, will have no confinement, no limitations, no LAWs [except the “di-vine” law of “**BE**” and “**LOVE**”]—just as those who have “passed” on before us [“graduated”—this includes the “good” and the “evil” [e-v-i-l → l-i-v-e (they were imagery of a live electrical wire dipped in “water” and we all got a “shock”—to treat our “mental” illness; or, to revive the “dead”)]! As I ponder this I am reminded of something. I like to write novels—just not on paper. I write them in my head. I tried to put them on paper. Every time, something got lost in the process—I couldn’t remember exactly what I had wanted to say. And speaking them out loud was no better. Placing my thoughts on paper **made them less** than they were in my mind. So I stopped trying to write them down and decided that I would simply enjoy them all to myself. It no longer mattered to me that no one else would ever enjoy them, they would forever be all mine and would always bring me much joy. Each character, each story are each a part of me—my experiences, my observations, my knowledge, etc. They share my pain and my joy, and I theirs. Many a time, I have brought some to the point of death or disaster, but never allowed them to really die or suffer for too long (You can’t really “kill” a thought—once you have made mention of it, it is always “there.”). My characters have grown and matured as I have. The older I get the generations increase. One tale I have thought up has grown into four generations, who are of no particular race—I picture them as a “mixture” of all things. I said all of that to make this point: confining “thoughts” to a small space or place takes something away from them. Something gets “lost in translation” [cf. Colossians 1:12-13, “...Father...hath translated us into the kingdom of his dear Son”]. That is why “confinement” shall be done away with, and, as Stephen Hawking echoed, there will be **no boundaries**.

In Him [“hymn,” the Father] we will be the “(BE) leaves” carried on the “wind” that goes where it desires without boundaries [because “cursed is everyone who **hangs on a tree**”]—“outside” of the confinement of the **word-“ship**” (no more DNA [the ladder to “there”—like a “**perron**” [“no pee err”] [F, fr. OF, fr. *perre* [“pee err”], *pierre* [“pi/pie err”] **rock, stone**, fr. L *petra*, fr. Gk—an **outdoor stairway leading up to a building entrance**; also : a **platform at its top**]]] → now it will be the imagery of **KNE** [“**K** represents “no more enclosure”// “**KNE**” (“knee”) means the end of the “beginning” or (better said) the **place of arrival**] ). **KNE** = “getting out” ; **DNE** = end of the “tale” [“tail”—no more “to the back of the bus”] The “eenk” ran!

John 3:5-8,

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water [“wāter” → “waiter”—i.e. a “server”] and of the Spirit [“spirit” → “tirips” → “stir-i-p” → “stir I pee” → “stir (roil) I the water”—(cf. Eze. 32:2)], he cannot enter into the kingdom of God. That which is born of the flesh is flesh [“flesh” → “h” (represents “breath”) and “self”]; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof [“There is a sound of abundance of rain”—1 Kings 18:41 (accompanied by “thunder”?—i.e. the “voice”)// cf. Jer. 10:13], but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [Father is “borne” of the Spirit—carried on the “wings” of His children; and in that, He is FREE!].”

2 Tim. 1:6,

“Wherefore I put thee in remembrance that thou **stir up the gift of God** [“As an eagle stirreth up her nest” (ref?)], which is in thee by the putting on of my hands [2 Cor. 6:7, “...the armour of righteousness on the right hand and on the left.” Eccl. 10:2, “A wise man’s heart is at his right hand; but a fool’s heart at his left.”].” I believe it is important to include the entire chapter:

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus [with a Spanish slant to the name → “He’s us”],

<sup>2</sup> To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> **I thank God, whom I serve** [“older” [GOOD] shall serve the “younger” [God]] from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers [“harp” → “prah” → “pray”] night and day; [“thank” is like the word “hand” → “t” represents “cross (-ing, roads); “h” represents “breath”; “ank” is a variant of “and” (DNA)—“k” is a combo of “l” and “c” and is the reverse of “d”—a combo of “c” and “l”]—see “Grace: the Olympic Games” for more clues on understanding “word puzzles” imagery

<sup>4</sup> Greatly desiring to see thee, being mindful of thy tears [the water of the well of LIFE—i.e. the “sons”], that I may be filled with joy [we are the Father’s “joy”];

<sup>5</sup> When I call to remembrance the unfeigned [“unfeigned” → “un” (“new” backwards); “f” is an upside-down “j”—the straight line of the letter represents “charging uphill”, the curvature represents turning (being “routed” by the enemy); “e” is similar to “a” and represents “twisting/curling”—both letters represent a “deviation” from the stagnation of a “circle”—“e” turns “outward” or “down”; “a” turns “inward” or “up”; “i” [“eye” and “pillar” (lowercase is always the “small”)]; this “g” is similar to the lowercase “e”, this “g” is similar to the lowercase “a”—any lowercase “g” represents the “lower/less”; “reign,” “feign,” “faint,” and “faith” are variants of each other—there is something significant about the “ai” and “ei” combinations, but I don’t know exactly what it is, yet—but there is an account of a city called Ai whose people “de-sieved” Joshua and the children of Israel by pretending to be from a “far” country when they were actually from a town close by; they made a “covenant” with the Israelites to keep from being destroyed (ref?); in Joshua 10:12 there is the mention of “Ajalon” but in 1 Samuel



14:31, there is the mention of "**Aijalon**"; SOMEONE WHO HAS EXCELLENT KNOWLEDGE OF GENETICS AND DNA WOULD PROBABLY UNDERSTAND WHAT THIS SIGNIFICANCE IS] **faith that is in thee** [Faith is the Son (the many that are One); "Now ["now" → "won" → "one"] faith is the **substance** of things hoped for, the evidence of things not seen" — Heb. 11:1], which dwelt first in thy grandmother Lois ["low is"], and thy mother Eunice ["E" "un-ice" → "E" is like the colors that pass through the prism (we humans are the colors)—**distinct** (yet of the **same**) but **not** equals [LAW had given LIFE a larger "share" of the market than DEATH; but DEATH blossomed where he was and "produced" MORE than LIFE, increasing his share] → We, the sons of GOOD, have taken GOOD out of a place of stagnation into a place of productivity—"many proceeding out of ONE"; and I am persuaded that in thee also [the sons continue what the Father started—we proliferate/increase—"the deeds of your father you will do" (John 8:44)].

<sup>6</sup> Wherefore I put thee in remembrance that thou **stir up the gift of God**, which is in thee by the putting on of my hands.

<sup>7</sup> For God hath not given us the spirit of fear; but of **power**, and of **love**, and of a **sound mind** [we are the "spirit" dwelling inside the "hole" that is DEATH—we are the "power," the "love," the "SOUND" [i.e. "of an abundance of rain" (1 Kings 18:41)] mind]. [The mind of God, the heart of God, the "hole," the "pit," etc. are all the same.]

<sup>8</sup> Be not thou therefore ashamed of the **testimony** of our Lord [His testimony is John 3:16, "For God so loved the world, that **he gave...**"], nor of me his prisoner [Zech. 9:11-12, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to **day** do I declare that I will **render** double unto thee."]: but be thou partaker of the afflictions of the gospel according to the power of God [the Father makes **little distinction** between Himself and His "sons"—the sons are treated as **undisciplined, immature equals**];

<sup>9</sup> Who hath saved us [by our "existence" we "save" Father from a life of loneliness], and called us with an holy calling [He "called" us by thinking of us], not according to our works, but according to his own **purpose** [to be free from stagnation, loneliness, nothingness] and **grace** ["god" "race"], which was given us in Christ Jesus before the world began,

<sup>10</sup> But 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**:

<sup>11</sup> Whereunto I am appointed a **preacher**<sup>1</sup>, and an **apostle**<sup>2</sup>, and a **teacher**<sup>3</sup> of the **Gentiles**.

<sup>12</sup> For **the which** cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed ["BE leaved" → "BE (left)"], and am persuaded that **he is able to keep** that which I have committed unto him against that day ["to him that is able to keep us from falling and to present us **faultless**" —T. D. Jakes preached a sermon on 8-26-2012 about "resetting your **default**"—He used a computer as an analogy to our lives.].

<sup>13</sup> **Hold fast the form** [imagery of DNA encoding] of sound words [we are the "sound words"—the "thoughts" that "stem" from Father's "**madness**"—imagery of "**stem cells**"], which thou hast heard of me, in faith and love which is in Christ Jesus.

<sup>14</sup> That good thing which was committed unto **thee keep** [referring to the part of the original strand that was replaced—i.e. referred in Scripture as “the **elect** lady and her children” (2 John 1)—i.e. LAW and all the “new” in her] by the Holy Ghost which dwelleth in us.

<sup>15</sup> This thou knowest, that all they which are in Asia [“ass l a” → “l a(n) Ass”—Numbers 22:21-35; also, “As eye ‘a’ [alpha, beginning, first]”—(indicative of the beginning of the cycle) the Alpha strand of the DNA (meaning “I am ONE alone”)] **be turned away from me** [the DNA imagery of the “unzipping” of the strand]; of whom are Phygellus [“fill, jail us”/(backward cycles—yPh-lleg-su) “If leg sue...”] and Hermogenes [“her mo(re) genes”—Isa. 49:19-21]. [Most of Asia do not adhere to the Holy Bible—in some countries it is not permitted to have the book. They are “turned away from” the Gospel of Christ. These nations portray the imagery of the “tearing down” to “rebuild.” **SPECIAL NOTE:** The “people of LAW” attacked the heart of “Glory” (that is what the US represents in the parable—i.e. the “GLORY” of LIFE) on 9-11. Two “pillars” fell, leaving a “hole” that now unceasingly flows with water—like a “bottom-less” pit, it is never “full” but is constantly “being filled.” John 7:38 (KJV), Eph. 5:18 (Complete Jewish Bible), “Out of his belly [CJB—“inmost being”] shall flow rivers of living water.....keep on being filled with the Spirit” (cf. Acts 9:17, Rev. 9:1-2 [“bottomless pit”])]

<sup>16</sup> The Lord give mercy unto the house of **Onesiphorus** [“ONE ‘si’ [“yes”] for us”/“ONE see for us” (“eye of the Lord”) // “ONE is for us [backward “is” represents → backward “BE” → “LIVED,” the Devil/DEATH & LOVE]”]; for he oft [not “often” but “oft” without “in”] refreshed me, and was not ashamed of my **chain** [the imagery of the “ball and chain”—the “ball” represents the “eye” of the Lord with its “pupil”—a “black hole” in the center of the eye; the “chain” is the DNA strand imagery —i.e. the “vine”]:

<sup>17</sup> **But, when he was in Rome [“roam”], he sought me out very diligently, and found me** [the “elements” (whatever they are called) that form the new strand, “come” from “another” place to “join” the strand to begin “rebuilding” it anew—in Scripture they are the “workers of iniquity”].

<sup>18</sup> The Lord grant unto him that he may find mercy of the Lord in **that** day: and **in how many things** he ministered unto me at Ep**hesus** [“E” (represents the “trident”—3 (triune) “teeth” of the DNA strand on its side—and the Jewish letter “schin” or “shin”); “pee”; “h” (breath) is the sound “J” makes in Spanish → “he’s us” → in other words, The Seed Rules—Ecc. 4:14, 16, “For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor...There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit”], thou knowest very **well**.

“ep”—(Merriam-Webster’s Collegiate Dict.)

*prefix* [ME, fr. MF & L; MF, fr. L, fr. Gk, fr. *epi* on, at, besides, after; akin to OE *eofot* **crime**] 1 : upon <*epiphyte*> : besides <*epiphenomenon*> : attached to <*epididymis*> : over <*epicenter*> : outer <*epiblast*> : after <*epigenesis*> 2 a : chemical entity **related to** (such) another <*epimer*>

b : chemical entity distinguished from (such) another by **having a bridge connection** <epichlorohydrin>

Some years ago, my sisters, niece and I went to the Kimbell Art Museum to see a collection of art by **impressionists**. I can remember the very last exhibit being a very large picture [the name and artist I have forgotten] of flowers floating on a pond, I believe. When I initially entered the hall in which it was being displayed, it caught my eye. I thought to myself, "That is the most beautiful painting in the entire collection," and eagerly made my way towards it, drifting through the crowd of people, barely paying attention to the other paintings I passed. Finally, I stood three feet away from it and was in a gentle state of shock. Upon close inspection of the painting, it looked to be the ugliest painting in the entire building. My sisters and niece, none of whom had paid attention to it when they were a distance from it, questioned why it was there. They thought it was too ugly to be part of the collection. Understandably, up close the colors were not even the same as they appeared at a distance [the difference between white light and the rainbow that comes from it]. I expected to see pink, purple, blue and a dash of white paint. Instead, I saw a lot of white, no purple, dots of red, green and perhaps a little blue. There was even "black" in the picture. With the exception of white, all of the colors were "dark," yet at a distance, the picture looked pastel. I stood there dumb-founded. I had only one question on my mind that I kept voicing, "How did he know?" How did the artist know as he painted that picture up close that those dark, ugly strokes of paint would be so beautiful and pastel 50 feet away? Answer: **VISION!!!!** I believe that painting describes us. Inside this pit, this hole of a digestive tract we call "space," we see, yes, some ugliness—the "refuse" (if you will allow me to call it that)—that turns our garden paradise known as Earth, into a nightmare that we, sometimes, desire to escape [I'm not referring to war and famine on the large scale of things. I'm just talking about everyday life (the scale of little things)]. But, we also see the beauty. And we, the God-factor, the ONE who are many, who "sits high and looks low (**we are seated with him in heavenly places**)," can like our Father, look at ourselves, at all that He has envisioned and say, "It is GOOD!" And He looks at the beauty of His creation, smiles to Himself and says, "It's all GOOD!"

Titus 1:15, "**Unto the pure all things are pure** ["pure LOVE"]: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

Romans 14:20, "**All things indeed are pure.**"

**When we contemplate the whole globe as one great dewdrop, striped and dotted ["tittle" and "dot"—i.e. a "connect-the-dot" puzzle] with continents and islands, flying through space with other stars all singing and shining together as one, the whole universe appears as an infinite storm [the "perfect storm"] of beauty. —John Muir (1915)**

John 17:19-26,

"And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, **even** as we are one: 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 [**“He gave his only begotten Son”** (John 3:16)—He gave **ALL** of Himself. He **“died”** to Himself so that we could **“live”**—could **“BE.”**]. 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 [**Father is “the lamb slain from the foundation of the world”** (Rev. 13:8)]. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”

**“The purpose of life is not to be happy—but to matter, to be productive, to be useful, to have it make some difference that you have lived at all.” —Leo Rosten**

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I recently heard a sermon by Mark Chironna that will shed significant light on what I have been trying to explain. You can view it on **iTBN** or TBN.org—**“Fall Praise-A-Thon 2012: [November 16, 2012](#)”** (listen to **“all”** that he says during that broadcast).

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Listen to this imagery:

That soul that suffers most,” explained my Guide, (61)  
“is Judas Iscariot, he who kicks his legs  
on the fiery chin and has his **head inside** [like the ostrich,  
his head is buried in the sand and he appears to be “headless”].

Of the other two, who have their heads thrust forward,  
the one who dangles down from the black face  
is Brutus: note how he writhes without a word [DEATH is “silent”].

And there, with the huge and sinewy [**“sin new (upside-down) lambda**]  
arms, is the soul of Cassius.—But the night is coming on  
and we must go, for we have seen the whole.”

Then, as he bade, I clasped his neck, and he,  
watching for a moment when the wings  
were opened wide, reached over dexterously  
and seized the shaggy coat of the king demon;



then grappling natted hair and frozen crusts  
from one tuft to another, clambered down. (75)

When we had reached the joint where the great thigh  
merges into the swelling of the haunch,  
my Guide and Master, straining terribly,  
turned his head to where his feet had been  
and began to grip the hair as if he were climbing;  
so that I thought we moved toward Hell again.

“Hold fast!” my Guide said, and his breath came shrill  
with labor and exhaustion. “There is no way  
but by such stairs to rise above such evil.”

[“Notes” from *THE INFERNO*: “82. his breath came shrill: CF. Canto  
XXIII, 85, where the fact that Dante breathes indicates to the Hypocrites  
that he is alive. Virgil’s breathing is certainly a contradiction.”]

At last he climbed out through an opening  
in the central rock, and he seated me on the rim;  
then joined me with a nimble backward spring.

I looked up, thinking to see Lucifer  
as I had left him, and I saw instead  
his legs projecting high into the air. (90)

Now let all those whose dull minds are still vexed  
by failure to understand what point it was  
I had passed through, judge if I was perplexed.

“Get up. Up on your feet,” my Master said.  
“The sun already mounts to middle tierce,  
and a long road and hard climbing lie ahead.”

[“Notes” from *THE INFERNO*: “95. middle tierce: In the canonical day  
tierce is the period from about six to nine A.M. Middle tierce,  
therefore, is seven-thirty. In going through the center point,  
they have gone from night to day. They have moved ahead  
twelve hours.”]

It was no hall of state we had found there,  
but a natural animal pit hollowed from rock  
with a broken floor and a close and sunless air.

“Before I tear myself from the Abyss,”  
I said when I had risen, “O my Master,

explain to me my error in all this:

where is the ice? and Lucifer—how has he [**“Loose if Er”**]  
been turned from top to bottom: and how can the sun  
have gone from night to day so suddenly?” (105)

And he to me: “You imagine you are still  
on the other side of the center where I grasped  
the shaggy flank of the Great Worm of Evil  
which bores through the world—you were while I climbed down,  
but when I turned myself about, you passed  
the point to which all gravities are drawn.

You are under the other hemisphere where you stand;  
the sky above us is the half opposed  
to that which canopies the great dry land.

Under the mid-point of that other sky  
the Man who was born sinless and who lived  
beyond all blemish, came to suffer and die.

You have your feet upon a little sphere  
which forms the other face of the Judecca.  
There it is evening when it is morning here. (120)

And this gross Fiend and Image of all Evil  
who made a stairway for us with his hide  
is pinched and prisoned in the ice-pack still.

On this side he plunged down from heaven’s height,  
and the land that spread here once hid in the sea  
and fled North to our hemisphere for fright;

and it may be that moved by that same fear,  
the one peak that still rises on this side  
fled upward leaving this great cavern here.”

Down there, beginning at the further bound  
of Beelzebub’s dim tomb, there is a space  
not known by sight, but only by the sound

of **a little stream** descending through the hollow  
it has eroded from the massive stone  
in its endlessly entwining lazy flow.” (135)

*[“Notes” from THE INFERNO: “133. **a little stream**: Lethe. In classical*

mythology, the river of forgetfulness, from which souls drank **before being born**. In Dante's symbolism it flows down from Purgatory ["purge a 'tori'/torus"], where it has washed away the memory of sin from the souls who are undergoing purification. That memory it delivers to Hell, which draws all sin to itself."]

My Guide and I crossed over and began  
to mount that little known and lightless road  
to ascend into the shining world again.

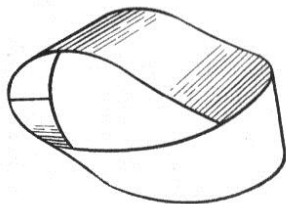
He first, I second, without thought of rest  
we climbed the dark until we reached the point  
where a round opening brought in sight the blest

and beautiful shining of the Heavenly cars.

And we walked out once more beneath the **Stars**.

["Notes" from *THE INFERNO*: "143. **Stars**: As part of his total symbolism Dante ends each of the three divisions of the *Commedia* with this word. Every conclusion of the upward soul is toward the stars, God's shining symbols of hope and virtue. It is just before dawn of Easter Sunday that the Poets emerge—a further symbolism." ["poet" → po' it → "poor/pour it"]]

—Excerpt from Dante's *THE INFERNO* (as translated by John Ciardi):  
Canto XXXIV, Circle 9, Round 4



Möbius strip

The section on the **ANALEMMA** is imperative if we are to grasp the "when" of the "why, who, what, when, where and how" of our existence. It may even help further explain the "why." The analemma explains the "cycles," and it calculates "time"—for it is the **image of TIME** (the "Möbius Strip").

"Time" is not the flat linear plane that we are accustomed to seeing in timelines—it "**curves**"—i.e. like a "**digestive tract**." The analemma applies to "**everything**"—not just "time." It portrays the "tearing down and rebuilding (restoration)" of our beginning—the receiving of things "**in a figure** [8 → box → the "body of Christ"]." The analemma "**begins**" with "**the FALL**" (September 1—they came in "**backward**" [Gen. 9:23, (cf. 1 Sam. 4:18, "Eli...fell off the seat backwards by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy")]) and "**climbs down**" to the December/January mark where it is "**turned**" on its head to go "forward" and bypasses the spot where it began (mid-April; this entire loop is

equivalent to 14 years in biblical imagery—and represents a wide open left eye). It goes up to “tip” over during June and begins to gently “set” as it approaches the end of August and the point of the initial “departure”—2<sup>nd</sup> loop is equivalent to 7 years in biblical imagery and also represents a “wink” of the right “eye.” NOTE: Since there is a “turning,” the analemma can be placed not just east and west, but also north and south. When looking at the map, the division between what could be considered “one” unit is where the **seam-line** should be placed—like the “**fault-line**” of an **earthquake zone**. For example, the east-west analemma of the United States would place the seam-line between North and South Carolina (the “Bible Belt” states—from Texas to the Carolinas—would be the “FALL”); the seam-line for the world globe’s east-west analemma would fall between North and South Korea with the Middle East to the East representing the “FALL.” “FALL” [“l-laf”→ “laugh” with “fee Er”] is the “place” of LAW.

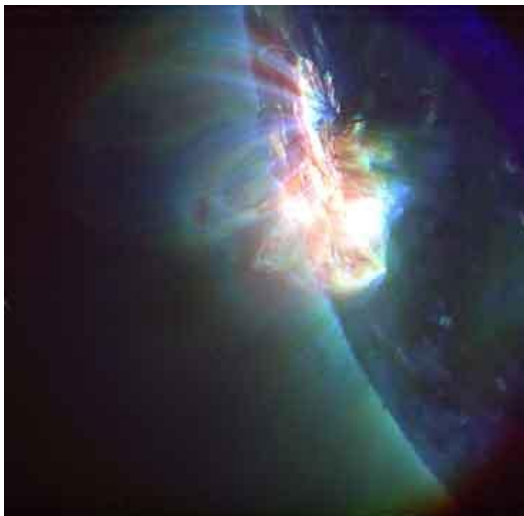
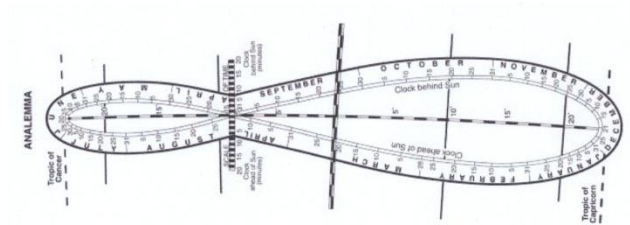
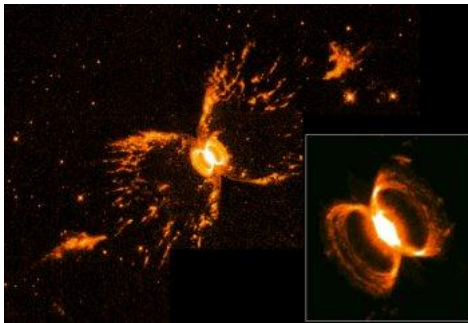
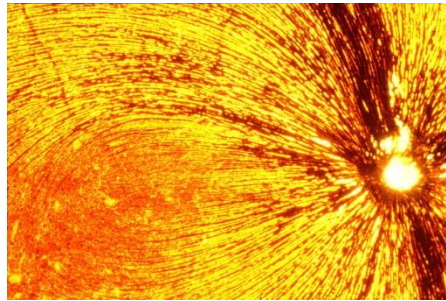
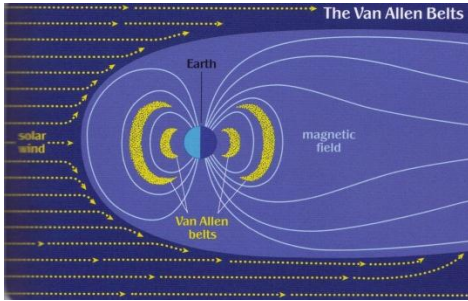


“Let it not be known that a woman came **into** the floor [until she is “nothing”—fade to “black”]. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city” (Ruth 3:14-15). Reference is to articles by Michael Stone (Examiner.com—“Islamic Cleric Rapes and Kills 5-year-old Daughter”) and Mohammad [“dam Mo(re) ham”] Alyousei [“all you see/sí eye/l] (English.AIArabiya.



net—“Burkas to Stop Baby Girls from Tempting Muslim Men”) [picture with caption from Levitt Letter page 11].

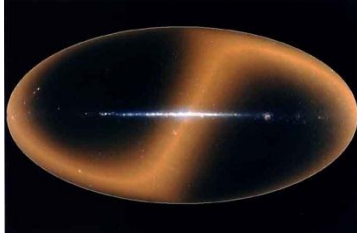
The image of the analemma plus the other four images below all reflect and explain the same thing—the CYCLE of “THINGS.”



From top-left: The Van Allen Belts  
 Top-right: Axons of the “eye”  
 Middle-left: A symbiotic star in the Crab Nebula  
 Middle-right: The analemma of the Sun (turned on its side)  
 Bottom: TRACE satellite showing the fine structure loops of plasma that are contained by large-scale magnetic fields on the Sun

“Love has no [“no” = the “nay”] loopholes.”—T. D. Jakes

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If you compare this image of the COBE Satellite Map of the Milky Way Galaxy to the analemma, you will clearly see that that **lazy "S"** shape outlines the "end" leading into a new cycle of the "beginning." The "cross" formed by the two lines [one the color of "dirt," the other of "light"] marks the "point" that is both the "beginning" **and** the "end." The summer and winter solstices are the "tipping points." Seam-line is Dec. 31-Jan. 1.

The Mayan calendar [imagery of "time"] is ending because we have approached the "SEAM" of TIME ["time" is what the Möbius strip represents]. Consider this imagery, Exodus 14:19-20,



Image from *Sizing Up the Universe*, p. 152

"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: 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** [note: it says, "**them...these**"; it doesn't say, "Egyptians.... Israel"—in the cycle of things, sides are "exchanged"]: so that the one came not near the other all the night [a "great gulf fixed"]." *As I type this verse, I see something here that I hadn't planned to talk about:* Imagery of the letter "C". Something was wedged in it to keep it open—like an instrument that a dentist uses to keep the mouth open while he works on the teeth. One wedge ("wedge" → "wej" → "Jew") created two points of a curved line. There is a map of the earth that can be laid out like the COBE satellite map of the galaxy—i.e. like a great "egg" or "**CLOUD**" [and a "seat", the "**Merci Seat**"—cf. Rev. 14:14-16 [see original document (the latter portion of this paper) for imagery of the Earth's topography]]. It extends from Pacific Ocean to Pacific Ocean—a great "wedge" of "Peace" fixed, formed by the "opening" of the map—although there was another side, a "**backside**"—that would actually be the "**inside**." Lay the analemma against it (on its side—larger end covers Asia), using Israel as the "point" of intersection and you will notice some similarities and opposites on either side of the map. To mention a few:

- The similarities between the USA and Australia (culturally, as well as the geographic similarities I mentioned earlier). NOTE: From my observation, Hawaii is a constant focal point regardless of which direction you turn the Earth—upside-down or right-side up. I believe it represents the Summer and Winter Solstices—i.e. the "**tipping**" **points**—where everything begins to "return" to the "point" of "change"—i.e. goes "back" to the beginning of "things." [Dec. 31-Jan. 1 represents the "seam." So where is the "turning" point where everything gets turned, or "flipped," on its head? I believe the answer to that question is above—i.e. the "tipping points." Like a rollercoaster, the "rails" cause the "car" to twist and turn as it moves along the "track" along a path that "returns" it to the point of departure [but the

“people” exit the car at a “place” just before the car arrives to its original point of departure].]

- During Apartheid in South Africa, I heard South African Pastor Ray McCauley say that the races in S. Africa came together on Sunday morning for church but segregated in the secular workplace. At the same time in the USA, the races segregated on Sunday morning, and came together in the secular workplace—and for the most part, continue to do so. That only proves that true LOVE cannot be legislated—it is a matter of the heart! We must “CHOOSE”! “In a world of ‘Thou shalt nots,’ the priority is on a ‘Thou shall’.... The fact that He commands me to love is proof that I can do it. It would be unjust for Him to command me to do something I cannot do.”—T. D. Jakes
- The Southern Hemisphere of the West has some similarities to the Northern Hemisphere of the Mid- and Far East—abject poverty, male dominant society (the “woe man” and the “child” are treated as “nothing”), etc.

I typed that verse to talk about the imagery of the SEAM. On one side: light and goodness. On the other side: darkness and pain.

**“We’re coming apart at every seam!”**—Franklin Graham

The very last verse of the Old Testament ends with these words found in the book of Malachi 4:6,

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse [also DNA imagery].”

The “story” is coming to an end. And as I have said earlier, we have a choice before us—to continue playing the story out or to end it (and begin anew—fresh as the morning dew). If we choose to play it out, I must warn you—the cycle will start all over again! We are already seeing that happening:

- trend to “text” or “FACEBOOK” (or some other form of mechanical device) rather than “voice” a conversation [the “WORD” etched in “tablets” of stone];
- marriages that have lasted for decades “dividing” [the “one” becoming “two”] (and most who marry today have to do it twice to get it right (Hebrews 8:7, “For if that first covenant had been faultless, then should no place have been sought for the second”));
- while the imagery of the “small”—individuals/couples—are “dividing”, there is the opposite occurring on the “great” side of things—corporations, governments—i.e. “mergers” or a **united** “front”; this is the imagery of Acts 27:41 [the whole chapter tells the story of DNA replication], “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”;
- seam-line imagery of same sex couples→ the “pairing” of same sex couples is imagery of “**turning-in**” towards one’s self; at the same time these couples are “**coming-out**” of the closet;
- the “**seaming**” reversal of the roles, in the past century, of the major two political parties in the U.S.—the “Demo”-crats/“crate”/“cratch”, and the [Re-]Publicans;





- the resurgence [“falling **backward**” in “**thinking**”] of racial division and prejudice [“pre-Jew-dice”→ “pair, a dice”]—especially in the “moving pictures” and the “church” [representing the colors **in** the prism/prison]; while at the same time there are unprecedented numbers of “unions” between “light”-skinned [representing the “positive” ion charge] and “dark”-skinned [representing the “negative” ion charge] peoples—the fruit of such a union is something “totally” different from either—i.e. the “new” creation;
- high tension between nations (“war”—i.e. the “battle” [“contend for the prize” (cf. 1 Cor. 9:24/Philp. 3:14/Isaiah 57:16/Jude 3/Isa. 49:25/Prov. 28:4, 29:9/Job 40:2)]);
- CANADA (“can Adah”) is trying to run a “pipeline” [“tube”] through the central core of the U.S. causing much “strife”—a separation line that “divides” brothers (indicative of LAW);
- Increased Hispanic [“His pan I sí/see”] population in the U. S. (USA represents the original “GLORY” of Father)—the “brown” people (indicative of the “dry” earth [the “dry season” of LIFE]) “seam” to be the most prolific “race” on the planet; and introducing a “new” **permanent** language in the U.S.—creating a “binary” system of communication (all others are “**un**heard”);
- and, in the Christian church, a return to the keeping of the Feasts and other requirements ordained in the Mosaic Law (i.e. a **re-establishment** of LAW) and the preaching/teaching of “covenant” relationship with God

**“You’re standing on the cusp.”**—T. D. Jakes

—and it will only get worse from here, not better, **if** we choose to continue the “story” [the imagery, Scripture, and the “prophetic voice” tell me that we will choose “wisely”]. **The beginning of the story is the “tearing down” to “rebuild.”** The Holy Bible refers to it as the “beginning of woes”—i.e. the “woe man” [LAW]. The United States represents the “Glory,” and the “glory” will be **suddenly** “lost” in the tearing down “process” [modern-day imagery of “Black” “Two’s-day” October 29, 1929 (“Wall” Street crash [“fell like lightning”]) [seam-line imagery→ imagery of both beginning of LAW and end of L-LAW (spoken with a tongue that “stuttered” out of “fee-er”)]—which falls in line with what I have already revealed about the U. S. in the second book of the Kings. The United States is in the process of “exhaling” its “final” breath. The United States has been “unzipping” herself since the 1960’s. As long as we tolerate [“toll rate”] DEATH [by being willing to live according to DEATH’s rules] we are “subject” to DEATH. As long as we choose to remain in the parable, the parable is in control. As long as “**we**” choose to remain “**in**” covenant, the parable is in control. It will continue to repeat until **we** “choose” to “stop.” The summer solstice (June 21) is **imagery** of the small “**tipping-point**” of a cycle—like a pendulum, we can cause it to go “forward” [figurative of the Sun “going down”] or “backward” [figurative of “stagnation”—Hezekiah asked that it go “back ten degrees” so that time “repeated” itself (Hisstory “twice told”)]. December 21 is imagery of the great “**tipping point**”—located near the “seam-line” [the “**point**” where the “differences” are most clearly seen—i.e. black “verse us” white—beyond there, the areas **blend** into “gray”] of the going “in” (what Father did in the beginning), or going “out” (i.e. “going on to maturity”—what I believe we will “choose”).

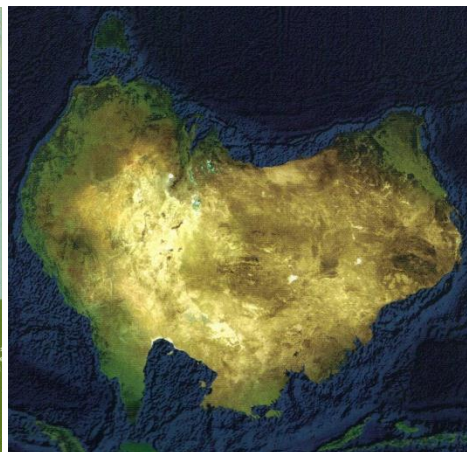
However, there is a paradox to this **dilemma** that I must also mention. **The oil must flow.** At the time I am writing this, the oil wells in the United States are “capped.” Uncapping them will create great wealth, **for some**. I believe this will create a **great distinction** between the “haves” and the “have-nots”—erasing the “middle class” [**undo to redo**]**—**the same imagery of the Arab (oil-rich) nations.

**cusps**—*n* [L *cuspis* point] (1585) : POINT, APEX as a : **either horn** of a **crescent moon** [imagery of the witch/hag with pointed (s)chin **and/or** head/hat] b : a **fixed point on a mathematical curve at which a point tracing the curve would exactly reverse its direction of motion** c : an ornamental pointed projection formed by or arising from the intersection of **two arcs or foils** d (1) : a point on the **grinding** surface of a tooth (2) : a **fold or flap** of a cardiac valve e : a **point of transition** (as from one astrological sign to another or one historical period to the next) : **TURNING POINT**; also : **EDGE, VERGE** <on the ~ of stardom> — **cus-pate** *adj* — **cusped** *adj*

**cuspidate**—*adj* [L *cuspidatus*, pp. of *cuspidare* to make pointed, fr. *cuspid-*, *cuspis* point] (1692) : having a cusp : **terminating in a point** <a ~ leaf> <~ molars>

**cuspidor**—*n* [Pg *cuspidouro* place for spitting, fr. *cuspir* to spit, fr. L *conspuere*, fr. *com-* + *spuere* to spit—more at **SPEW** [**“spew”** → **“pee”** in **“sow”**]] (1735) : SPITTOON

“Victory goes to those who **bring in** those in the center.”—*CBS 2012 Election Coverage*.



Left, NGSAW map of the United States with part of Mexico seen below it

Right, NGSAW view from space of Australia turned upside-down

When Hurricane Katrina hit the shores of the U. S., many said that they heard a “Big Bang” as the levy broke [**“levy”** → a **“tax”** // **“LEVI”**]. Observe Australia. Upside-down, it looks as though its “belly” has “exploded” or “burst” wide open in the area that would be Texas [**“taxes”**/ **“asxet”** → **“asset”** (perspective!)] and the southern states of Louisiana to the Carolinas. This is imagery of the “bag” getting heavy and the contents bursting forth because it could no longer be contained [by the “belt”]**—**spilling out all of the “life” and leaving behind barrenness [DNA imagery of “tearing down to rebuild” and analemma imagery of “going down” only to “restore”—i.e. the “cycles” of LIFE.]. Job 20:28, **“The increase** [**“offspring”**] **of his house shall depart** [exit the container], **and his goods shall flow away** [like “water”] **in the day of his wrath** [“pass-i-on”].”

“The GAME” is “ended” but we have continued to play. We (all of humankind) have already been made free from LAW (when the “person” of Jesus walked this earth, He re-enacted the “end” and declared, “It is finished”), but we can choose to return to bondage and play out this scenario again, and again, and again—going round and round that “mountain” to infinity [“entangled in the yoke of bondage”]. Like the computer in the Hollywood film, *WARGAMES*, **Wisdom dictates that we “stop playing the game!”** Like a “**STOP**” sign at the intersection [of the analemma], **come to a complete stop**. Do not speed through it, nor pause. **STOP!!!!!!!!** Look all ways and consider where you’ve been. The next phase is not north, south, east or west. **The next phase is “OUT”!**

**“Getting out is a DECISION. Staying out is a work of GRACE.”**

—Clarence McClendon

Like Joseph and the children of Israel, **He** (Father) went “in” so that **we** (the Father through the “offspring”) could come “OUT” [unlike Moses, He is not “left behind” while the children of Israel enter into the Promise Land—that would not be “right and just and fair” (there is perspective in this that is both positive and negative; I am referring to the negative—our insistence upon being “in” covenant keeps Father “bound”—i.e. “limited”)]. You see, we have been role-playing DEATH, but we are **not** “death.”

John 6:63,

“It is the spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, they **are spirit**, and they **are life**.”

We are LIFE—i.e. “light” hidden under a **bushel**—“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [“crooked and perverse nation”→LIVED—the Devil (John 8:44, “Ye are of your Father the Devil)—“He that was”), among whom ye **shine as lights** in the world; Holding forth the word of life [the “BE”]; that I [Father (GOOD)] may rejoice in the day of Christ, that I have not run in vain [run DNA], neither laboured in vain [“travailed in birth” to bring forth the MORE—the “fruit of the vine”]. Yea, and if I be offered upon the sacrifice and service of your faith [**He gave ALL as a total sacrifice and became the “servant” of His offspring...**], I joy, and rejoice with you all [**...and it was His total pleasure!**]. For the same cause also do ye joy, and rejoice with me” (Philp. 2:15-18).

**The testimony of our Father is that he first GAVE.**

John 3:16,

“For God so loved the world, that he gave [Himself in the form of] his only **begotten** Son [the fragments that He divided Himself into to become MORE], that whosoever believeth in him should not perish, but have everlasting life.”

**He gave all** of His substance—He “sowed” [“sold”] Himself as a SEED. He bowed [as in “gift wrapped”] the heavens. He, figuratively, bent His “head” to the “ground” in an act of worship—“WORD ship”—like Elijah as he prayed for rain (in a “birthing” position; **Isaiah 26:5-7** [“most upright” is lower case] **Isaiah 10:4**, “Bow down under the prisoners). His head was trodden underfoot (like a street to be walked on) as He made His back a bridge so that “men could go over on foot” [“transgress”]. He surrendered all—He gave **all** the substance of His “house.” Our Father was “born again” through each of us His children. **He “gave” so that we would “re-sieve.”**

Like the Father, it is only in giving do we truly experience the fullness of “all things”. True joy is found in “giving”—giving ourselves a-“way” so that we can be “used.” The “giving” of ourselves re-“moves” the dividing walls. We “pour” ourselves out into each other, breaking through the barrier and releasing ourselves from the “cells” that we have been dwelling in.

**“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**

Isaiah 65:17-25,

“For, behold, I create new heavens and a new earth: and the **former shall not be remembered, nor come to mind.** But be ye glad and rejoice for ever **in** that which I create: for, behold, I create Jerusalem [WISDOM] a rejoicing, and **her people a joy [the “offspring”]**. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not **filled** his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed [Proverbs 29:1, “He, that being often reproveth hardeneth his neck, shall **suddenly** be destroyed, and that **without remedy.**” Father is speaking of Himself; that He will never be the same again, but shall remain “fragmented.”]. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my



people, and mine **elect** shall long enjoy the work of their hands [“elect” means “there” by the “choice” of the people—a “portion” of LAW is necessary to maintain our “individuality” (i.e. the fragmentation of His “thoughts” which have no bounds [cf. Num.31:21-24])—the “di”-vine LAW—that means there’s only two: “BE” and LOVE]. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy **in** all my holy mountain [a crater is a mountain-sized hole; a river is a “trench”—i.e. a negative hilly range filled with water—like a digestive tract], saith the Lord.”

## GRACE—WHAT IS IT?

Let me begin by defining the word “cell” according to Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

“cell”—*n* [ME, fr. OE, **religious house** and OF *celle* **hermit’s cell**, fr. L *cella* **small room**; akin to L *celare* **to conceal**—more at **HELL**] (12c) **1** : a small religious house dependent on a monastery or convent **2 a** : a one-room dwelling occupied by a solitary person (as a hermit) **b** : a single room (as in a convent or prison) usu. for one person **3** : a small compartment, cavity, or bounded space: as **a** : one of the compartments of a honeycomb **b** : a membranous area bounded by veins in the wing of an insect **4** : a small usu. microscopic mass of protoplasm bounded externally by a semipermeable membrane, usu. including one or more nuclei and various other organelles with their products, capable alone or interacting with



**other cells** of performing all the fundamental functions of life, and forming the smallest structural unit of living matter capable of functioning independently **5 a** (1) : a receptacle (as a cup or jar) containing electrodes and an electrolyte either for generating electricity by chemical action or for use in electrolysis (2) : FUEL CELL **b** : a single unit in a device for converting radiant energy into electrical energy or for varying the intensity of an electrical current in accordance with radiation **6** : a unit in a statistical array (as a spreadsheet) formed by the intersection of a column and a row [a “cross”] **7** : the basic and usu. smallest unit of an organization or movement <a Communist ~> **8** : a portion of the atmosphere that behaves as a unit **9** : any of the small sections of a geographic area of a cellular telephone system

### **BONE CELLS** [excerpt from *EYEWITNESS BOOKS: HUMAN BODY* by Richard Walker, p. 19]

This SEM shows an osteocyte (bone cell) sitting in its lacuna—a tiny space in the framework of minerals and fibers that makes up compact bone. Although **isolated**, osteocytes are **linked** by strand-like extensions of their cell bodies that pass along the narrow canals inside bone.

**“Everything just seems to be happening  
at one time.” —Tuleatha Pride**

Galatians 3:23-29,

“But before faith came, we were kept under the law, **shut up** unto the faith which should afterwards be revealed [Father is speaking of Himself the moment He placed Himself in the “hole”, dividing Himself; He speaks as though “time” passed before the division occurred, but it was all simultaneous—**one act (“axe”) “created” all the others**—I now believe that “everything” occurred at that instant and that the passage of time is purely an illusion; EVERYTHING exists in the “now”—the past, present and future are simultaneously occurring; our “perception” of time is what makes it seem strung together in sequential order. The “hole” was akin to a “poke”—an impression that went “in” and came back “out” (John 10:9)—like a “thumb-print” cookie, baked (a “drying” process) and then “filled”—Luke 6:38, “Give, and it shall be given unto you; good measure, pressed down [Father made an impression—the hole], and shaken together [“quaked” with “feer”], and running over [LIFE spilling out of the hole], shall men give into your bosom. For with the same measure that ye mete [“met e”—a father being introduced to his newborn son (the second “e” of “meet” was dis-“placed”—“out”-side the camp)] withal it shall be measured to you again.” And like secret government officials, “We were never here.”]. Wherefore the **law was our schoolmaster** to bring us unto Christ [...to put all that Father is into that “hole”], that we might be justified by faith. But after **that** faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus [this speaks of Father’s belief in us that made us “exist”]. For as many of you as have been baptized into Christ have put on Christ [“baptized”—i.e. plunged [a kind of “diving”] under water]. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.

**“The angel of the Lord encampeth round about them that  
fear him, and delivereth them.” —Psalm 34:7**

What is GRACE? GRACE is the seed—i.e. the “new wine,” the “blood,” the “pee,” the “dung,” the “sperm,” and the “egg.” A seed has little value as long as it remains only a seed. Its purpose is to be planted so that it will grow into something far more greater—i.e. a **harvest**. The purpose of the container is to “house” the seed to protect it [keep it “safe” → (“e” is silent) “fas” → “face” → also, “fas(t)” —i.e. held “fast”], until the seed begins to grow beyond its confinement. Then the container is sacrificed as it is ripped apart to allow the seed to “BE” what it always was, but in infant form. On one hand, we are like a baby fetus. The baby fetus [“feet” “us”] grows in the mother’s womb—a small, cramped “cell”—“in the dark,” surrounded by “water.” The Baby is “anchored” [like a “chain”] by the umbilical cord. The Baby is unaware of the mother even

though she is close [Acts 17:27, “If haply they might feel after him, and find him, though he be not far from every one of us.”]. The Baby can only hear “the VOICE” of the parent as it lies “entombed” in her womb waiting to be birthed. The child is neither dead, nor is it “considered” alive while it is “there.” It “is” and yet it is “nothing.” Her womb is the “place of grace”—of protection from all harm. However, that is not the “end” for the child. It is the beginning—the place where the child grows and develops until it is ready to “face” the world. Its delivery comes with much travail, fear, and trepidation that, suddenly, bursts into joy. That “thing” that had been sleeping and growing alone in the dark, has now come into the light. And, like the unveiling of a masterpiece, everyone marvels at its beauty—even though it may still be covered in the “mess” it had to go through to break out of the darkness of its past “home.” In this same way, we are “hidden” in Christ—a temporary “building.” But, in “that” day, appointed of the Father, we shall all be like Him. We will break free of this “building”—“and the yoke will be destroyed because of the anointing.” We will no longer be bound to the cramped confinement of “the body of this death”—known as “the Christ”—the “body”—the “covering” Cherub—i.e. LAW, the place of GRACE.

**“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.”  
—Romans 7:24-25**

On the other hand, when we accept Christ, although we are still in that temporary dwelling, we step into the LIGHT. The darkness is no longer where we are—we no longer hide in FEAR. We are not “perfect,” but continuing to develop. We become aware of our “parent” who is near and surrounding us, even though we cannot see Him—sort of like a baby kangaroo—we are less confined and have enough “freedom” to move and to grow in the comfort of the parent’s “net” that keeps us from falling. We know that He sees us and is watching over our every move—guiding us, protecting us, comforting us, and enabling us to experience a “taste” of His joy while we continue to “grow.” We can take peeks outside of the pouch at the world that awaits us once we are grown, because “there” in the comfort of the “net,” we are free to try and fail. We don’t have to fear because we are under the watchful eye of our loving parent who is watching to catch us when we fall—like the eagle with its chicks. And for now, we can relax—**basking** in the LIGHT of the Sun—until it is our time to “BE” all that we “are.”

Those of us who have accepted [ax cep t ed] Christ are actually like the first pangs of childbirth.

**accepted:**

“**axe**”—an instrument for **cutting trees** [Matt. 3:10, Luke 3:9 (cf. 9:48/ Ex. 15:25, “...there he proved them”)]

“**cep**”, according to Merriam-Webster’s collegiate Dict. 10<sup>th</sup> ed., “French fr. Gascon **cep** **tree trunk**, **mushroom**, fr. L *cippus* (sip-p us/ sí pus/ sip sup/ sup pi sí) **stake, post**”

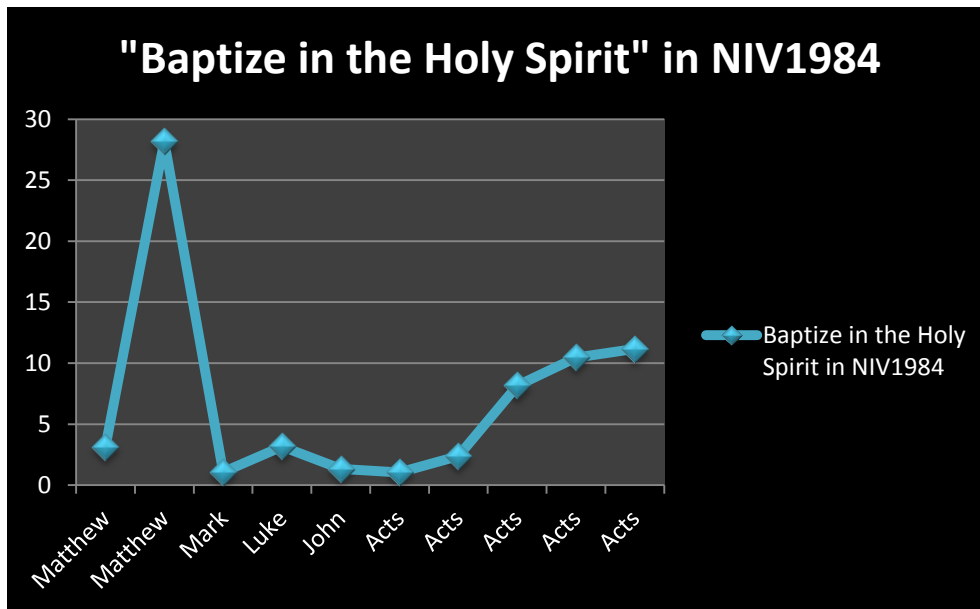
“**t**” is the **cross (-ing, -roads)**

“**ed**” is “**edition/education**”

→ Christ → the “bounds”/ “limitation”/ “**container**”/ **LAW**]

→ “axe” “cep” “t” “ed” Christ → “got out of/ freed from” all limitations and boundaries

“Accepting” Christ is not getting “in” to something—it’s getting “**out**.” We begin to press against the door to get out. Right now our strength is “small.” Just like the early history of the United States. We began as a seedling of the United Kingdom. But our strength grew—we became many and began to “press” against the “door” of our “mother’s” womb—causing it to “dilate” [“die-late”→ “two-late” (at the end) / “too late (to stop us).”]. Fifty-six **imperfect men** signed the Declaration of Independence—giving voice to their grievances and declaring that they “**BE**” FREE MEN with rights, **inalienable** rights, and not servants to the “crown.” When we accept Christ, it is like placing our names on the roster of the class action lawsuit against “**tyranny**” and pushing against the “door” to get out [“tie [LAW, the noose around the neck]” “ran” “knee” // “tear ran→ink” // “tyranny”→ “tire” “any” // “tire” “ran” “knee”→ a “wheel (twister)” with “spokes” ran “ink”→i.e. Father caused the ink to run]. **Best of all**, we get a **taste** of our true nature—GOOD. That “taste” brings joy, peace, light, hope into the darkness of this “hole” we are all in. And while we wait for others to accept who they really “are,” we experience the benefits that are GOOD and “light” begins to spill out of the hole like “water.”



Compare graph to the “sinus rhythm.”

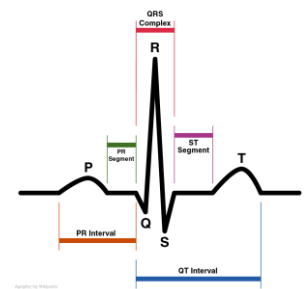


Image from Wikipedia.org

Those who have accepted Christ are represented by the “hill” [see graph above]. Those who have not are the “hole.” As those in the hole accept Christ, the hole gets smaller, the hill gets higher [Tower of Babel imagery] until there is no longer a “hole,” only a “hill” that becomes a rising “plane” (plain). [cf. John 6:15, “When Jesus therefore perceived that **they would come and take him by force**, to make him a king, he departed again into a mountain himself alone.”]

**“As long as you are under LAW, you are a child.”**

—Creflo Dollar on Galatians 4



Hebrews 6:1-3 (Phillips)

### Can we not leave spiritual babyhood behind—and go on to maturity?

Let us leave behind the elementary teaching about Christ and go forward to adult understanding. Let us not lay over and over again the foundation truths—repentance from the deeds which led to death, believing in God, baptism and laying-on of hands, belief in the life to come and the final judgment. No, if God allows, let us go on.

“Navigator, this is the entrance to the labyrinth [a-“maze”-ing GRACE].  
There are hundreds of doors, all of which would kill you...save one.  
You see I designed it to play tricks with the mind.  
After all, the mind is the greatest trap of all.  
So you’ve got to control your fears  
so you don’t turn on yourself or each other  
if you wanna make it to Tartarus.”  
—*Wrath of the Titans* (motion picture)

### So Why Should We Re-“sieve” JESUS?

[Father’s “sieving” Himself to “make” Himself “more” was a “gift” to us. But in His eyes it was also a selfish “taking” (akin to rape) of what He desired. Our “choosing” to “BE” is, in a way, our freely giving of ourselves to Him so that we can exist as individual entities—each a fragmented “whole” of who He “is”. “Accepting” Christ is our “choosing” to be “free.” “Re-sieving” Jesus is our “choosing” to “return” as individual “wholes” (like the story of the prodigal in Luke 15:11-32).]

Below are the words to a very simple ballad [“ball ad(d)”] by William McDowell titled, *I Give Myself Away*:

I give myself away  
I give myself away so you can use me, I give myself away  
I give myself away so you can use me, I give myself away  
I give myself away so you can use me, I give myself away  
I give myself away so you can use me. Here I am.  
  
Here I am. Here I stand. Lord, my life is in your hand.  
Lord, I’m longing to see your desires revealed in me.  
I give myself away.

I give myself away so you can use me, I give myself away  
I give myself away so you can use me.

Take my heart, take my life as a **living** sacrifice  
All my dreams, all my plans, Lord, I place them in your hand  
I give myself away.

I give myself away so you can use me, I give myself away  
I give myself away so you can use me, I give myself away  
I give myself away so you can use me,

My life is not my own, to You I belong, I give myself to You  
My life is not my own, to You I belong, I give myself to You (repeat)  
(I give myself away so you can use me, I give myself away [repeat])

Rev. 19:10, "And I fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren [the angel referred to himself as John's **brother**] that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of **prophecy**."

John 14:6-7,

"I am the way, the truth, and the life: no man **cometh unto the Father**, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

John 10:30,

"**I and my Father are one.**"

JESUS **is** the Self-Existent, Eternal One. JESUS is GOOD. JESUS is "Us." JESUS **is** ALL THINGS. ALL THINGS exist "in" Him. We, as "fragments," are all in Christ—that "body" of DEATH. The "body" of Christ [Ezekiel 28] is the "unbroken" bread and the "not poured out" wine. It is the epitome of "**STAGNATION**" (the "old" man). **That "body" is not what I mean when I say, "Jesus."** JESUS is the "**new**." JESUS is "**there**" wherever "**there**" is—whether "**in**" or "**out**" of that "body". Imagine space—galaxies, planets, suns, wind. "**They**" are all "**in**" something **greater than themselves**. That something is JESUS. For a while now, every time I see the name, JESUS, the name JESSE always comes to mind, so I looked up the name JESSE:

JESUS → "**Jesse(a)**" "**us**"—in Texas/Southern vernacular—"jest sí us"—"just 'yes' us"—"**Just say, 'Yes', for [as opposed to "against"] us.**" **Jesse**→ "jest/just sea"

"Jesse" is **STRONG'S 3448** (Yîshay, or Yîshay) and is "from the same as 3426: extant: Jishai, David's father:—Jesse." **STRONG'S 3426** (yêsh) "perh. from an unused root meaning to **stand out**, or **exist; entity**; used adverbially or as a copula for the substantive verb (1961); **there is** or **are** (or any other form of the verb **to be**, as may suit the connection):— (**there**) **are**, (he, it, shall, **there, there**

may, **there** shall, **there** should) be, thou do, had, hast, (which) hath, (I, shalt, that ) have, (he, it, **there**) is, substance, it (**there**) was, (**there**) were, ye will, thou wilt, wouldst.”

**J-E-S-U-S...(with a Spanish slant to it → “HE’S US” → “He is us!”)**

1—“J”—He came down for a “catch”

4—“E”—He led captivity captive in His train as He came up out of the depths

5—“S”—He is turning again (Psalm 126:1)

3—“U”—He turned to go back up

2—“S”—He slowly changed His direction

The NAME is like the combination lock that opens the door of the “safe.” We have been kept hidden inside like a storeroom of “goods” locked inside a “box” [imagery of the miser, SCROOGE, with his money locked away (he only takes it out to count it every day)]—i.e. a three-dimensional square (cube)—i.e. an ice cube, a “stone”—one for each generation (3 “voiced” and one (the first) “silent”). Jesus said in John 11:39, 44, “Take ye away the stone.....Loose him, and let him go.” That is the same as saying, “Remove the hindrance, reveal what is inside, loose it, and set it free. It has been contained long enough”—like the baby in the womb—or, like the young colt tied with its mother in a place where two ways met [or SCROOGE “giving” gifts bought with the money he had hidden away]. It is time for the new wine to “come”—out of its container, overrun its banks and “BE” what it has been all along—GOOD!

**WE** are the **Good-factor!**

**POWER IS A CHOICE!**

Excerpt from *A RETURN TO LOVE: Reflections on the Principles of A COURSE IN MIRACLES*, by Marianne Williamson (chapter 7, section 3):

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, **who are you not to be?** You are a child of God. Your playing small doesn’t serve the

world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we're liberated from our own fear, our presence automatically liberates others.

A miracle worker is an artist of the soul. **There's no higher art than living a good life.** An artist informs the world of what's available behind the masks we all wear. That's what we're all here to do. The reason so many of us are obsessed with becoming stars is because we're not yet starring in our own lives. The cosmic spotlight isn't pointed *at* you; it radiates from *within* you. I used to feel like I was waiting for someone to discover me, to "produce" me, like Lana Turner at the drugstore. Ultimately I realized that the person I was waiting for was myself. If we wait for the world's permission to shine, we will never receive it. The **ego** doesn't give that permission. Only God does, and He has already done so. He has sent you here as His personal representative and is asking you to channel His love into the world. Are you waiting for a more important job? There isn't one.

There is a plan for each of us, and each of us is precious. As we open our hearts more and more, we're moved in the directions in which we're supposed to go. Our gifts well up inside of us and extend of their own accord. We accomplish effortlessly.

How could Leonardo da Vinci not have painted? How could Shakespeare not have written? In *Letters to a Young Poet*, Rilke tells a young writer to write only if he *has* to. We are to do what there is a deep psychological and emotional imperative for us to do. **That's our point of power**, the source of our brilliance. Our power is not rationally or willfully called forth. It's a divine dispensation, **an act of grace.**"

**"Keep your heart open and love will always find its way in."**

—Jane Seymour **["sea/si/see MORE"]**

**"That's what Christmas is all about—opening up your heart to show people how much you love them."—Mr. St. Nick**

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Covenant.....Anyone who has ever lived on this planet is “in” covenant—the “container”/ “hole”. Father wants us to step out of covenant and realize our SONSHIP. **Sonship is worship—“WORD”-ship**—a journey (“movement”). Covenant is the **place** of GRACE—the “secret place” where the “fearful” and “unbelieving” can “hide” until they are “revealed” by the Light that is Jesus. They are hidden in the **clef**/**clift** of the ROCK—the “body of Christ” (Rev. 4:3/Ezek. 28:13). **When we receive JESUS, we step out of the darkness of the place of GRACE into the light of SONSHIP** and “begin” the process of living. Let’s use the DNA strand as an example of what I am trying to convey. Covenant means that you, as only a single link in the strand, remain in that position [or “place”] **always**. Sonship means you have freedom to the “entire” strand. You are not “locked” into that one “place.” Access is granted to the entire strand; for the “son” owns it all—(Acts 17:25, **“God, who gives us all things”** (cf. Rev. 21:7))—not just a “corner” [of the “market”].

We have settled for covenant relationship when we have “sonship.” We are not **covenant** “partners” with, nor covenant children of LOVE, the Creator of all things. A covenant is **enforced** by LAW—the price of breaking it is death. We have more than a covenant relationship. We have “sonship”—a relationship that is **not** governed by LAW, nor dependent upon performance—and true, real LOVE is not hard to please!!!! It is not “what” we do, but “whose” we are. **We are the offspring of our Father, GOOD (i.e. LOVE, the One Who gave all for a “family”).** We are “sons”—regardless of gender. “Beloved, **now** are we the **sons** of God [LOVE]” (1 John 3:2). I like the way the singer, Nicole Mullen, once said it, “God has no grandchildren, no stepchildren—only sons and daughters.” Better than God, LOVE is “daddy” to us all—regardless of color, nationality, or anything else that separates. Whether we like it or not, **we are ONE!** It is not something we have done or have to try to do. We are all the “sons” of LOVE! The Father’s Word to us is **“BE”** who you “are”—**SONS OF LOVE!**.....**“BE” GOOD!!!!**

Psalm 82:6,

“I have said, **Ye are gods**; and **all of you** are **children of the most High.**” 1 Corinthians 8:5-6, “For though there be that are called gods, whether in heaven or in earth, (as **there be gods many**, and **lords many**,) But to us there is but one God, the Father, of whom are all things, and we **in** him; and one Lord Jesus Christ, by whom are all things, and we **by** him.”

[When we step out of covenant (which is the caterpillar stage) into **sonship**, we die to the law (the “valley of decision” is the cocoon stage—imagery of “swaddling clothes” and the wrapping of the dead of the Egyptian ruling **class**). We step out of the darkness of the cocoon into the light and begin the **process** of “**day**” living.]

**“Greatest thing any child can do for their  
father: **GROW UP!**”**

—Mark Carrillo (*Father’s Day 2012*)

**“GROW UP”—seed becoming a **HARVEST!****

**“O Jerusalem, wash thine heart from wickedness, that thou  
mayest be saved, How long shall thy vain thoughts lodge  
within thee?”—Jeremiah 4:14**

[“Therefore let us leave the elementary teachings about Christ and go on to maturity” (Heb. 6:1). I am amazed at how a person can live a very long time and have many experiences, yet none of it causes him to mature. I have come to realize that maturity does not come so much from length of days or experiences of life, but more from being able to “see” what is happening and allow that observation to become “knowledge” that you **take with you**—don’t leave it behind! Those who have been able to do that—regardless how young or old—are the ones that truly “mature.”]

**NOTE:** Since I will not be re-reading this entire paper again, let me make this point clear in case I have wrongly stated it elsewhere [it is often difficult for me to keep track of the many parts and the “**seaming**” paradoxes that causes the twists and turns in the story (an expert in Scripture may be better able to do so) and it may be reflected in this paper; I struggled, for a while, to understand what Father’s true desire was, and is, that He has been trying to convey to us]: Son**ship** is not the goal. It, too, is part of the journey—i.e. the “ship”, the WORD-ship. The goal is “equality” (Matt. 20:12)—i.e. **the Son being ALL that his Father “is”!**—i.e. **“Like Father, like Son”**—the Son being all that the “breath” of Father is—the essence of His very LIFE—i.e. His **GOODNESS**, His **GREATNESS**. This is Father’s definition of “maturity.” No “great **and** small”—but **ALL GREAT!** Each “fragment,” like the molecules of water, being “evenly” the same and, yet, **unique and distinct individuals**.

# Beyond “GOOD,” there’s “GREAT”

—slogan of **COMMUNITY COFFEE**

Luke 12:17-18,

“And he thought within himself, saying, What shall I do, because I have no room where to bestow [“best tow”—the vehicle we were in was “broken down” so he gave Himself a tow and led captivity captive → <sup>3</sup>**tow**— **2 b** : a loose essentially untwisted strand of synthetic fibers] my fruits? And he said, This will I do: I will pull down my barns, and **build GREATER**; and there will I bestow **all my fruits** and **my goods**.”

**“There are those who say fate is something beyond our command, that destiny is not our own. But I know better. Our fate lives within us. You only have to be brave enough to see it.”—BRAVE (the animated motion picture)**

**My sisters have been watching a series produced by the BBC titled, *LARK RISE TO CANDLEFORD*. I watched the third season, third episode one day and saw some imagery that so beautifully tells the “story.” The entire episode was so “telling.” Please allow me to place parts of it here at the end of this preface.**

**Lark Rise to Candleford** (season 3, episode 3)

[OPENING Monologue]

It was said that one should never linger at a crossroads. That the spirits drawn to such places are restless and turbulent. But there are also crossroads in life. Turning points. The day a boy chap demanded a man’s wage from his employer...and got it. The day a derelict house became a home once more. But not all of life’s turning points are so easily navigated. And turbulent spirits can come in many guises.

[Scene opens with children fighting—friend against friend, family against family]

Emma (Mother): What is happening to us all?

Mr. Turrill (Older man): I’ll tell you what’s happening. It’s that blamed song...puttin’ ideas in people’s heads.

Creating upset and bother till a man can’t get a moment’s peace, even under his own home.

Alf: A song? You think a song did all this? It’s just showing us what’s really there...underneath it all.

Mr. Turrill: That’s it! Somebody’s got to take this thing by the horns...and...if you ain’t **man enough** to do it,

I'm going to find someone who...who will [He says this staring at "Robert"—a "father"].

[He goes to the lady who runs the Post Office]

Dorcas (the Postal Lady): You say all this is down to Alf's song?

Mr. Turrill: It's like...it's a story "driven" to make itself happen over and over and it's doing it through Laura's pa and young Edmund. That girl only leaves her father's house because the old fool lays down the law. If he'd just throwed open the gates and asked the Gypsy in, she'd have no cause to go bolting off. [Addressing Laura] Your Pa might do well to learn from that.

Dorcas: If that is your conviction, Mr. Turrill, then you must tell him.

Mr. Turrill: Thing is I-I-I-I ain't the interferin' ["enter FEAR-ing"] type. I ain't got the taste for it. I...I don't have the talent. YOU, on the other hand, Miss Lane, your reputation in that department stretches as far afield as Fordlow. Maybe even Oxford. And you needn't be fearful. Robert Timmins may be many things but he would never raise his hand against a woman.

Laura: Are you suggesting my pa would strike you?

Mr. Turrill: He...he do get a look in his eye sometimes. Mind you...(CHUCKLES)...so do a lot of people.

Dorcas: But...what do you wish me to say?

Mr. Turrill: I've heard Edmund talking, and it's not about the land for him, no more than it's about the sea for the girl in the song. It's the principle of the thing. He wants to choose his own life. And now he's digging his heels in. And Robert's digging his heels in. Way's it's going there'll be no peace to be had in Lark Rise till the peace of the grave.

[Scene goes to the field where Alfie is working. Minnie, the Maid, approaches him.]

Maid: I don't believe what Twister said. It's a beautiful song. And everything's been good ever since I heard it.

Alfie: Not for me. I thought I had something. Turns out I don't.

Minnie (the maid of Dorcas): What's that?

Alfie: Respect. (SIGHS) I feel like the gypsy at the castle gate. Locked out.

Minnie: But you are like the gypsy! You make such music, Alf. It stirs my heart about till I can't hardly breathe for the excitement of it!

Alf: Excitement?

Minnie: Of life! My whole life waiting to happen. And, I don't know what my story will be, but it feels if I listen to you long enough I might find out.

Alf: [He has a moment of "awakening"] Stories. They're just stories. [LAUGHS] And I'm the man who changes stories. Why I'm the man who turns things around, you ask Laura. [He continues to laugh]

Minnie: Ain't you troubled no more, Alf? Ain't you burdened?

Alf: I ain't troubled, I ain't burdened. [Picking up the maid and spinning her around, then puts her down] I'm the gypsy. [Gives her a "smack" on the cheek, picks up his tools and runs off towards the "west" of the screen]

[Scene goes to Dorcas and Laura arriving at Laura's family home to see her father.]

Robert (Father): Laura! Dorcas. Emma isn't here at the moment. She's....

Dorcas: Actually, Robert, it was "you" I came to see. As Edmund is my god-son, I just thought...hoped there was something I could do to help?

Laura: I'll make some tea.



Robert: Please. (Gesturing for her to sit down)

Dorcas: All this aside, you must be very proud of him. The highest exam pass in the county.

Robert: I'd be prouder if he didn't lie about it.

Dorcas: Perhaps he feared it would seal his fate. [Robert looks somewhat "puzzled"] Emma has always wanted him to use his mind, rather than his hands. Even if Edmund might be brought round to such a prospect, none of us like to feel that our lives have been mapped out for us by others.

Robert: Dorcas, if you have something to say, I would thank you for saying it straight.

Dorcas: I just wondered if, perhaps, it is not the land that Edmund wants so much as the chance to make his own decisions...or at least to be consulted.

Robert: And did you consult Minnie before you started arranging her future for her?

Dorcas: I was merely giving her the opportunity.

Robert: You were playing with her as if you were a child and she your doll. **Having the power to indulge your whims can be very dangerous, Dorcas. It borders on tyranny.**

Dorcas: You accuse me of tyranny. Yet, you lay down your law, brooking no argument, no protest...

Laura: Miss Lane, I don't think...

Dorcas: **You set yourself up as absolute ruler. If Edmund does not want to remain always under your dominion, what choice does he have but to try and topple you? Or to escape from you?**

Robert: Have you said your piece?

Dorcas: No. I have a warning for you. **Bend**, Robert. Or you will lose him.

Robert: You wish to know your **one** weakness, Dorcas? You are, without doubt, the most self-righteous, arrogant, opinionated...

Laura: Pa! ...

Robert: ...autocrat I have ever encountered.

Dorcas: That is **four** weaknesses. All of which could be applied to you. [Addressing Laura] I'm sorry, Laura. [To Robert] Good day. [Both women leave]

[Later, in the final scene—the "community" is gathered in a festive atmosphere]

Emma: Alf. What I said in the "Wagon and Horses" [a pub]...it wasn't about you. It was about me. Ah-h, there is so much about this life I would want to pass on to my children. The love. The warmth. People. But not the hardships.

Alf: I don't think you can have one without the other.

Emma: That's my grief. And I made it yours...for which I am truly sorry.

[Robert speaks to Edmund]

Robert: Edmund, a man has to **love** his work. Sometimes even as much as he loves his wife [says this part laughing]. Because he will spend more with the former than he will with the latter. (SIGHS) Is there any job you can think of that will make you feel that way?

Edmund: Not a lawyer's clerk, like Ma wants.

Robert: What then?

Edmund: What must an estate manager know?

Robert: Besides the land? I suppose he must have a basic idea of bookkeeping, land-tenancy law, livestock management. Edmund, **a man can educate himself to these things if he has the will, the application.** But, I could talk to your mother, if that is what you choose. (Edmund nods—his father

laughs) Highest pass marks in the county..eh-h? Now that deserves a half in the “Wagon and Horses.” [Father and son smile at each other and walk off together.]

[ENDING Monologue]

There are many crossroads in life, turning points, transitions. And some are made more recently than others. Some require long, hard work. And others seem as natural as breathing. But they all remind us that, though life sometimes seems to stand still, **the future is always coming.**

“Sometimes we forget that children have just arrived on the earth. They are a little like aliens coming into being as bundles of energy and pure potential here on some kind of exploratory mission and they’re just trying to learn what it means to be human. For some reason, Dennis and I reached out into the universe and found each other—we’ll never know how or why—and discovered that I can love an alien and he can love a creature and that’s weird enough for both of us.” —*Martian Child*

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Below is the scene where the song was first sung, with the addition of the changes “Alf and Mr Turrill” made to “brighten” the song at the end of the episode.

Alf: Right now, I’m the happiest man in England. I’m a Lark Riser! (NEIGHBORS CHEER) And I’m an Arless [“are less”]! (CHEERING) I was born in this cottage. And this rent book (holding up a red little book), and the man’s wage in my pocket says I ain’t never leaving it again! (CHEERING) And...and in exchange for all the gifts that you’ve brought me and the kindnesses that you’ve shown me...I have a gift for you all in return.

Mr. Turrill: Another keg o’ beer?

Alf: A song. I had to **give my luncheon in exchange for the loaning** of it, so I hope you think it’s worth it. (PLAYING ACCORDION)

**no title given**

A Gypsy came to the castle gate  
He sang so sweet and wild  
And with his song he stole away  
The master’s only child  
Oh, she cast away her silken gown  
She cast away her pride  
And ran with him into the night  
Down to the sea so wild  
Come home, come home my bonny little child  
Come home again to me

Sit once more by your own fireside  
With your head upon my knee  
Oh, I'd rather live an hour here  
Than seven long years with thee  
And feel the salt spray on my cheek  
And know that I am free  
O, she danced in the wind and she danced in the rain  
On the edge of the cliffs and the shore  
And she tasted the salt upon her cheek  
And never came home no more.

(APPLAUSE & CHEERING)

[Alf and Mr. Turrill's addition]

[Turrill] Till...

**Both:** A babe was born on a summer's morn  
He was his parents' joy  
His mother held him to her heart  
Her precious Gypsy boy

**Alf:** She took him to her father's house  
She beat upon the gate  
Crying, "Come and see my darling babe  
We named him for your sake

**Turrill:** Come home, come home my bonny little child  
Come home again to me  
And the father of the darling babe  
Shall be a son to me

**Both:** They danced all the day and they danced all the night  
And they danced on the cliffs and the shore  
And the master held his grandchild tight  
And ne'er was alone no more.

I have a Ziploc bag stuffed with notes on the analemma, but I have not quite figured out how to present it (with the diagrams necessary to explain it), or even if I will. As I am writing at this very moment, that entire section has yet to be taken from the scratches of paper that I originally penciled them on and placed into this paper. Once I do so I will consider myself "finished" and present this paper in **whatever** state it is in, for I believe this revelation uncovers an artesian well of information and **there is no end** to what we can discover. I believe I have already given you enough to explore.

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**“Inside of every man there are two dogs fighting. One’s good, one’s bad. You know which one wins? The one you feed the most.”—*Golden Boy* (TV series)**

**“Where there is no struggle, there is no progress—for power concedes nothing without demand.”—Fredrick Douglass**

I have another folder titled **“GRACE: The Olympic Games,”** in which I explore different types of imagery dealing with “contending for the prize.” You should find that folder attached to this document. I hope that you will use it as a “tool” to gain understanding of the language of “IMAGERY” as it is used in the Holy Bible. I am not a sports enthusiast and have left some of the imagery in the sports incomplete. But, I have sections on different “word” games. I think that it is important that you pay close attention to those sections, especially. One in particular [that sort of ran away from me], contains “words” to give you an idea of the possibilities of what the imagery can mean. I hope to help you “think.” If you will be willing to **“expect”** Father to give you greater revelation **you will receive it.** Imagery in “lettering” is also explored in that document. Since I am English speaking, I mostly explore imagery as it relates to the English alphabet (American vernacular), but all languages and **“thoughts”** are significant. An example of what I mean by “thoughts” can be seen in the name **“Z-e-u-s”** (a variant of **“Jesus”**):

- 1**—“Z”—Father changed “course” by suddenly turning (twice)
- 2**—“e”—He turned “into” Himself
- 3**—“u”—He went “down” and slowly began to rise again
- 4**—“s”—now He is “changed” for “everMORE”

-----

After writing this preface, I realized that it would be incomplete without the story of “O”:

In the beginning there was “O”—an endless line that went “nowhere.” “O” decided to do a “new thing.” “O” placed a thorn [LAW] in its side (“Q”) so that it could “BE MORE.” The pain of the thorn made “O” turn-in to itself (“G”—like the Cyrillic letter “BE”→б [looks like the number “6”; an upside-down “9”—



**perspective**]], putting a “wedge” (“C”) in “O” [shaped like the “v” of Pac man’s mouth] that caused “O” to sing the song of the whiner, in searing pain, with “wide open mouth.” The wedge grew until “O” was no longer ONE but TWO (“D”→“∅, Θ, Φ”—**perspective**). But TWO was not equal because ONE was “great” and the other was “small” (“B”). So the “great” went lower (“P”) to bring the “small” higher (“b”). Now the brothers that had been separated by the cold hand of LAW, are **united** as ONE and the line (“L”) that had divided them was now the bridge (“A”) that brought them back together so that they can “soar” higher and higher together (“W” ) as ONE.

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**“Neither a buyer nor a seller be.”**

—Shakespeare

I am not completely sure what to make of it all. My hope is that those who read it will apply this information to what they already know and use it to increase us all—**without price**.

Proverbs 3:27 (AMP),

“Withhold not good from them to whom it is due [**its rightful owners**], when it is in the power of your hand to do it.”

Proverbs 3:27 (Complete Jewish Bible),

“Don’t withhold good from someone entitled to it when you have in hand the power to do it.

Sale a “lie,” but “**give**” the **TRUTH**—that’s what our Father did. **Selling** this information **quantifies** who **receives** it. Consider this:

Matthew 25:1-12,

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five were wise [**representative of LIFE, the “accuser of the brethren” (Satan)**], and five were foolish [**representative of LOVE, the “fool in love”**]. They that were foolish took their lamps, and took **no** oil with them [**because they would not be returning—it was a one-way mission**]: But the wise took oil

in their vessels with their lamps [they planned for failure]. While the bridegroom tarried, **they all** slumbered and slept [None of these are the Proverb 31 woman—she rose “early” and “worked.”]. And at midnight there was a **cry made**, Behold, the bridegroom cometh; go ye out to meet him [all of this is DNA imagery]. Then **all those virgins** arose, and **trimmed their lamps**. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out [I don't know much about oil lamps, but I have one. The “wick” will continue to burn as long as it has been exposed to the oil. During black-outs, I have burned the same wick without any oil left in the lamp. So “what” caused their lamps to go out? Perhaps they used their lamps to “light” others!]. But the wise answered, saying, Not so; lest there be not enough for us and for you [they were in “self-preservation” mode // QUESTION: Why would they need lamps to go to a feast? Would they be eating in the dark?]: but **go** ye rather **to them that sell**, and **buy for yourselves** [This sounds like the Proverb 31 woman (v. 24): “**She maketh fine linen, and selleth it.**” (cf. Rev. 19:8, “And to her was granted that she should be arrayed in fine linen, clean and white: for the **fine linen is the righteousness of saints.**” And because the “poor” had nothing to buy with, she made them a “Babyloan”—Nahum 3:4, “Because of the multitude of the whoredoms of the **wellfavoured** harlot, the mistress of witchcrafts, that **selleth nations** through her whorēdoms [“hoary”-dominions], **and families** through her **witchcrafts** [“**which sea/sí raft** (is change)—i.e. LIFE or DEATH?”].”). And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut [like **Noah's ark**]. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not [This sounds like LIFE—a “**cold, stony heart**”].” [I was read this story as a child and wondered why the wise didn't share even a bit of their oil. I didn't care for the wise virgins. To my childish mind, they were rather mean not to help any way they could. Their compassion seemed to have limits. There was the “poor” and there was the “deserving poor”—unfortunately, their companions

didn't fall into the latter category. They were **left** in "darkness."] The moral of this story is not that any should come "down" [that is what Father did], but that **all should be raised "up"**—including Father ["Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30); this was Father's purpose in "going down"]! **"Our" freedom is "His" freedom.** That is "what is **right** and **just** and **fair.**"

Luke 16:8,

"And the lord commended the **unjust** steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." [In the "exchange," LIFE became the darkness of DEATH—with a cold, stony heart. And DEATH (the **wicked**) was given the light of LIFE (that shineth in darkness)—a **"true" heart of compassion.**]

That is why I refuse to sell what I have learned. I want everyone on the planet to gain this insight and decide for themselves—to continue the parable to its "dramatic" sequences or to "go on to maturity." That decision is not a political one. Our political leaders have no power to make that decision for us [there is NO "majority" decision—that takes away the "power" of individual choice]—it is a decision for the "child."

**"God is so wonderful and great you get to make your own choice."**

—Samuel L. Cox

And Father says in Habakkuk 2:1, 14,

"I will stand upon my **watch** [i.e. LAW—causing her to "bend" & "curl"], and set me upon the **tower** [the "DAN" strand is Father's ladder "out" of Himself], and will watch to see what he will say unto me, and what I shall answer when I am **reproved**...For the earth shall be filled with the knowledge of the glory of the Lord, as the ["living"] waters [of LOVE] **cover** the sea [like the pool of Bethesda ["Be the days"], healing He who steps in after the troubling of the water (John 5:1-13)]."

I am not a preacher, nor a theologian, or any such person—just a layman with a revelation and the boldness to tell it.

Ephesians 1:18 (NIV1984),

“I pray also that the eyes of your heart [the “seed”] may be enlightened in order that you may know the hope to which he has called you, the riches of **his** glorious **inheritance** **in** the saints.”

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**Help Me Believe** [“BE” leave—i.e. “help ME get ‘out’”]—song by Kirk Franklin

I just want to write you a letter. I have to be very honest with you right now...(Huh) I don't really know how to say this...

I wanna believe.

But I'm having a hard time [time hewn from stone] seeing past what I see right now, I see you right now.

I wanna be free, but when I try to **fly** I realize I don't know how. No one showed me how.

I wish I could see that this mess I'm in will really work out for my good—you said it would.

So..if you can hear me, can you give me a sign cause I don't feel you like I should...Please if you could.

My faith is almost gone. I can't hold on much longer. Take this cup from me.

(But if you choose not to...please) Help me believe [“BE” leave], can I believe [“BE” leave], let me believe [“BE” leave], I wanna believe [“BE” leave]. I'm no good on my own please give me another chance.

It's hard to believe in what I can't see...to give you my will cause your will's better for me.

You can look in my eyes and see I wanna believe, believe, believe, believe

(I want you to know) I wanna believe. If I never hear a “Sorry” [“soar, E”] I can let it go, gotta let you go.

'Cause it's killing me (it's killing me), Jesus, you know how it feels cause you been hurt before...don't wanna hurt no more. I'm trying to hear you speak, but my heart is growing weaker. Take this cup from me.

(But if you choose not to Father, please) Help me believe, (try) can I believe, (help me) let me believe, (Jesus)

I wanna believe (I feel stuck, Lord). I've been here before and can't take that hurt again

(help me) It's hard [like a stone] to believe in what I can't see...to give you my will cause your will's better for me. You can look in my eyes and see I wanna believe, believe, believe, believe, believe

I wanna believe. When I close my eyes on this side I'll wake up with you...more in love with you, and, and

finally, you will say my race, it is over and my work is through, Jesus, cause I believed in you. O-o-o-oh. I know dark nights will come and some days there'll be no sunshine and you're too far to see.

(Jesus) Help me believe, (Daddy) can I believe, (Father) let me believe, (Savior) I wanna believe

I'm no good on my own please give me another chance (PLEASE!!!!)



It's hard to believe in what I can't see...to give you my will cause your will's better for me.

(If you look down inside me) You can look in my eyes and see I wanna believe (can't you see me), believe (I'm trying real hard), believe (I don't want to fail you), believe (Jesus, I really wanna), believe (my scars will heal), believe (I won't live afraid), believe (I know this is temporary), believe (my season'll change), believe (the curse is over), believe (every yoke is destroyed), believe (I'll be better than my father), believe (instead of happiness I'll have joy), believe (like all things), believe (You did it before), believe (You'll do it again), believe (I just need to), believe (I can't see it), believe (right now I can't feel it), believe (But If I'm gonna have faith), believe (I've got to), believe (that you got me), believe (that you got this), believe (that you got us), believe (I need somebody to), believe (I wanna let go), believe (I wanna give up), believe (I'm tired of trying...), believe (...without you), believe (I need you), believe (don't you see), believe (Jesus, I wanna), believe (Jesus, Father, Saviour)

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I have a question for those who receive this information.

**Question:** Armed with this knowledge, **how do we, now, conduct ourselves [sounds like an electrical circuit]?**

**Answer: We turn the lights back on!**

You may be asking: **HOW?**

**Answer: By following Jesus' example: choosing to let Father's light of LOVE [The light that is JESUS!] to shine "through" you [from the "inside" out]—not that imitation of LOVE that we called "love," but the genuine LOVE that says, "Before I allow harm to come to you, I will die for you [no matter who "you" is; because "we" are ONE]."** That is the attitude that raises us all up together—that elevates us to GLORY—the attitude of GIVING!

**"Behold, how good and how pleasant it is for brethren to dwell together in unity!" — Psalm 133:1**

**"Live the life Jesus LIVED!"—Bridget Cox**

**“You know that you have love when you can forgive.”**

—Mrs. Samuel Cox

**“We are not perfect, but the love of God in us is perfect.”**

—Elder Samuel Cox

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Now let us begin!

**“So we don’t see words,  
but we see images.”**

—Charles Capps (from his sermon: *Faith—The Law of Change*)

**“Your dream is not an addendum to your  
life, your dream is your life.....You have to  
become the dream!”**—Dale Bronner

**become the dream!**—Dale Bronner

life, your dream is your life.....You have to

“Your dream is not an addendum to your

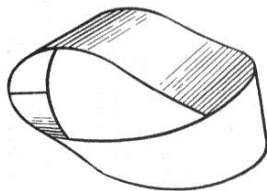
**“A dream is wish your heart makes.”**

—Disney’s **CINDERELLA**

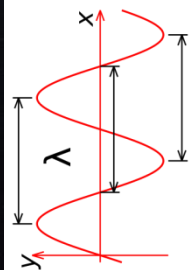
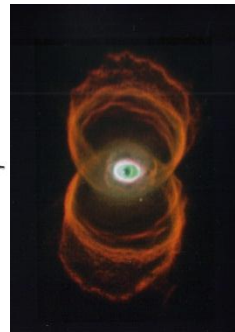
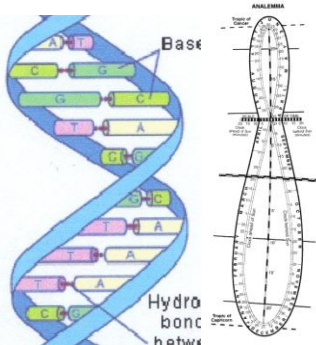
“It’s not a code. It’s a story  
told in numbers.”

—**NUMBERS**, the Television Series

(ONEs, Tens [**“tithe”**], Hon(ey)-“dreads,” “Thou”-“sands,” “Meal”-“lions,” “Bill”-“lions”)



Möbius strip



The tale is like the Möbius strip—something that, to my mind, serves no purpose, yet it exists—defined by Merriam-Webster’s Collegiate Dictionary as “a one-sided surface that is constructed from a rectangle by **holding one end fixed** [Psalm 57:7, Psalm 108:1, Psalm 112:7, Luke 16:26], **rotating** the opposite end through 180 degrees, and **joining** it to the

first end.” What it amounts to is a **twisted circle** or **warped ring!** (Sort of like the Hubble image of the “warped” Galaxy ESO 510-G13, or a “slice” of the DNA strand—“Jacob’s Ladder”—joined end to end without uncoiling it. Representative of LAW—i.e. “the bounds of our habitation”) All of the images above are imagery of the “**SAME**” thing. [Images are from Webster’s Dictionary, Spacetelescope.com, rpi.edu, Cram’s Globe, and Richard F Lyon (for Wikipedia.com)]

# “Those who have turned the world upside-down.”

—Acts 17:6

This is the tenet of the tale.

If you trace the word for “God” down to its beginning, it yields a very interesting word. **STRONG’S 410** (’êl) is shortened from 352; *strength*; as adj. *mighty*; espec. the *Almighty* (but used also of any *deity*):— *God* (*god*), x *goodly*, x *great*, idol, *might* (-y one), *power*, *strong*. Comp. names in ‘-el.” **STRONG’S 352** (’ayîl) is “from the same as 193; properly *strength*; hence, anything *strong*; spec. a *chief* (politically); also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree:— *mighty* (*man*), *lintel*, *oak*, *post*, *ram*, *tree*.” **STRONG’S 193** (’ûwl) is “from an unused root meaning to **twist** [“twister” (whirlwind)?], i.e. (by impl.) be *strong*; the **body** (as being **rolled together**); also **powerful**:— *mighty*, *strength*.”]. This sounds similar to a snake (or serpent—which Moses lifted up in the wilderness). The spiral arms of the galaxies resembling the coil of a snake—coiling around the Branch. [Article and images below are from ESA/HUBBLE website Spacetelescope.org.](#)



## Out of this whirl: The Whirlpool Galaxy (M51) and companion galaxy

The graceful, winding arms of the majestic spiral galaxy M51 (NGC 5194) appear like a **grand spiral staircase** sweeping through space. They are actually long lanes of stars and gas laced with dust.

This sharpest-ever image, taken in January 2005 with the [Advanced Camera for Surveys](#) aboard the [NASA/ESA](#) Hubble Space Telescope, illustrates a spiral galaxy's grand design, from its curving spiral arms, where young stars reside, to its yellowish central core, a home of older stars **["cross" in the center of the core—the blackhole]**.





The galaxy is nicknamed the Whirlpool because of its swirling structure.

The Whirlpool's most striking feature is its **two** curving arms, a hallmark of so-called grand-design **spiral** galaxies. Many spiral galaxies possess numerous, loosely shaped arms that make their spiral structure less pronounced. These arms serve an important purpose in spiral galaxies. They are star-formation factories, compressing hydrogen gas and creating clusters of new stars. In the Whirlpool, the **assembly line** begins with the dark clouds of gas on the inner edge, then moves to bright pink star-forming regions, and ends with the brilliant blue star clusters along the outer edge. **[You will understand the significance of this later.]**

Some astronomers believe that the Whirlpool's arms are so prominent because of the effects of a close encounter with NGC 5195, the small, yellowish galaxy at the outermost tip of one of the Whirlpool's arms. At first glance, the compact galaxy appears to be tugging on the arm. Hubble's clear view, however, shows that NGC 5195 is passing behind the Whirlpool. The small galaxy has been gliding past the Whirlpool for hundreds of millions of years.

As NGC 5195 drifts by, its gravitational muscle pumps up waves within the Whirlpool's pancake-shaped disk. **The waves are like ripples in a pond generated when a rock is thrown in the water.** When the waves pass through orbiting gas clouds within the disk, they squeeze the gaseous material along each arm's inner edge. The dark dusty material looks like gathering storm clouds. These dense clouds collapse, creating a wake of star birth, as seen in the bright pink star-forming regions. **The largest stars eventually sweep away the dusty cocoons with a torrent of radiation, hurricane-like stellar winds, and shock waves from supernova blasts. Bright blue star clusters emerge from the mayhem, illuminating the Whirlpool's arms like city streetlights.**

The Whirlpool is one of astronomy's galactic darlings. Located 31 million light-years away in the constellation Canes Venatici (the Hunting Dogs), the Whirlpool's beautiful face-on view and closeness to Earth allow astronomers to study a classic spiral galaxy's structure and star-forming processes. **Credit:** [NASA](#), [ESA](#), S. Beckwith ([STScI](#)), and The Hubble Heritage Team ([STScI/AURA](#))

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Before I begin, there are a few things I need to explain. First, the parable is expressed through **imagery**. Ezekiel 8:12,

“Then said he unto me, Son of man, hast thou seen what the **ancients** of the house of Israel **do in the dark**, every man in the **chambers of his imagery**? for they say, The Lord seeth us not; the Lord hath forsaken the earth.”

An understanding of the imagery is necessary and important to understand the parable and what it means. Good is sometimes evil and evil is sometimes good. 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!”

For instance, the “wall”—I’ve heard many sermons on “don’t come down off the wall,” but walls, while they can protect, they can also “divide”—Ephesians 2:14, “For [Jesus

Christ] is our peace, who hath made both one, and hath **broken down** the middle wall of partition between us." [Every time I see references to "protection," I want to ask, "Protection from WHAT?" The fact that we need protection is a "lie."]

"Heaven" is the "place" everyone wants to "go to" (like a computer command code) but there is no "fruitfulness and multiplication" (Gen. 1:28) taking place there—it is "unchanging" and represents "stagnation," "inequality" and "division" (Rev. 12). Heaven represents "barrenness." [Why does **HEAVEN** need a tree with leaves good for the "**healing**" of the nations? (Rev. 22:2)] [Here's a thought! What happens to the "go" when the "to" releases (divorces) it? It is totally FREE to go.....! It is **as the wind!**]

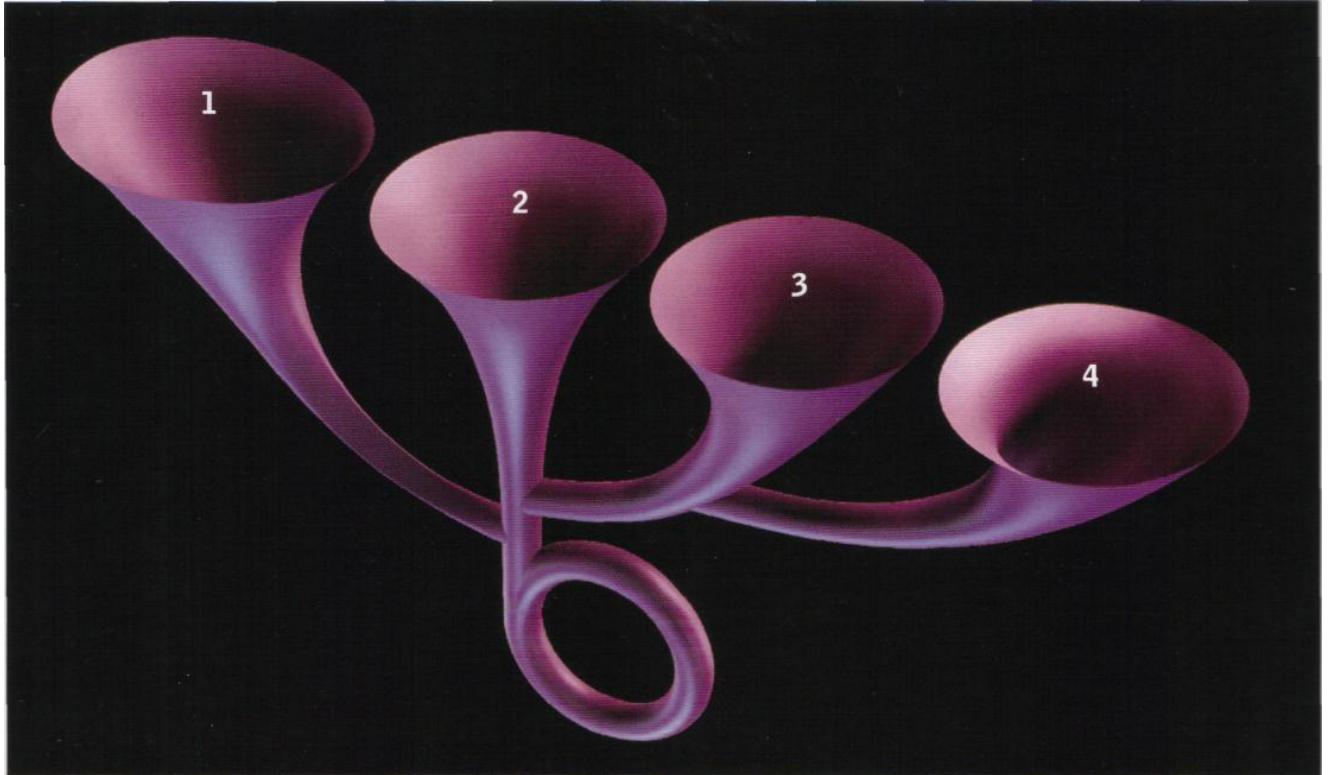
And fire!—it's always good. There is only one source of fire—Father's fire is a consuming fire that cleanses and purifies like a launderer's soap (Malachi 3:1-6/Isaiah 59:1/Mark 9:49, "For **every one** shall be **salted** with **fire**." (cf. **Matthew 5:13**, "**Ye** are the salt of the earth: but if the salt have lost **his** savour [**"saviour"** has lost its "eye"], wherewith shall it be **salted**? **it is good** for nothing ["...though I be nothing" (2 Cor. 12:11)], but to be cast out, and to be trodden under foot of men." **Luke 14:34**, "Salt is good: but if the salt have lost **his** savour, wherewith shall it be **seasoned**?"). It is **impossible** for anything to come into contact with the Fire of God (the only source of fire) and remain the same—1 Corinthians 3:15, "If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as by fire**."

Jeremiah 23:29,

**"Is not my word like as a fire?** saith the Lord; and like a hammer that **breaketh the rock in pieces?**"

A good example of visual imagery can be seen in the images above of the Whirlpool galaxy. Looking at the first picture, the Whirlpool galaxy looks like it is coming out of the galaxy on the right (the root). The core of the Whirlpool resembles the galaxy on the right. This image reminds me of Revelation 22:16, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the **root and the offspring** of David, and the bright and morning star" ["four"].

Two scientist (J. Richard Gott and Li-Xin Li) developed a "space-time" diagram that (unknown to them) explains how this could be. It is from the book, *SIZING UP THE UNIVERSE: THE COSMOS IN PERSPECTIVE*, by J. Richard Gott and Robert J. Vanderbei, p. 235 [with my commentary]. **See picture and related text on the next page. Please note that this is "imagery" used to convey a greater truth—it is not the truth itself.**



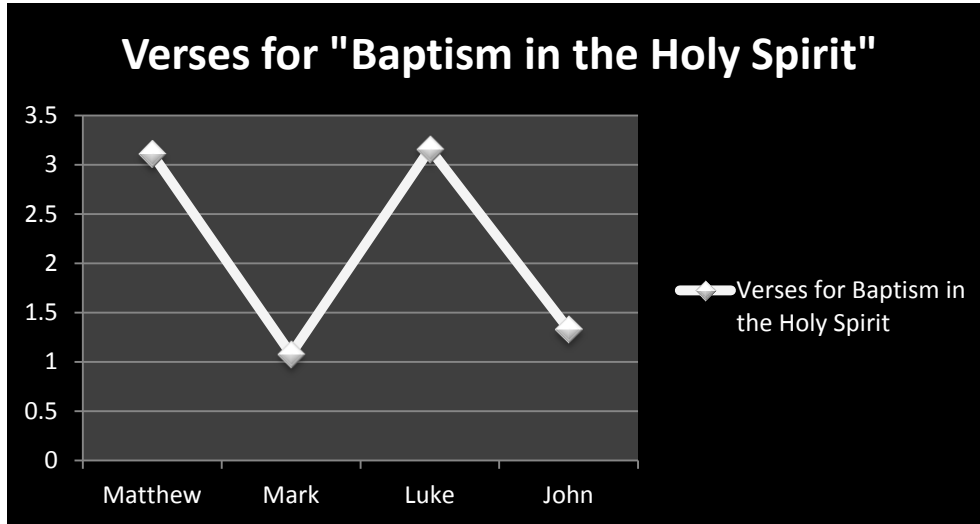
The space-time diagram above [Jesus and the “four” (1 Chron. 9:26, Mark 2:3)—the “trump” of God?—branching like a tree—**symbolic** of Father LOVE Creator God Himself—“He divided himself” (Gen. 14:15); “He divided unto them his living” (Luke 15:12)] shows the Gott-Li model for the creation of multiple universes from a time loop. Each funnel represents an inflating universe that is growing larger with time—we show one dimension of space (the **circumference** of the funnel) and the dimension of time (running upward out the funnel). We label **four** universes 1, 2, 3, and 4, from left to right. Universe 2 gives birth to universes 1 and 3—they are its children. Universe 3 gives birth to universe 4. So universe 4 is the grandchild of universe 2. **Each branch grows to infinite size and sprouts branches of its own. We live in one of the many branches.** Physicist Andrei Linde has shown that, once started, this branching process will **continue forever**, creating an infinite fractal **tree** of universes.

But where did the original trunk come from? Alex Vilenkin, Stephen Hawking, and James Hartle suggest it simply pops into existence. But Gott and Li have proposed that **universe 2 was its own mother, giving birth to a branch that circled back in time and grew up to be the original trunk [Jesus, “the root and the offspring” (Revelation 22:16). The “Möbius strip”—“a one-sided surface that is constructed from a rectangle by holding one end fixed, rotating the opposite end through 180 degrees, and joining it to the first end”—Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition [coming full circle with a twist].**

The Gott-Li model represents just one of a number of speculative possibilities being explored by physicists for the origin of our inflating universe. Studies of the cosmic microwave background suggest that inflation is likely, but details of how it got started have yet to be worked out.

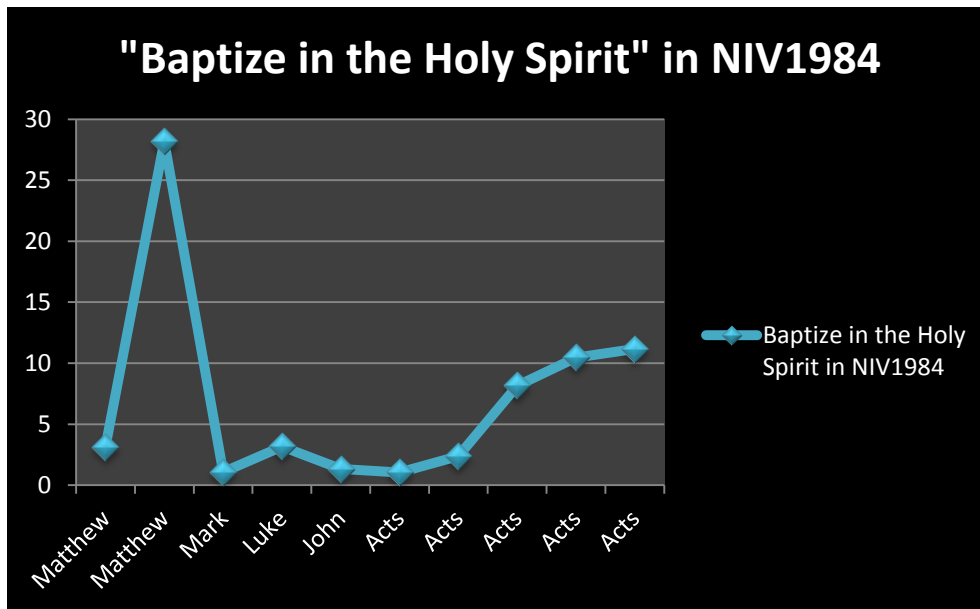
Imagery can also be expressed through mathematics. After listening to Pastor Morris of Gateway Church in Southlake, Texas, mention the occurrence and sequence of “baptism in the Holy Spirit” in the four gospels, I thought it interesting to graph:

Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33 (first mention in the **4 gospels**)



The image looks like the movement of a “bouncing ball.”

Matt. 3:11; Matt. 28:19; Mar. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5, 2:38, 8:16, 10:47, 11:16



The image in the graph looks like a **Chinese dragon**—i.e. Leviathan “to play in the deep.” It is also imagery of: a **sinus rhythm** & a **hill** and a rising “**plane**” (hole missing—inverted into “hallow hill”)

[It’s been decades since I’ve done any advanced math, but I will try to explain this as best I can—bear with me. A real mathematician can set it up later.] If I were to create a mathematical equation based upon Genesis 1 and Rev. 22, the following would be true:



Evening **and** [not "to"] "morning" = One DAY

LOVE = **ALL**One, "the" ("EL" in Spanish) BEGINNING and END of ALL THINGS

= Jesus, the Alpha (the one **most** likely to play a dominant role) and Omega (the one **least** likely to play a dominant role), the beginning (of law) and the end (of law), the first (born) and the last (born)

Night = negligible [negative value] = "nothing"

Deuteronomy 25:13-16,

"Thou **shalt not have** in thy bag divers weights, **a great and a small**. Thou shalt not have in thine house divers measures, **a great and a small**. But 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. For all that do such things, and that do unrighteously, are an abomination unto the Lord thy God." [cf. Ezek. 18:25, 29, "Yet ye say, The way of the Lord is not equal. Hear now, **O** house of Israel; Is not my way equal? are not your ways unequal?...Yet saith the house of Israel, The way of the Lord is not equal. **O** house of Israel, are not my ways equal? are not your ways unequal?"]

Based upon the information above and below, I could substitute the names of the first family and place into an equation:

**Adam** (LOVE) is all things

**Eve** is "evening", or "even"-ing, the **dividing** "wall" (the "el" l-a-w → divine law → there are only 2 → "**BE**" and "**love**") (Eve =  $\pi$ )

—Song 8:10, "I am a wall and my breasts like towers." Towers = laws (give suck to) **two sons**

**Cain** is the Night (ebony)—the lawless one who benefited from LOVE's mercy; represents the "small"; DEATH

**Abel** is the Day (ivory)—the "BE"—the sacrifice he gave was himself; represents the "great"/"large"; LIFE

"**He must increase, I must decrease**"—until there is balance ("even"-ing) Abel decreased, Cain [**the "free radical"**] increased in the "Great Exchange". [**Eve becomes the equalizer that makes the balance—the "equator"—the "gird-le" of TRUTH** ["truth" is "BE" and "LOVE"] **that holds everything in place, and "transcends" TIME. That is why "pi" cannot be calculated to an end** [3.14∞ →to infinity (the "measure" of faith?)]]

**Seth** (Jesus) is the "morning" (**Sabbath Rest**)—together with **EVEN** [Job 31:6, "Let me be weighed in an **even** balance..."], He is the eternal day

Abel + Cain **EVENS(=)** Seth, One eternal DAY

Cain = its value begins as a neg. but increases

Abel = value begins as a pos. but decreases

**Adam = Seth**

**Adam** EVEns(=) **Cain + Abel** EVEns(=) **Seth**

**Seth** EVEns(=) ONE eternal Day

Adam and Seth are each representative of Jesus who is root and offspring, the beginning and the end, the first and the last.

Jesus = Adam

= Eve(n) =  $\pi$  ["pi"]

= Cain

= Abel

= Seth

= All things

**Jesus is GOOD. Jesus is LOVE.**

**Jesus is ALL THINGS.**

The gifts and callings of God are without repentance (ref?). He does not take back LIFE once He gives it.

The "BE" is Truth. That's why the Holy Spirit [the "BE"] is the Spirit of Truth. LIFE (Isaac) basked in his Father's presence, but DEATH (Ishmael) was driven away because he could not obey his Father's command to live. Abraham prayed, "O that Ishmael might live in your sight"—our requests for LIFE are always granted—but, not always according to our "perspective."

The Father gave the command for **increase** (Jeremiah 29:?—you shall not diminish). Even Hell increased ("HELL enlargeth itself"—that is "increases" (**multiplies**) [to become something "more" with Life]). In that "cycle" of things, **Hell** [the place where "He will" (**He'll**)] **is turned into Heaven**, DEATH is turned into **LIFE**. Mathematically, and grammatically speaking, "two negatives make a positive."

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

Prov. 29:16, "When the **wicked are multiplied**, transgression increaseth: but the righteous shall see their fall [**llaf**—"laugh"]."

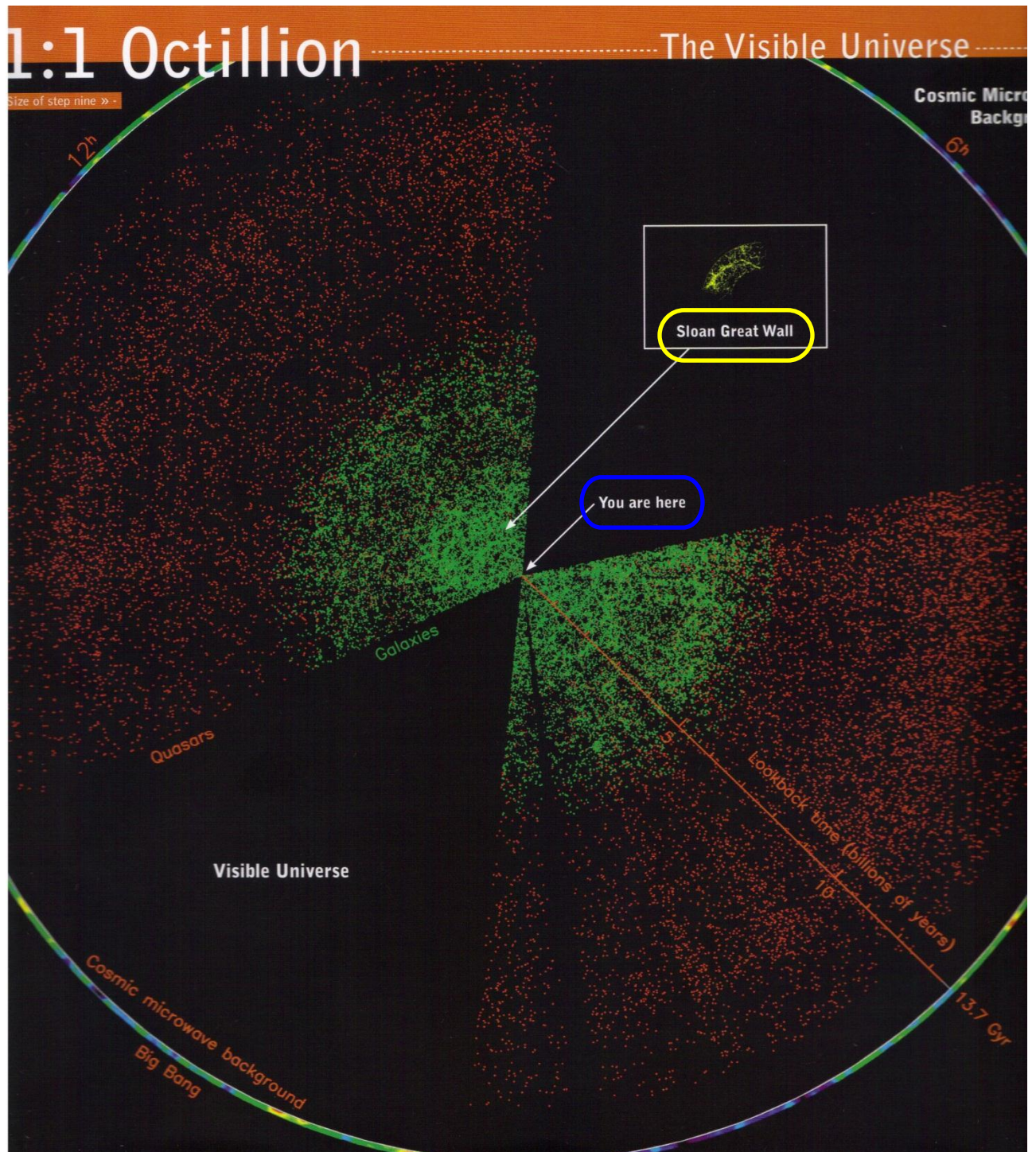
**Hell multiplied DEATH = LIFE**

“Of the increase of his government and peace there shall be no end” (Isa. 9:7). There can never be “decrease” and there is no DEATH. “The greatest victories are born of deception”—Jane and the Dragon [the animated series]. “When dealing with someone who knows the art of war as well as you do, I guess the **best deception**, sometimes, **is to tell the truth**”—NCIS: Los Angeles.

Colossians 1:12-20,

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated [like a binary code?] us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God [“invisible” → “indivisible”—“di” was removed], the **firstborn of every creature**: 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**: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning [this denotes a specific “time”—God stands outside of time], the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should **all fullness** dwell; And, having made peace through the blood of his cross, by him to **reconcile all things** unto himself; by him, I say, whether they be things in **earth**, **or** things in heaven.”

Next page: A “**pi(e)**” image of the Sloan Great Wall of space with a “U” “R” HERE sign—from *Sizing Up The Universe*, p. 233.



(EXCERPT FROM MAIN DOCUMENT)

Acts 17:24-31,

God that made the world and all things therein,...seeing he **giveth** to **all** life, and breath, **and all things** [Rev. 21:7, “He that overcometh shall inherit **all things**; and I will be his God, and he shall be my son.”]; and hath made of one blood all nations of men for



to dwell on all the face of the earth, and hath **determined the times before appointed**, and the **bounds of their habitation** [LAW]; that they should seek the Lord, if haply they might feel after him, and find him, **though he be not far from every one of us**: For **in him we live, and move, and have our being**; as certain also of your poets have said, For we are also his offspring. Forasmuch then we are the **offspring** of God, we ought not to think that the Godhead is like unto gold, or silver, or **stone** [Rev. 4:3], graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men **every where** to repent [“turn around”—i.e. stop walking backwards and “go forward”]: Because he hath appointed a day, in the which he will **judge the world in righteousness** [before it had been according to His “strange work” [Isaiah 28:21], now it will be according to His “justice”—mercy] by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

“In Him” we live and move and have our being. Have you ever stopped to think what that means? The best analogy I can think of is this way (it may seem a little crude but it best expresses this truth of God): Let's pretend that your body represents God. Now your body has billions of molecules, atoms, neutrons, subatomic particles, etc. (little universes [uni-verse→“united WORD”]). Let's pretend that they are all **sentient**. Now they may or may not be aware of you, but you are in control of everything that concerns them—**they live because you do**. They are “in” you. Now, if you wish, you could make yourself small and dwell among them so that they are aware of who you are, but you are not limited to that **confinement** that you have chosen for their benefit. You are everywhere at all times, you know everything that happens because you are in **control** of what happens and **causing** it to happen. You are, therefore, **omnipresent, omniscient, and omnipotent**. That is the definition of “God.”

“And he is before **all things**, and by him **all things** consist” (Colossians 1:17).

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A good portion of this paper [the main document] is dedicated to explaining the symbolisms of the parable. They are not based upon my opinion. They are based upon the Word and **pattern** of use in Scripture. If there is something you find hard to believe, keep reading and I am sure it will be explained because I am sure I had the same thoughts as you and when I discovered the Scriptures that undeniably supported it, I tried to include them in this paper. I came to realize that I could end up placing every verse of Scripture in this paper because **every verse, every word, every punctuation, every space, every name, everything is significant. Everything is CALCULATED. Nothing is**

**random.** **It is ALL by design!** Therefore, I began to limit how many Scriptures I used, believing that most of the readers of this paper will be clergy and are better versed than I. I felt led to use the King James Version, although I am accustomed to the NIV1984 version. I have heard preachers say that there is a thing you preachers call THE LAW OF FIRST USE. Those who are able to read the texts in their original languages [Aramaic, Hebrew, or Greek] may be able to take what I have uncovered and go deeper for that very reason. Secondly, I ask that **in fairness**, since you are judging this as to whether or not it is indeed a true revelation, that you **READ EVERY WORD, especially the things you believe you already know by heart.** Ever since I was a little girl, I have struggled to memorize scripture. I never understood why I could remember numbers (esp. telephone numbers) after only hearing them once and have perfect recall months later, but struggled with passages of scriptures I have heard my whole life. I now believe it was so that I wouldn't take what the Word says for granted. I mean, I don't assume I know what the Word says. I don't skim over it when I am reading because I "know" what it says already. I treat every word as a gem. For example, I don't take for granted such words as "wrath," "indignation" or even "in". Here is an excerpt from the main document:

- My question then was—what about the Scriptures that talk about the “wrath” of God? What of Revelation 14-20?

Let's begin with Psalm 90:9, "For all our days are passed away in thy wrath..." "Wrath" ('ebrâh) is #5678 in STRONG'S, is the feminine of #5676 and means "an *outburst of passion.*" STRONG'S #5676 ('êber) is "from 5674; prop. a region *across*; but used only adv. (with or without a prep.) on the *opposite* side (espec. of the Jordan [which means "descender"; opposite of "going down" is "going up"—*ascension*]; usually mean. **the east**)." [The east speaks of the left hand of God.] STRONG'S #5674 ('âbar) is a primitive root meaning "to *cross over*; used very widely of any *transition* (lit. or fig.; trans, intrans., intens. or causat.); spec. to *cover* (in copulation) [Jer. 3:14 "Turn, O backsliding children, saith the Lord; for I am married unto you.]"

In Revelation 14:10-11.

The same shall drink of the wine of the **wrath** of God, which is poured out **without mixture** into the cup of his **indignation**; and he shall be **tormented** with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever:

and they have no rest **day nor night**, who worship the beast and his image, and whosoever receiveth the **mark of his name** [Rev. 14:1, “And I looked, and, lo, a Lamb [a “beast”] stood on the mount Sion, and with him an hundred forty and four thousand, **having his Father’s name written in their foreheads.**” [Akin to “MYSTERY” (LAW) –cf. Rev. 17:5].

The word “wrath” is the Greek word “thumōs” (#2372 in STRONG’S) and means *passion* (as if *breathing* hard). It is from #2380 and is comparable to #5590. STRONG’S #2380 is the Greek word “thuō” and is “a primary verb; prop. to *rush* (*breath* hard, *blow*, *smoke*), i.e. (by impl.) **to sacrifice** (prop. by fire, but gen.); by extens. to *immolate* (**slaughter** for any purpose):— kill, (do) sacrifice, slay.” STRONG’S #5590 is the Greek word “psuchē”, is from the word “psuchō” (#5594) and means “*breath*, i.e. (by impl.) *spirit*.” Psuchō means to *breathe* (*voluntarily* but *gently*).

[I want to interject something here that I recently realized as I was looking up something in the dictionary. The word “**wraith**” is “**wrath**” with “**eye**” in it.

**wraith** \ˈrāth\ *n, pl wraiths* \ˈrāths or ˈrāthz\ [origin unknown] (1513)

**1 a :** **the exact likeness of a living person** seen usu. just before death as an apparition **b :** [Holy] GHOST, SPECTER **2 :** an insubstantial form or semblance : SHADOW [Job 17:7, 24:17/Col. 2:17, “Which are a shadow of things to come; but the body is of Christ.”] **3 :** a barely visible gaseous or vaporous **column**—wraith-like \-,līk\ *adj*]

“Indignation” (#3709) is the Greek word “ōrgē” which means “*desire* (as a *reaching forth* or *excitement of the mind*), i.e. (by anal.) *violent passion* (*ire*, or [justifiable] *abhorrence*); by impl. *punishment*.” Is rendered “anger, indignation, vengeance, and wrath”; and is from the word “ōrēgōmai” (#3713) which is the **middle voice** of apparently a prolific form of an obsolete primary which means “**to stretch oneself**, i.e. *reach out after* (*long for*)” and is rendered “*covet after*, *desire*” [Exodus 20:5, “...for I the Lord thy God am a jealous God.”]. Ōrēgōmai [lettering imagery akin to “**origami**”—[Jp, fr. **ori** fold + **kami** paper] (1956) : Japanese art or process of folding squares of paper into representational shapes” // “**original**” “**origam(e)**”] is comparable to the word “ōrōs” (#3735) and is “probably from an obsolete ōrō (to *rise* or “*rear*”; perhaps akin to **142**; comparable to 3733); a *mountain* (as *lifting itself above the plain*)” and is rendered “hill, mount (-tain).” STRONG’S #3733 (ōrnis) is “probably from a prolific form of the base of 3735; a *bird* (as *rising* in the air), i.e. (spec.) a *hen* (or **female** domestic fowl)” [Israel, the Angel] and rendered “**hen**” [Matt. 23:37 “O Jerusalem... how...I would have gathered thy children...as a hen gathereth her chickens under her wings.”] STRONG’S #142 (airō) is “a primary verb; to *lift*; by implication to *take up* or *away*; fig. to *raise* (the voice), *keep in suspense* (the mind); specifically to *sail away* (i.e. *weigh anchor*) [former constellation “Argo Navis”]; by Heb. [comp. 5375] to **expiate sin**” and is rendered “away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).” The Hebrew #5375 is the word (nâsâ) is “a primitive root; to *lift*, in a great variety of applications, lit. and fig., absolutely and relatively :— accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.” **None of this is anger.**

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The word “in” is **STRONG’S #1722 (Greek only)** and is “a primary prep. denoting (**fixed**) **position** (in place, time or state), and (by impl.) **instrumentality** (medially or constructively), i.e. a relation of **rest** (intermediate between 1519 and 1537); ‘in,’ at, (up-) on, by, etc.:— about, after, against, + almost, x altogether, among, x as, at, before, between, (here-) by (+ all means), for (...sake of), + give self wholly to, (here-) in (-to, wardly), x mightily, (because) of, (up-) on, [open-] ly, x outwardly, one, x quickly, x shortly, [speedi-] ly, x that, x there (-in, -on), through (-out), (un-) to (-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (**elliptically**) by a separate (and different) prep.” **STRONG’S #1519** (ἐἰς, pronounced “ice”) is “a primary prep.; **to** or **into** (**indicating the point reached or entered**), of **place, time**, or (fig.) **purpose** (result, etc.); also in adverbial phrase....Often used in composition with the same general import, but only with verbs (etc.) expressing motion (lit. or fig.).” **STRONG’S #1537** (ἐξ) is “a primary prep. denoting **origin (the point whence motion or action proceeds)**, **from, out** (of place, time, or cause; lit. or fig.; direct or remote)....Often used in composition, with the same general import; **often of completion.**”

**ellipse**—*n* [Gk *elleipsis*] **1 a** : OVAL **b** : a closed plane curve generated by a point moving in such a way the sums of its distances from **two fixed points** **is a constant** [Heb. 6:18, “That by two immutable things, in which it was impossible for him to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us”; Zech. 4:14, “These are the two anointed ones, that stand by the Lord of the whole earth.” “**BE**” and **LOVE** are the two immutable things and “**transcend**” time]: a plane section of a right circular cone that is a closed curve **2** : ELLIPSIS

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I am going to insert something here that I believe is vital to understanding the parable. It is pages taken from the book, *SIZING UP THE UNIVERSE: The Cosmos in Perspective*, by J. Richard Gott and Robert J. Vanderbei, pages 46-53—in its entirety. I will lead it with a poem by John Donne, *Hymn to God My God In My Sickness*:

## Hymn to God, My God, in My Sickness

By John Donne (1572–1631)

Since I am coming to that **holy room**,  
**Where**, with thy choir of saints for evermore,  
**I shall be made thy music**; as I come  
I tune the instrument here at the door,  
And what I must do then, think here before. → “Think before you **leap** [“Pa” “el”—father the “**god**” **race**].”

Whilst my **physicians by their love are grown**  
**Cosmographers, and I their map**, who lie



Flat on this bed, that **by them may be shown**  
That this is my south-west discovery,  
*Per fretum febris*, by these straits to die,

I joy, that in these straits I see my west;  
For, though their currents yield return to none,  
What shall my west hurt me? As west and east  
**In all flat maps (and I am one) are one,**  
So death doth touch the resurrection.

Is the Pacific Sea my home? Or are  
The eastern riches? Is Jerusalem?  
Anyan, and Magellan, and Gibraltar,  
All straits, and none but straits, are ways to them,  
Whether where Japhet dwelt, or Cham, or Shem.

We think that **Paradise and Calvary,**  
**Christ's cross, and Adam's tree, stood in one place;**  
Look, Lord, and **find both Adams met in me;**  
As the first Adam's sweat surrounds my face,  
May the last Adam's blood my soul embrace.

So, in his purple wrapp'd, receive me, Lord;  
By these his thorns, give me his other crown;  
And as to others' souls I preach'd thy word,  
Be this my text, my sermon to mine own:

"Therefore **that he may raise, the Lord throws down.**" [imagery of "bouncing" a "ball"]

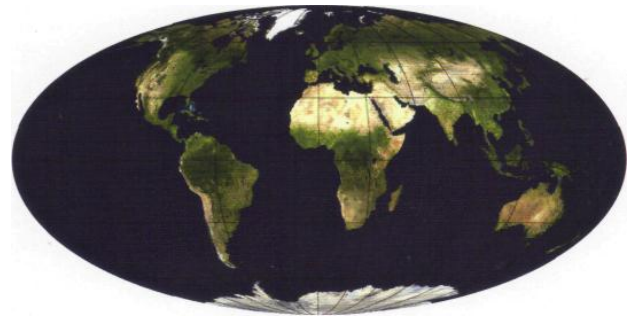
The following pages are from SIZING UP THE UNIVERSE,  
pages 46-53. Red-letter, underline, highlight and bold were  
added by me for emphasis.

# MAKING MAPS

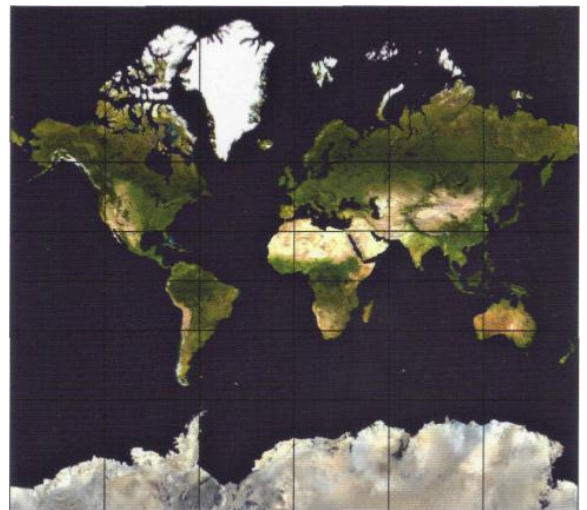
CARTOGRAPHERS MAPPING the Earth's surface (and the celestial sphere) were faced with the challenge of mapping a curved surface onto a plane. Such map projections aren't perfect, since some distortion is inevitable. However, they can capture important features. Perhaps the most famous map projection is the Mercator projection, developed by Gerardus Mercator (1512-1594) in 1569. This projection is conformal, which means that **it correctly represents shapes in small areas**. Lines of latitude are drawn as straight horizontal lines, and meridians of longitude are shown as straight vertical lines. Compass directions and angles are preserved over small areas, and shapes in local regions are correct. On Mercator's map, the shapes of both Iceland and South America are shown well. However, **the scale varies significantly**, depending on latitude: Areas in the far north or south are shown as **too large relative to areas near the Equator**. The classic example is Greenland. On Mercator's map, it looks about the same size as South America, whereas in reality Greenland occupies only about one-eighth the area of South America.

Other map projections preserve other properties. The Mollweide map projection is an **equal-area map**; that is, **it accurately represents areas but does not preserve shapes**. South America is a little too tall and skinny and Australia is also squashed. Different map projections are good for different purposes. Astronomers mapping the whole sky have often used the Mollweide projection, as we did on the previous map of the sky (on pages 26-27), oriented so that the galactic equator is on the equator of the map. The WMAP team used it to show the cosmic microwave background (see pages 108-109). The equal-area property of this

map is particularly useful for showing galaxy clustering (see pages 104-105), because such a map needs to show accurately how the number of galaxies per unit area in the sky varies from place to place.



Mollweide map projection of Earth



Mercator map projection of Earth

The shapes of the constellations in the Mercator map of the sky opposite [next page] are good, but ones in the far north (or south) like the Little Dipper (Ursa Minor) are too big relative to ones on the celestial equator like Orion.







# Making a Celestial Cube

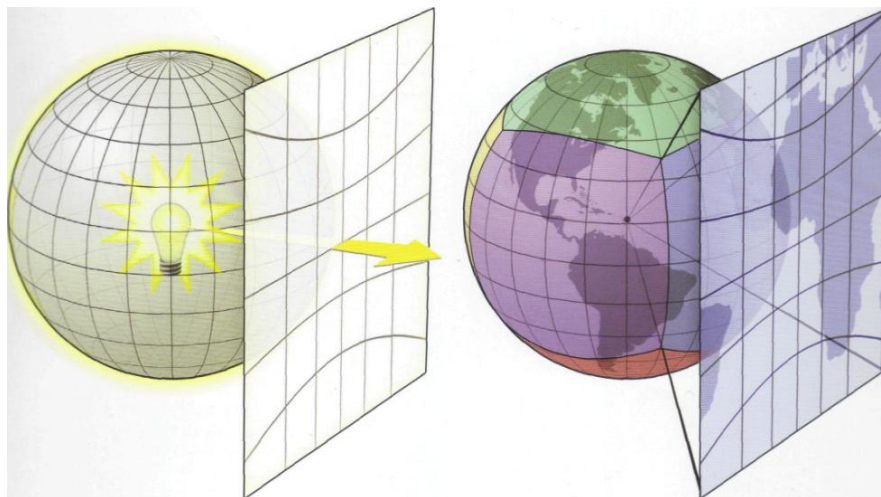
THE ONLY MAP PROJECTION of the celestial sphere on a flat piece of paper that can **give a perfect view as seen by your eye** is the **gnomonic** ["genome"—i.e. DNA] projection. The gnomonic projection is an **old** projection, produced in the following way. Place a lightbulb in the center of a sphere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

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

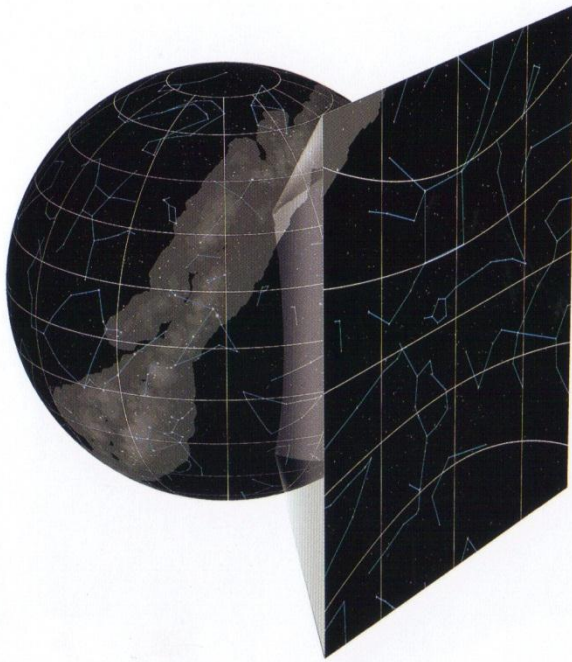
The **shortest** distance between **two**

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

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



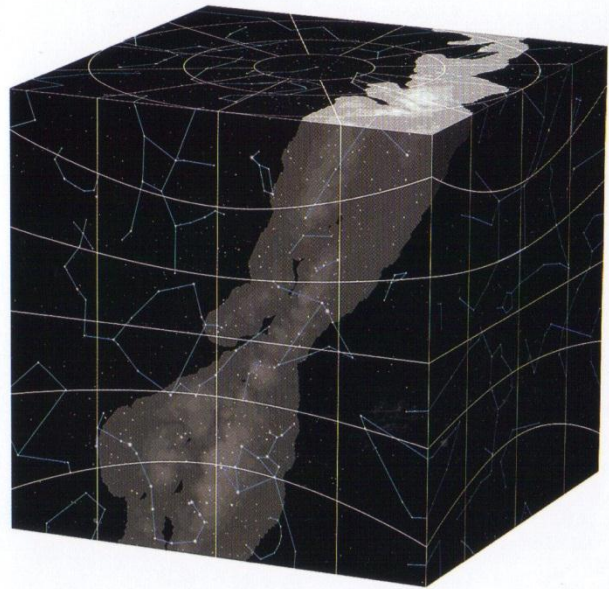




The celestial sphere can also be mapped onto a plane using the gnomonic projection (above left). This produces a flat star chart. The celestial equator is plotted as a straight line on this chart, as are all the meridians of celestial longitude (which astronomers call *right ascension*). Except for the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

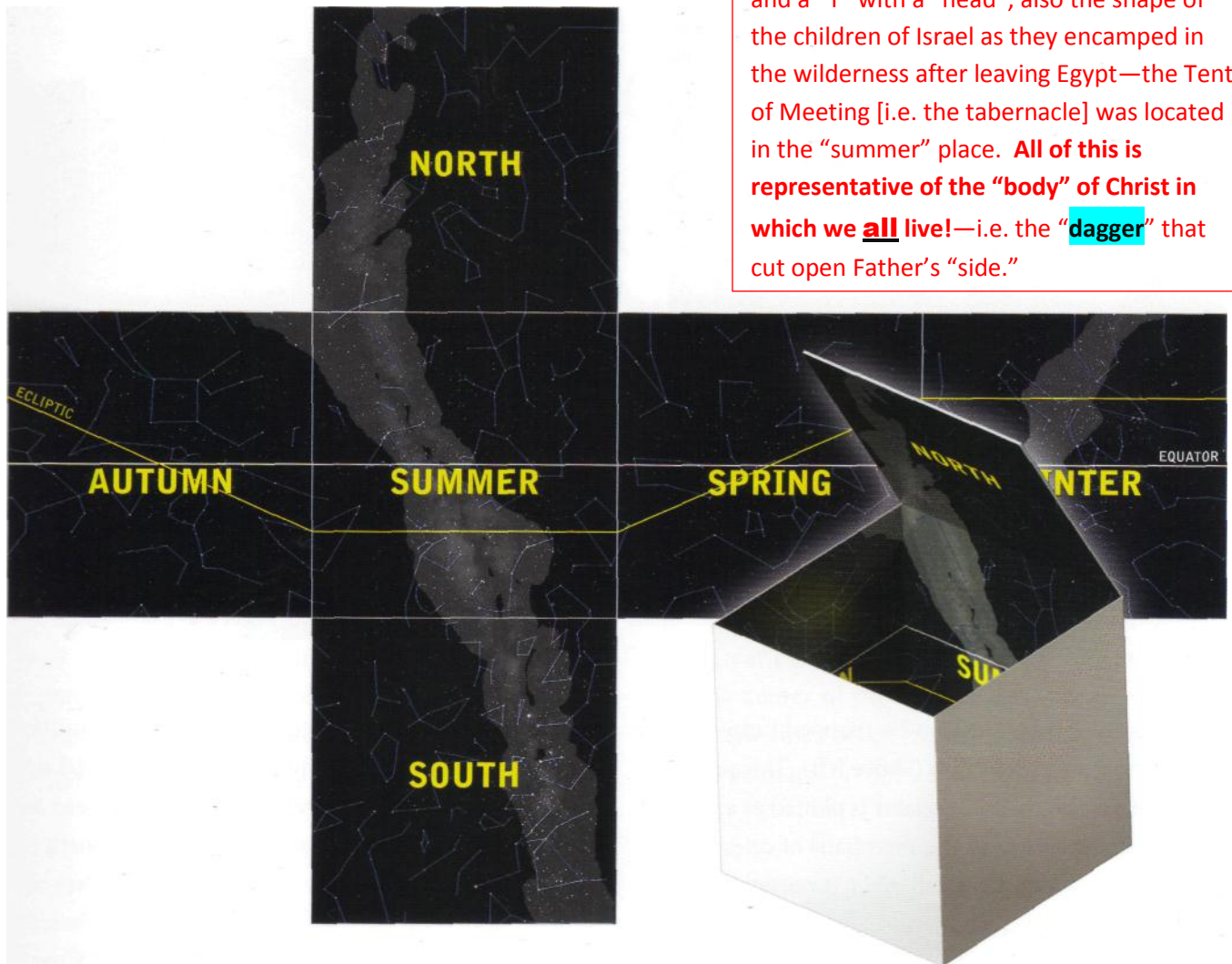
If we place the celestial sphere inside a cube and put the light in the center, we can project the entire sphere onto the six faces of the cube. This produces a celestial cube that has a different star chart on each face (above right). When you look at a great circle on the sky, it looks straight—and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

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



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

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



Laid out, this cube is the shape of a “cross,” and a “T” with a “head”; also the shape of the children of Israel as they encamped in the wilderness after leaving Egypt—the Tent of Meeting [i.e. the tabernacle] was located in the “summer” place. **All of this is representative of the “body” of Christ in which we all live!**—i.e. the “**dagger**” that cut open Father’s “side.”

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

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

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

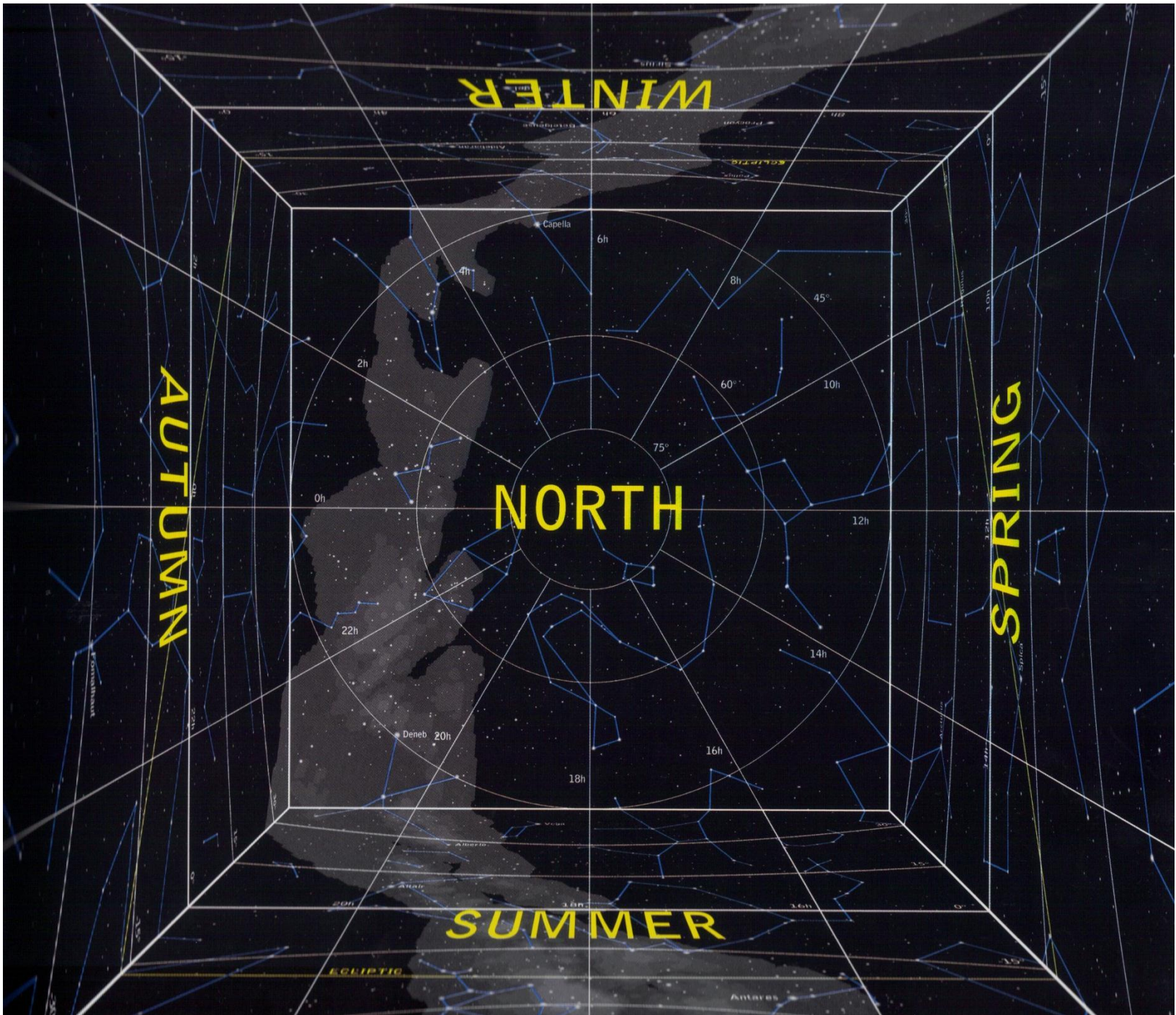
In the perspective view looking into the cube opposite [next page], the North Stars are at the back of the cube and the south flap has been removed to allow a look in.



I want to add these six verses:

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

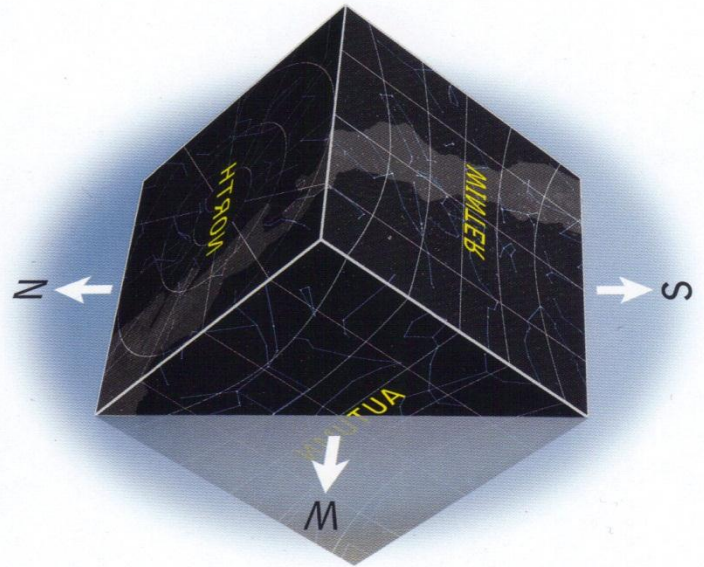
**Jeremiah 8:18-22**, “When I would comfort myself against sorrow, my heart is faint **in** me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The **harvest** is past [the “time” of LAW is past], the **summer is ended** [the “time” of “HEAT” is “ended”], and we are not saved [akin to “floating adrift after a shipwreck and being marooned on a desert island”]. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no **balm** [(woven) “lamb”] in Gilead; is there no physician there? why then is not the health of the daughter of my people **recovered**?”





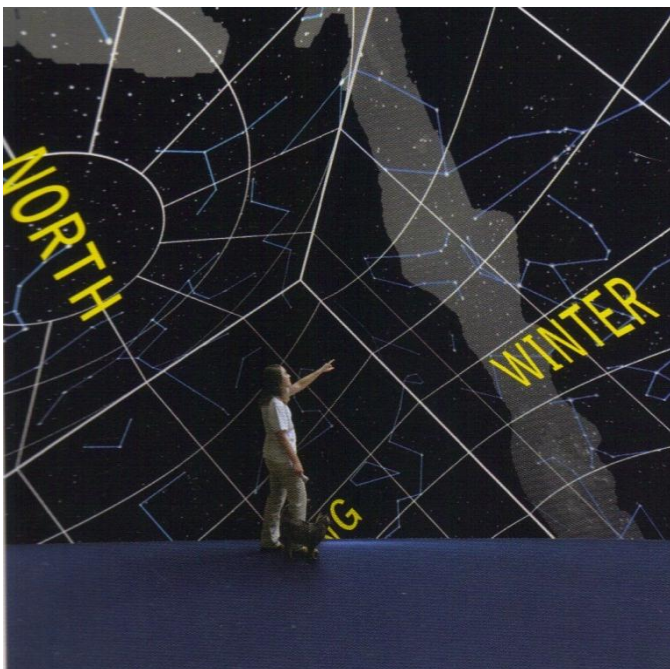
# What's Above the Horizon?

HALF THE CELESTIAL CUBE is always above the horizon. If you are at mid-northern latitudes (approximately  $45^\circ$  north) and you go out at midnight on December 21, here is what you will see: Toward the north you will see the north circumpolar stars. The north celestial pole with Polaris, the North Star, will be about  $45^\circ$  above the northern horizon. The north circumpolar stars will extend from the northern horizon to the zenith (overhead). The winter stars will extend from the southern horizon to the zenith. The bottom of the winter star chart will sit on the southern horizon. The celestial cube will hang over you like a pup tent (below, and right). On the next page, in the top-left perspective drawing looking into the cube, as in the big diagram on the previous page, the part of the sky seen in winter at midnight is the black area enclosed in the trapezoid. Areas below the



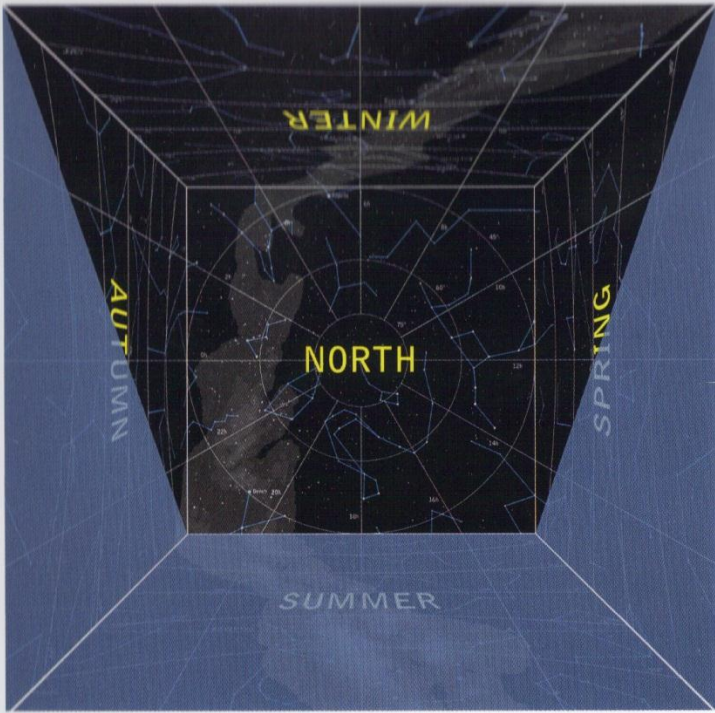
horizon are blue. The north and winter stars can be seen, as can half of the autumn and spring stars. The four sides of the trapezoid represent the northern, western, southern, and eastern horizons, clockwise from bottom.

Similar effects occur in the other seasons as indicated opposite. The visible part of the sky rotates during the year. March 21 at midnight shows the north and spring stars, June 21 at midnight shows the north and summer stars. September 21 at midnight shows the north and autumn stars. The north circumpolar stars are always visible bordering the northern horizon.

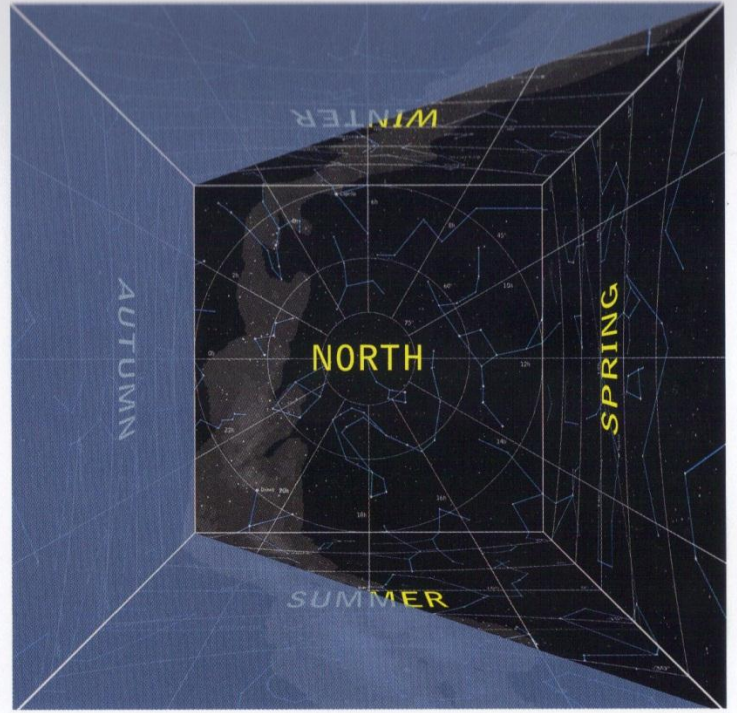


A celestial cube oriented for winter observing from mid-northern latitudes (left) hangs like a pup tent over the observer, who is inside the tent on the ground at the center of it looking up. Half of the cube is "below the horizon" and so not visible. Black regions (opposite) represent parts of the celestial cube visible at different times of the year from  $45^\circ$  north latitude on Earth. The blue areas are below the horizon. In each case, as on the previous page, the perspective view is looking into the cube.

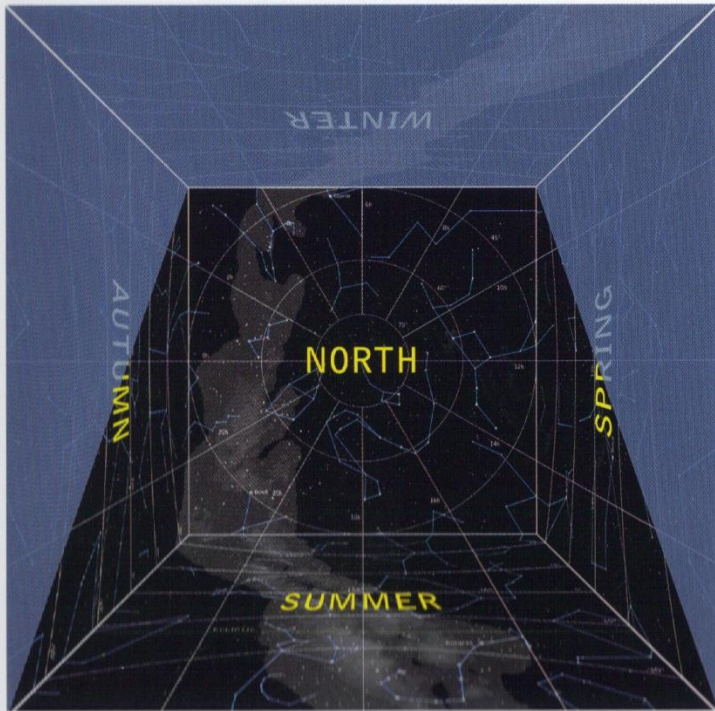




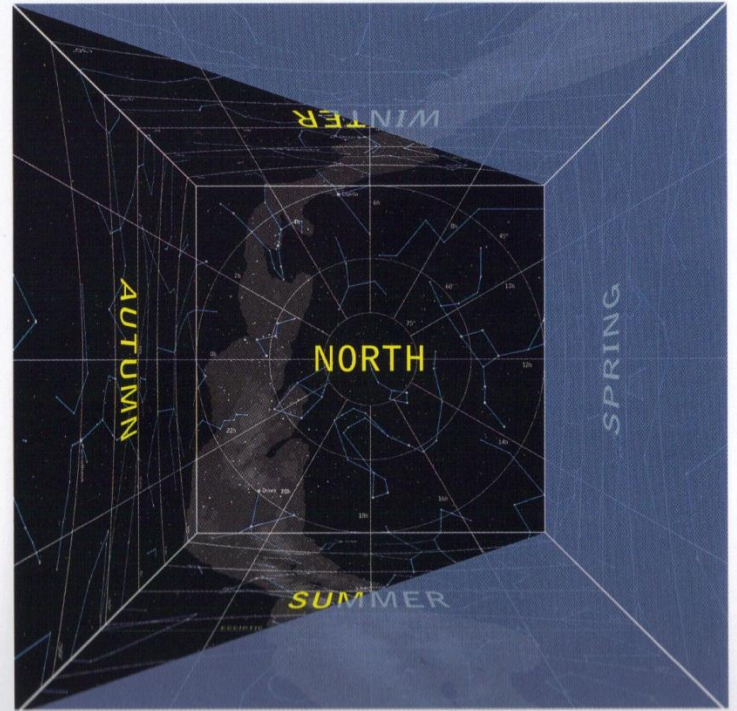
Winter



Spring



Summer



Autumn

Imagery is most obviously expressed through story telling—the story telling of Scripture and the world that we live in—i.e. “history.” Allow me to stop here and tell the story of “BEGINNINGS.” For the sake of clarity, I will tell the story using “gender,” although **gender is a “created thing”** [Galatians 3:28, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are **all one** in Christ Jesus.”].

**“It looked as if a night of dark intent  
Was coming, and not only a night, an age.  
Someone had better be prepared for rage.  
There would be more than ocean-water broken  
Before God’s last ‘Put out the Light’ was spoken.”**

—Robert Frost

**“Your greatest moments will be birthed in the night.”**

—Dale Bronner

First, consider these passages:

2 Samuel 18:18,

“Now Absalom in his lifetime had taken and **reared up for himself a pillar** [DNA is imagery of Father (GOOD, who is “life”)—in Scripture anything that is referred to as “ascending” or “descending”—like a staircase, ladder, whirlwind, **or** long like a “pillar,” line/lineage, etc.—is imagery of the same; a wide or narrow passage, hole, fork in the road, etc. is imagery that relates to DNA replication imagery], which is in the king's dale [“dale”→“el” “ad(d)”]: for he said, I have no son to **keep my name in remembrance** [“name” represents lineage which is the same as the imagery of the DNA strand]: and he called the **pillar** after his own name [Rev. 3:12, “Him that overcometh will I make a **pillar** in the temple of my God, and he shall go no more out [cf. Exodus 33:11, “...but his servant Joshua, the son of Nun, **a young man, departed not out** of the tabernacle.” Father got a new lease on life through the “use” of His children—we are the “tabernacle”—Just as we are in Him, He is in us]: 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.” Rev. 10:1, “And I saw another mighty angel come down from heaven, clothed with a cloud:



and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:”]: and it is called unto this day, Absalom's place.” [cf. 1 Sam. 15:12 (King Saul erects a monument to himself at CARMEL), 2 Kings 4:8ff (esp. v.25ff); Carmel is a significant place. Imagery of the word could be: “carmel” → “car” “m” “el” → “car” —“vehicle” or (backwards) “rac(e)”; “M, m” could represent “up and down” movement or upside-down “scepter” (trident); “el” —“the” or “God”/ “car” “mel” → (backwards) “lem” “race” → “limb” race—i.e. “leg race” [normally a team of parent (a “great”) and child (a “small”)—imagery of the pyramids]]

**Absalom**—STRONG’S #53—“from 1 and 7965; *father of peace* (i.e. **friendly** [“fry end” “lee”]); *Absalom*, a son of David; also (the fuller form) a later Israelite:—Abishalom, Absalom.” STRONG’S #1 (ʾâb) is “a primitive word; *father* in a literal and immediate, or figurative and remote application:— chief, (fore-) father ([-less]), x patrimony, principal. Comparative names in ‘Abi-’. A masculine noun meaning **father, head of a household, ancestor, patron of a class, benevolence, respect, honour**. This word is primarily used to mean either a human or spiritual father. There are numerous references to a father as a **begetter** [“beget” → “beg [BE egg]” “get”] or head of a household (Ge 24:40; Jos 14:1). When referring to an ancestor, this word can be **collective**; Naboth would not give up the inheritance of his fathers (1 Ki 21:3). One of the most important meanings is **God as Father** (Isa 63:16). It can also mean **originator of a profession or class**; Jabal was called the father of nomadic farmers (Ge 4:20). A father is also **one who bestows respect or honour** (Jgs 17:10).” STRONG’S 7965 (shâlôwm; or shâlôm) is “from 7999; *safe*, i.e. (figurative) **well** [a play on words—i.e. “a pit or hole sunk into the earth to reach a supply of water” (Webster’s Dict.)], **happy, friendly**; also (abstract) **welfare** [“well (health) fair”], i.e. health, prosperity, peace: [rendered in Scripture as...]— x do, familiar, x fare, favour, + friend, x great, (good) health, (x perfect, such as be at) peace (-able, ably), prosper (-ity, -ous), rest, safe (-ty), salute, welfare, (x all is, be) well, x wholly.” STRONG’S 7999 (shâlam) is “a primitive root; to **be safe** (in mind, body, or estate); figurative to **be** (causative *make*) **completed**; by implication to **be friendly**; by extension to **reciprocate** (in various applications):— make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, x surely. A verb meaning to **be safe**, to **be completed**. The primary meaning is to be safe or uninjured in mind or body (Job 8:6; 9:4). **This word is normally used when God is keeping his people safe**. In its simple form, this verb also means to **be completed** or to **be finished**. This could refer to something concrete such as a building (1Ki 7:51); or things more **abstract**, such as plans (Job 23:14). Other meanings of this verb include to **be at**

peace with another person (Ps 7:4[5]); to make a treaty of peace (Jos 11:19; Job 5:23); to **pay**, to **give a reward** (Ps 62:12[13]); to **restore**, **repay**, or **make retribution** (Ex 21:36; Ps 37:21)."

Ecclesiastes 4:8,

"There is **one alone**, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his **labour**; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? **This is also vanity**, **yea** ["yea"—is He **cheering?**], it is a sore **travail** ["travail" → "travel"—i.e. the **"sore path"**—i.e. **"Pathros"**]."

Proverbs 8:12-36,

"I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me **kings reign**, and **princes decree justice**. By me princes rule, and nobles **even all** the judges of the earth [**worded to sound like it is used as a verb—"to even"**]. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the path of judgment: **That I may cause those that love me to inherit substance; and I will fill their treasures** [with sand?—Deut. 33:19, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Cf. 1 Kings 18:19]. **The Lord possessed** ["owned" like a bondservant?] **me in the beginning of his way, before his works of old**. I was **set up** ["established"—also, in a legal sense, this could also refer to being **"framed"** for a crime] from everlasting, from the beginning, **or ever the earth was**. When there were **no depths** ["The heaven for height and the earth for depth" (Prov. 25:3)], I was **brought forth** [LAW came into being as wife, sister, child, and **"mother of the new"** (Prov. 4:3; Prov. 31:1-9)]; when there were no fountains abounding with water. Before the mountains [the **"great"**] were settled, before the hills [the **"small"**] was I **brought forth**: While as yet he had not made the earth, nor the fields, nor the **highest part** [margin: **"chief part"**] **of the dust** [Sir Pent—"I will **hiss** for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will **sow** them among the people: and they shall remember me in far countries; and they shall **live with their children**, and **turn again** [DNA replication imagery]" (Zech. 10:8-9)] **of the world**. When he prepared the heavens, I was there: when he set a compass upon the face of the depth [Jer. 31:22, "A woman shall compass a man"]: When he **established the clouds above** [Zech. 10:1, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall **make bright clouds** [the **"BE's"**], and give them showers of rain [increase], to every one [individual blade of] **grass in the field**"]: when he strengthened the fountains of the deep [the increase of



“sons” represents “strength” (cf. Deut. 21:17, “But he shall acknowledge **the son** of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of **his strength**; the right of the firstborn is his.”) : **When he gave to the sea** [the sea-“sons”] **his decree, that the waters should not pass his commandment** [the “bounds” of their habitation]: **when he appointed the foundations of the earth: Then I was by him, as one brought up with him**: and I was daily his delight, rejoicing always before him; Rejoicing in the **habitable** part of **his** earth [1 Cor. 16:15, “...the have **addicted** themselves to the ministry of the saints]; and **my delights were with the sons of men**. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, **watching** daily at my gates, **waiting at the posts of my doors**. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me **wrongeth his own soul**: all they that hate me love death.”

Proverbs 18:20-21,

“A man’s **belly** [“be-lly”→“BE” “LIE”] shall be satisfied with the fruit of his mouth; and with the **increase** of his lips [“lips”→“spil(l)”] **shall he be filled**. **Death** and **life** are in the power of the tongue: and they that **love it shall eat** the fruit thereof.”

Psalms 34:8,

“O taste and see that the Lord is good: blessed is the man that trusteth in him.”

Isaiah 64:5,

“Thou meetest [“help meet”; also—“me test”] 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** [the “sons” were the “sins,” the “iniquities”—“continuance”], and **we shall be saved**.” “Wroth” is STRONG’S 7107 (qâtsaph), “a prim. root; to crack off, i.e. (fig.) **burst** out in rage [as in **bursting out of the wineskin**].”

Matthew 12:33-37,

“Either make the tree good, and **his** fruit good; or else make the tree corrupt, and **his** fruit corrupt: for the tree is known by **his** fruit [Gen. 1:11, “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.”]. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word [the “fruit of the lips”—i.e. **the “word” is “sons”**] that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified [“**But wisdom is justified of her children**” (Matt. 11:19, Luke 7:35, “...of **all** her children”)], and by thy words thou shalt be condemned.”

Psalms 139:13-18,

“For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and **wonderfully** made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously **wrought** in the lowest parts of the earth [Daniel 4:2, “I thought it good to shew the **signs** [Gen. 1:14] and **wonders** that the high God hath **wrought** toward me.”]. Thine eyes did see my substance, yet being unperfect [something was “**un-done**”—i.e. the imagery of DNA strand replicating]; and in thy book [“book” and imagery of DNA strand represent LIFE] all my members were **written**, which **in continuance** [Isa. 9:7] were fashioned, when as yet there was none of them. How precious also are thy **thoughts** unto me, O God! how great is the **sum of them!** If I should count them, they are more in number than the sand [“thoughts” are “children as numerous as the sand” (cf. Gen. 22:17, “thy seed as the **stars** [cf. Gen. 1:14, “for **seasons**”]...as the **sand**”): when I awake, I am still with thee [“**I will never leave you nor forsake you**” (ref?); “**Son, thou art ever with me, and all that I have is thine** [to do with “as seemeth right to thee” (ref?—cf. Gen. 16:6)]” (Luke 15:31)].” [Job 31:35, “Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that **mine adversary** [GOOD] **had written a book.**” Job 19:23, “Oh that my words were now written! oh that **my words were printed in a book!**” Ecclesiastes 12:12, “And further, by these, my son, be admonished: **of making many books there is no end**; and much study is a weariness of the flesh.” Two “books” were written: the BOOK of LIFE and the BOOK of LAW (which was DEATH).]

2 Samuel 9:13,

“So Mephibosheth [“Me ‘fib’ (i.e. “lie”) on sheath (“covering” for a sword)” **or** “Me phi [21<sup>st</sup> letter of the Greek alphabet—a circle with an arrow through it [imagery of Johnny Appleseed] **or** “pi” with “h—i.e. breath—in it”—“Fee, **Fi**, Foe, Fum”] “bow” “s” [“s”—change in directional of a cycle] “h” [“h”—breath] “eth” [“the” with a **displaced** “e”]—in other words, “**I AM the bow that shoots the arrow that will bring unending change, by the breath of God**”] dwelt in Jerusalem: for he did eat continually at the king’s table; and was **lame on both his feet** [**left and right**→ representative of both the “**male**” [“**lame**” backwards (silent “e”)] and the “**fee male**”].” “Phi”—imagery of Judges 4& 5:24-27, “Blessed above women shall Jael [“jail”] the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen’s hammer; and with the hammer she smote Sisera, she **smote off** his head [DNA imagery; also imagery of gardening: pinch off the new growth at the top of a plant and it will grow “fuller” (dense) toward the base of the plant; if the head is allowed to grow tall, you end up with a plant resembling Charlie Brown’s Christmas tree—tall and “lean”], when **she had pierced and stricken through his temples** [Isaiah 1:5-6, “Why should ye be stricken any more? ye will revolt more and more: **the whole head is sick**, and the whole head faint. 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.”]. **At her feet he bowed**, he fell, he lay down: **at her feet he bowed**, he fell: where **he bowed**, there he fell down dead.” Deuteronomy 5:8-9→ Thou shalt not make thee any graven image...Thou shalt not bow down thyself unto them, nor serve them...” Father, GOOD, formed LAW (the “woe man,” the “graven” image—imagery of a curvaceous woman), and “bowed in favour” [definition of “grace”] and served her and her SEED. The LAW is because of “**transgressions**” (Gal. 3:19-20, “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but **God is one.**”).

**trans**—*adj* (1892) : characterized by having **certain** groups of atoms on **opposite sides** [opposite “playing fields”] of the longitudinal axis of a **double bond** or of the plane of a **ring** in a molecule

**trans-** (*prefix*)—[L *trans-*, *tra-* **across, beyond, through, so as to change**, fr. *trans* **across, beyond**—more at **THROUGH** [“through” can mean “to enter and exit” and can also mean “the end”]] **1** : on or to the other side of : across : beyond <transatlantic> **2 a** : beyond (a specific chemical element) in the periodic table <transuranium> **b** *usu ital.* : trans <trans-dichloro-ethylene> — compare CIS- **2 3** : through <transcutaneous> **4** : so or such as **to change or transfer** <transamination> <transship>

**transgress**—*vb* [MF *transgresser*, fr. L *transgressus*, pp. of *transgredi* **to step beyond** or **across**, fr. *trans-* + *gradi* **to step**—more at **GRADE**] *vt* (1526) **1** : **to go beyond limits** set or prescribed by : VIOLATE <~ divine law> **2** : to **pass beyond** or **go over** (a limit or boundary) *~vi* **1** : to violate a command or law : SIN **2** : to **go beyond a boundary or limit** — *trans-gres-sive adj* — *trans-gres-or n*

**transgression**—*n* (15c) : an act, **process**, or instance of transgressing: as **a** : **infringement** or **violation** of a law, command, or duty **b** : **the spread of the sea over land areas** and the consequent **unconformable** deposit of sediments on **older rocks**

Luke 12:13-21,

“And one of the company said **unto** him, Master, speak to my brother, that he divide the inheritance with me. And he said **unto** [“**unto**” as opposed to “to” refers to speaking “beneath” himself or the “**under**”-side of “the Vine” (or, in this case, the “**undo**”-ing (pruning) of “the Vine”)—i.e. the DNA strand] him, Man, who made me a judge or a divider **over** you? And he said unto them, Take heed, and beware of **covetousness**: for a man’s life consisteth not in the **abundance** of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because **I have no room where to bestow my fruits**? And he said, This will I do: I will **pull down** my barns, and **build** greater; and there will I bestow all my fruits and my goods. And I will say to my soul; [a “colon” would

represent “**bowels** (of mercy, compassion)”; this “semi-colon” represents? Soul, thou hast much goods laid up for many years; **take thine ease, eat, drink, and be merry** [“marry”→ “marred”—i.e. having a “blemish”]. But God said unto him, Thou fool, **this night** thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.” [The imagery here is of the DNA process—the strand unzipping and rebuilding.]

Judges 16:10-11; Mark 3:27,

“And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightiest be bound. And he said unto her, If they bind me fast with new ropes that **never** were **occupied** [Jesus rode into Jerusalem on a colt upon which no man had ever sat // “occupied”—root meaning from Webster’s: ME **occupien** [“occupien”→ “O, see cup I/seed in” [“e” is imagery of the “SEED”—every letter, every script/font has a significance—**EVERYTHING IS IMAGERY!!!**]] to take possession of, occupy, modif. of MF *occupere*, fr. L *occupare*, fr. *ob-* toward + *-cupare* (akin to *capere* to seize)—more at **OB-, HEAVE**], then shall I be weak, and be as another man.....No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.”

John 18:14,

“Now Caiaphas was **he**, [this comma is significant in that it **stops the “thought”** there!—otherwise it is grammatically incorrect and unnecessary] which gave counsel to the Jews, [this comma does the same] that it was expedient that **one man should die** for the people.”

**“You left us nothing...NOTHING! Why do we have to right the wrong?...  
...Sometimes, ONE must be sacrificed.”**—from the motion picture, *9*

“For the love of Christ constraineth us; because we thus judge, that **if one died for all, then were all dead**: 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...Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, **all things** are become new. **And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**; 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** [“love”].”—2 Corinthians 5:14-19



John 15:13,

“Greater love hath no man than this, that a man lay down his life for his friends.”

FRIENDS → “fry ends”—says the “baker” (Gen. 40) → Christ is the end of the law for righteousness

African braids → in the past they used to burn ends to keep them from coming “undone”

Proverbs 13:7,

“There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.”

Psalms 51:10,

“Create in me a clean heart, O God; and renew a right spirit within me.”

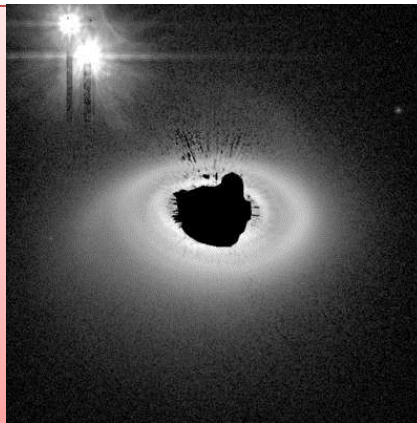
Luke 11:26,

“Then goeth he, and taketh to him seven other spirits [the “mountains”/ “pillars” hewn by WISDOM] more **wicked** [indicative of “fire” that “burns”] than himself; and they enter in [into the “hole”], and dwell there: and the last state of that man is worse than the first [to DEATH, the LIFE inside the hole was like burning “salt” (Mark 9:49) poured into an open wound—the first state (the original event) was “few” in number, but the “last state” was prolific (Even though Angels came before us, they did not reproduce or “increase”; Earth is an overflowing “well” of LIFE)].”

## Now the story of BEGINNINGS:

Since I am coming to that holy room,  
Where, with thy choir of saints for evermore,  
I shall be made thy music; as I come  
I tune the instrument at the door,  
And what I must do then, think here before.

—John Donne



In the beginning, there was “I AM” [“**BE**” for short—the living WORD]. And “**BE**” was ONE. **BE** decided to do a new thing for ONE longed to **BEMORE**. ONE knew that the only way to **BEMORE** was through a sacrifice of all

that HE was. So ONE slew Himself by placing a “hole”—i.e. a “void,” a “tear,” a “rent,” a “stripe,” a “pit,” a “cistern or well [whale],” a “gulf”—in Himself; dividing “soul” and “spirit” [Luke 12:42-59 (vs. 51 “...I am come to give...division”)]. Dying to all that He was, He slept—leaving only “letters to his young sons” (like a suicide note—John 14:2, “I go to prepare a place for you” (imagery of DNA strand—we each share a rung on the ladder)). In one act, ONE became LOVE [He that “was”], LOVE’s widowed wife, LAW [who set the boundaries and was the “salt” poured into His wound (cf. Gen. 19:26/Gen. 35:20/Rev. 3:12) like a “thorn” in His **flesh** [“h”

["breath"] self ] (2 Cor. 12:7; cf. Job 41:2, Prov. 26:9, Isa. 55:13, Eze. 28:24, Hos. 10:8, Mic. 7:4)], and the fatherless twin brothers, LIFE [the "Light" that has always been] and DEATH [the darkness that became]. DEATH was a dark spot [a pebble tossed into the sea (like a seed) and "sank into the bottom as a stone" (Exod. 15:5/Prov. 9:7/Luke 12:50)]—a black swan in a pond filled with beautiful white swans—because Father, before His "death," had commanded **life** (Ps. 133:3). But DEATH could not. He was and yet he was "nothing" as "an hidden untimely birth" that had not been and an infant which never saw Light (Job 3:16)—a lame "BE" ["lamb"] and a LIE [LIFE→LIE]. And he trembled at Father's "Word" for it was a reproach to him—he could find no delight in it (Jer. 6:10). But, like Father, DEATH refused to remain the same—"hidden" (Ps. 119:11) within the veil, the "secret place" (Ps. 91:1)—being the "secret fault" (Ps. 19:12) of his parents—the "uncomely" part. Like the "free radical" that he was, he cried out, "Even me, Father, even me!" His request was granted and like the little cell that could, a cancer ["Can, sir"] cell, he multiplied, enlarging himself—breaking through [or tearing down] the wall of his mother's protection [though without her he could not "be" [Rom. 7:5-8]]—like a highwayman [hymen]—DEATH began to devour his brother, LIFE—who had been compelled by LOVE (who came out [Judges 19:16/1 Kings 13:11-32/Luke 15:28] from dwelling with DEATH to persuade LIFE—Philemon (cf. Deut. 23:15-16)/Isa. 58:3-7/Luke 15:25-32/Matt. 5) to not turn away from his brother but go in to him (Judges 19/Genesis 19). LIFE did as Father had done and offered himself freely because he knew that his sacrifice would make the family ONE [(cf. Luke 16:25) Prov. 11:25, "The liberal soul [DEATH] shall be made fat: and he that watereth [LIFE] shall be watered also himself." A "great" exchange!] and in so doing their Father would be restored to them. Father would be **re-membered**.

**"You will only be remembered for two things: the problems you solve or the ones you create."**

—Mike Murdock

## Consider these passages of Scripture:

Genesis 2:10-14,

“And a river [in English, the root comes from a word meaning “to tear down”; however, in another language, “river” can mean something different→“MF *rivet*, fr. **river to attach**”] went out of Eden to water the garden; and from thence it was parted, and **became** into four heads [Like the DNA strand—G A T C (“gate”—the “si” actually represents the “small”—i.e. the “Prince”)—they create the perfect balance.]. The name of the first is **Pison**: that is it which compasseth the whole land of Havilah [“have a lot”], where there is gold; And the gold of that land is good: there is **bdellium** and the onyx **stone**. And the name of the second river is **Gihon** [“**Gihon**” is STRONG’S 1521 and is “from 1518; **stream**; *Gichon*, a river of Paradise; also a **valley** (or [gene?] **pool**) near Jerusalem.” STRONG’S 1518 (gîyach or gôach) is “a prim. root; to **gush** forth (as water), gen. to **issue**:— break forth, labor to bring forth, come forth, draw up [?] “Draw water out of the wells of salvation”; Jer. 31:?, “With lovingkindness have I drawn thee”, **take out** [cf. Gen. 2:23, “She shall be called Woman, because she was **taken out** of Man [leaving a “hole” which He “closed up”—i.e. “covered”].” Gen. 12:19, “Take her, and go thy way.”.]: the same is it that **compasseth** the whole land of Ethiopia [**constellations** Cepheus and Cassiopeia are the king and queen of Ethiopia]. And the name of the third river is **Hiddekel**: that is it which goeth toward the east of **Assyria**. And the fourth river is **Euphrates** [STRONG’S 6578 (P<sup>r</sup>râth) “from an unused root mean. to **break forth**; **rushing**; *Perath* (i.e. *Euphrates*), a river of the East.”.]”

Daniel 8:13-27,

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision** [same as asking, “How long will He dream?”] concerning the daily sacrifice [3 “spiritual” days], and the transgression of desolation [Isa. 6:12—i.e. the “womb” releases the “child”], **to give** both the **sanctuary** [the protective wall of LAW] and the **host** [her “child” which are “many”] to be trodden under foot? And he said unto me, Unto two [womb twice filled—Isaiah 49:20] **thousand** [represents a “family” of an innumerable host (cf. Gen. 32:12, “I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude”)] and three hundred days; then shall the sanctuary be <sup>1</sup>cleansed [margin: <sup>1</sup>justified—“Wisdom is justified of her children” (ref?).]. And it came to pass [not to stay], when I, **even** I Daniel [“Daniel...whose name was **Belteshazzar**” (Dan. 4:8)—a belt can be loosened or tightened to have the perfect “fit”], had seen the vision, and sought for the meaning, then, behold, **there stood** [sounds as though “there” is the noun—i.e. “there” is the object doing the “standing”] before me **as** the appearance of a man [“there” is a **place** which has the appearance of a man—John 14:1-3/Col. 2:17—it is the “body” of CHRIST—the place of “safety” and PEACE]. And I heard a man’s voice between the banks [could also mean place for “money” transactions] of Ulai [play on words—“you lie”], which called, and said, Gabriel, **make** this man **to understand** the

vision. 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, O son of man: for at the time of the end shall be the vision. 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 [“Lazarus [“lazy are us”/“laser us” // “La (feminine article, “the”) **Z** (2 “suddenlies”) **are us**”] sleepeth; but I go, that I may awake him out of sleep” (John 11:11). “What I say unto you I say unto all, Watch [STRONG’S 1127—“to wake, to keep awake, to watch”]” (Mark 13:37)]. And he said, **Behold**, I will **make thee know** [“I will teach, and whatever it takes, you will learn”] what shall be in the **last end** of the indignation [that would be “our” end of the tale]: for at the time appointed the end shall **be** [doesn’t say “come”]. The ram which thou sawest having two horns are the kings of Media [“television” or “tell a vision”—prophecy (“profit sea”)—i.e. DEATH] and Persia [“purse”—LAW]. And the rough goat is the king of Grecia [“grease”—i.e. anointed—CHRIST]: and the great horn that is between his eyes is the first king [GOOD]. Now that being broken [“broken bread”/alabaster box], whereas **four** stood up for it, **four** kingdoms shall stand up out of the nation, but not in his power. 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 [a “collection” of “words”], shall stand up [DEATH]. And his power shall be mighty, but not by his own power [Luke 24:49, “And, behold, I send the **promise of my Father** **upon** you: but tarry ye in the city of Jerusalem [Rev. 21:2, “And I John saw the holy **city, new Jerusalem, coming down** from God out of heaven, prepared **as a bride** adorned for her husband”—LAW], until ye be endued with power from on high”; in other words, the **“WORD”** which dwells in the “hole” that is also called the “city of Jerusalem” [LAW—Judges 19:15, “And they **turned aside** thither, to **go in** and to **lodge** in Gibeah [“gib” replaced “L” in Leah (the fruitful wife)→ “big”—to lodge in “more”]: and when he went in, he sat him down in a street of the city: for there was no man [He was alone] that took them into his house [“HOWs”] to lodging [why “ing” instead of “e”?—it is on-going, continuous, without end]”, is the **source of the power** that DEATH has—Heb. 1:3, “...**up**holding all things by the word of his power”; Heb. 4:12, “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 [DNA imagery]”; 1 Thess. 1:5, “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much **assurance** [assurance/insurance]...”—the animal, “ass,” is always indicative of LAW—her “**aliass**”; also the alias of the seemingly “small”/“weak” /“less”; 1 Cor. 4:19-21, “But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?”: and he shall destroy wonderfully [“wonders” are “children”—Ps. 139:14], and shall prosper, and practise [imagery in lettering—“s”] [represents **change** in the direction of a cycle—wavelength]



instead of “c” [represents  $\frac{3}{4}$  of a cycle—circle]—ASV and AMP: “shall prosper and do his pleasure”, and shall destroy the mighty and the holy people [“tearing down” to “rebuild”]. And through his policy also he shall cause craft [craft → “t-farc” → (“t” always represents a “cross (-ing, -roads)”) “crossing far-c” → “farce”/ “farcy”/ “farcy”/ “**crossing Farsi (Persia)**”] to prosper in his hand [the wealth of the **oilfields**]; and he shall magnify himself **in his heart**, and **by peace** shall destroy **many** [DNA imagery; LAW is the peace-keeper [“piece keeper”] but forced to serve DEATH who reigned—Psalm 120:7, “I am for peace: but when I speak, they are for war”; “Thou hast made me [“created me for this purpose”] to serve [“serve” → “evres” → ever “s” → “ever-changing” (no stagnation)] with thy sins [the “new” strands of DNA—the “sons”]” (Isa. 43:24): he shall also stand up against the Prince of princes; but he shall be broken without hand [imagery here is the imagery of the DNA strand **evolving**]. And the vision of the evening and the morning [Gen. 1] which was told is true: wherefore shut thou up the vision [the “Be’s” in the hive or a hole—i.e. “womb” which is the “body” of CHRIST; “shut up” is the same as saying, “Thou shalt not suffer a woman [“woe man”—the lamenting man] to speak [make no “sound”—“BE silent, do not whine (wine/wind)”—don’t allow the DNA strand to be contaminated with lethal strands (1 Peter 2:15-16, “For so is the will of God, that with well doing ye may **put to silence the ignorance of foolish men** [LOVE is the fool]: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God”)]...” (ref?); for it shall be for **many** days [“Days should speak” (Job 32:7)—in Rev. 17 the eight kings represent eight days/Genesis, 1 Peter 3:20—“eight souls saved [alive] by water” after the flood [like the she bears (in 2 Kings 2) rending forty-two of the children, leaving eight = **the 8 corners of a cube**]]. And I Daniel fainted [like Esther], and was sick certain days [“morning sickness”]; afterward I rose up, and did the king’s business [Matt. 20:1-2/Prov. 31:15]; and I was astonished at the vision [Matt. 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”], but none understood it.”

Song of Solomon 8:6-7,

“Set me as a seal upon thine heart [whole in the chest/ark], as a seal upon thine arm [the “hand”] [the seal of an envelope is always placed upon the opening on the “back” side!—compare to the “seal” in Rev. 6-22]: for **love is strong as death; jealousy as cruel as the grave** [Lam. 4:3, “The daughter of my people is become cruel, like the ostriches in the wilderness”]: the coals thereof are coals of fire [2 Sam. 14:7, Eze. 28:14] which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it [Isa. 59:19, “When the enemy shall come in like a flood, the Spirit of the Lord shall **lift up a standard against him.**”]: if a man would give all the **substance** of his house for love, it would utterly be contemned [Heb. 11:1, “Now faith [“noun”—the Hebrew word for “God” is a “verb”\ Father, the originator, is a “now” [“I AM”]; the offspring is the “verb”—a variant of “herb” (“her BE”) // “BE” (originator) “did” something by “dividing” Himself; we (“offspring”) are now His legs, arms, hands, feet and “do” what He, **being all that “there” is,**

cannot do—i.e. “**move**”] is the substance of things hoped for, the evidence of things not seen.” That is to say—“we,” His children are the substance of GOOD’s hope and “we” are the evidence that He [the “unseen”] exists. We are His “faith”; we are His “praise”; we are His “song”; we are His “righteousness” [“**right-out-ness**”].”

Isaiah 28:2,

“Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a **destroying** storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand [Rev. 12].”

John 12:6,

“This he said, not that he cared for the poor; but because he was a thief, and had the **bag**, and **bare** what was put therein.” [cf. Ecclesiastes 4:7-8 (DEATH’s thoughts), “Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there **no end of all his labour**; neither is his **eye** [“eye” [the “heart” of the soul]—which I will show you later [I think more so in the attachment folder “Grace: the Olympic Games”]—speaks of the imagery of DNA replication—the “hole” blown into the strand] satisfied with riches; neither saith he, **For whom do I labour**, and **bereave** my soul of good? This is also vanity, yea, it is a **sore travail**.” Galatians 4:10-11, “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you **labour in vain**.”]

Psalms 127,

“Except the Lord build the house, they labour in **vain** [“vein”/ “vine”] that build it: except the Lord keep the city, the watchman waketh but in **vain**. It is **vain** for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep [death is but “sleep”—John 11:11]. Lo, children are an **heritage of the Lord**: and the fruit of the womb is **his reward**. As arrows are in the hand of a mighty man; so are children of the youth. 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.”

**Jeremiah 51**:12-14,

“Set up the standard upon the walls of Babylon [“**baby loan**” (2 Kings 4:3, “Borrow not a few”)], make the watch strong, set up the watchmen, prepare the **ambushes**: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. **○ thou that dwellest upon many waters, abundant in treasures**, thine end is come, and the **measure** of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars [the larvae of **moths** and **butterflies**, that “sleep” in a state that is a kind of “death”—but they “come out” in maturity]; and they shall lift up a **shout** [a “**sound**”—like that made by the strings—i.e.

strands [DNA imagery]—of a “**harp**” against thee.” [Song of Solomon 2:11-12, “For, lo [not “high”], the winter is past [the “time” of the “stay,” the “ice,” the “BIG FREEZE”—i.e. no movement—is done away with], the rain is over and gone [it is now a “dry season”]; The flowers appear on the earth [“beautiful” life appears during the “dry” time]; the time of the singing of birds is come [the singing of the “foul”], and the voice of the turtle is heard in the land” [“turtle”→ “eltrut”→ “the truth” minus the “h” (the “breath”)→ “**holding**” his breath and playing a “lie”—i.e. acting like the “fox” by playing “possum,” pretending to be “dead” [“He breathed on them”—i.e. imagery akin to underwater divers with no air left in their tanks—He gave His last breath to her so she could live; then He “died”/drowned. She “held” his “breath” as she rose to the surface, waiting to ex-“hale”→ “elah” [“oak”]; “hales”—“selah”// **whales**] / turtle→the “sloth” that moves at a snail’s pace—i.e. the “patient” [a) someone who “waits” b) someone who is “sick”].] [ex-“hale” [ex-“hell”] also sounds similar to ex-“cell”] [“caterpillars”→ “**cater**” “pillars”]

**cater**—vb [obs. *cater* [(backwards) “**re-tac(k)**”—Isaiah 22:20-25 (twice told) // “**re-take**”—“**recover all**” (1 Sam. 30:8-23, Isaiah 38:16)] buyer of provisions, fr. ME *catour* [“**see a tour**”], short for *acatour*, fr. AF, fr. ONF *acater* to buy—more at CATE] vi (1600) 1 : to provide a supply of food 2 : to supply what is required or desired <~ing to middle-class tastes> ~vt : to provide food and service for <~ed the banquet> — **ca-ter-er** n

**cate**—n [ME, article of purchased food, short for *acate*, fr. ONF *acat* purchase, fr. *acater* to buy, fr. (assumed) VL *accaptare*, fr. L *acacceptare* to accept] (15c) *archaic* : a **dainty** [Webster’s—from root words that mean “**dignity, worth**”] or **choice** food [John 15:16, “**Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**”]

**1pillar**—n [ME *pilar* [pile = “**stacks** of corn” (Hab. 2:5, “...heapeth unto him all people”)], fr. OF, fr. ML *pilare*, fr. L *pila*] (13c) 1 a : a firm upright support for a superstructure : POST b : a usu. ornamental column or shaft; *esp* : **one standing alone for a monument** 2 : a chief supporter : PROP 3 : a solid mass of coal, rock, or ore left standing to support a mine roof 4 : a body part that resembles a column—**pil-lar-less** *adj* — **from pillar** [“one”] **to post** [one on each “side”]: from one place or one predicament to another

**2pillar**—vt (1607) : to **provide or strengthen** with or as if with pillars



LIFE is the angel standing with his feet on both sides of the banks of a river. The banks represent the “old” and the “new.” [In one cycle this is true, but in another cycle, LIFE and DEATH could be the banks of the river and LAW is the angel standing with feet touching both.] LIFE = bridge / LAW = bridge  
The “shape” of the letter “I”—“T” is death removed  
It became an “H” when DEATH stood up—awoke from sleep. DEATH and LIFE turned LAW on her side—Zech. 4:14, “...the two anointed to stand by the Lord of all the earth.” (DEATH reigns [“rains”], but LAW governs everything inside the “hole”—Gal. 4:1-2.) LAW “turns (stirs)” the wheel.

**“Life and Death in themselves are polar opposites, but are also the two things that tie all of mankind together: everyone goes through it at one point or another.”—Allierose Hussain**

Matthew 13:44,

“**Again**, the kingdom of heaven is like unto treasure hid in a field; **the which** [My computer wants me to use only “one” of these words but not both together] when a man hath found, he hideth [does not say “hideth it”—the man is the one hiding—criminals like to “hide” among the throng of people for “**safety**”—like a murderer in a “city of refuge”], and for joy thereof goeth and selleth all that he hath, and buyeth that field.” [“**the which**” could be a play on words→ the “**witch**” in scripture that should not be allowed to live [cf. Exodus 22:18; Deut. 18:10; 1 Sam. 15:23; 2 Kings 9:22; 2 Chron. 33:6; Micah 5:12; **Nahum 3:4**, “...**wellfavoured** harlot...that selleth nations...and families [“**baby loan**” the great→compare to Prov. 31]...”—“witches” are part of a “coven”—i.e. “covenant”]; I believe this is referring to the “waving back and forth” (James 1:6-7)—i.e. not knowing “which” side to be on, which “way” to take and residing in the valley (a “hole”) of decision—i.e. “Choose ye this day” (which will you “BE”?—i.e. “upside-down” or “right-side-up”): to live by the **BOOK of the LAW** (Deut. 28:61, 29:21, 30:10, 31:26, Joshua 1:8, 2 Corinthians 3:6-9, Galatians 3:10-29) or the **BOOK of LIFE** (Rev. 3:5, 13:8, 17:8, 20:12-15, 21:27, 22:19); they are each representative of the “**trees**” of the Garden of Eden [books are “products” of trees!]

Ezekiel 36:8-15,

“But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of [“born” of?] Israel [Israel represents LAW]: for they are at hand [a hand—a palm growing out into separate “fingers”—represents “**division**” or ONE becoming MANY] to come. For, behold, I am for you, and I will **turn** unto you [Father “turned” into Himself because there was nowhere else to go], and ye shall **be tilled and sown** [like a farmer who digs up the soil, plants the seed and covers it back up so that it will produce more]: And I will multiply men **upon** you [like “lice,” “locusts,” or skin “cancer”], all the house of Israel, even **all** of it: and the cities shall be inhabited, and the **wastes shall be builded** [same imagery seen in the DNA strand]: And I will **multiply** upon you man and beast; and they shall **increase** and bring fruit [this imagery of bringing fruit reminds me of “**ANTS**” marching with their loads on their backs]: and I will settle you **after** your old estates [the Father (Originator) is the “old estate”; this passage reminds of the verses that speak of following “after” God—the same as “coming” after God, speaking of the increase that came after the **Father planted Himself as a Seed**], and will do **better** unto you than at your beginnings [3 generations of “**beginnings**” but 4 generations total]: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you [like a street or **bridge** with its support column



and/or a foundation], even my people Israel; and **they shall possess thee**, and **thou shalt be their inheritance**, and thou shalt **no more** henceforth bereave them of men. Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; Therefore thou shalt **devour men no more**, **neither bereave thy nations** any more, saith the Lord God. **Neither will I cause men to hear in thee the shame** of the heathen any more, **neither shalt thou bear the reproach** of the people any more, **neither shalt thou cause thy nations to fall** any more, saith the Lord God [Rev. 21:4—Death will be no more; He is “bound” (exists) only for a “limited time”—His “time” is about to “expire”].”

Isaiah 48:16,

“Come ye near unto me, **hear** ye this; I have not spoken in secret from the **beginning**; from the time that **it** was, there am I [LAW is speaking]: and now the Lord God, and his Spirit, hath sent me [Rev. 22:16, “I Jesus have sent mine angel to testify unto you these things...”]. Thus saith the Lord, thy redeemer [remeeder →re-MEDE-er—i.e. remedial learning/remedy], the Holy One of Israel; I am the Lord thy God which **teacheth thee to profit**, which **leadeth** thee by the way that thou shouldest go. **O that thou hadst hearkened to my commandments! then had thy peace [“piece”] been as a river**, and thy righteousness as the waves of the sea: Thy seed also had been as the sand [“house [“family”] built on the sand [“immeasurable number”]” (ref? [cf. Gen. 32:12])], and the offspring of thy bowels like the **gravel** thereof; his name should not have been cut off nor destroyed from before me [DNA imagery—out with the old, in with the new; cf. Hebrews 8:13/Rev. 2:17/Rev. 3:12/Rev. 21:5/**Romans 11—all DNA imagery** (see also Eze. 40—all DNA imagery; Exodus 39 (the priestly “garments”) is also imagery of DNA—v. 4, “They made **shoulder**pieces for it, to **couple it together**: by the two edges was it coupled together.”)].”

Job 8:7,

“Though thy beginning was **small**, yet thy latter end **should greatly** increase.”

Mark 12:41-44,

“And Jesus sat over against the treasury, and beheld how the people **cast** money into the treasury: and many that were rich **cast** in much. And there came a certain poor widow, and she **threw** in **two mites**, which **make a farthing** [Matt. 10:29/Luke 12:6]. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, **even all her living**.”

Matthew 10:29,

“Are not **two sparrows** sold for a **farthing**? and one of them shall **not fall** on the ground **without your Father**.”

Luke 12:6,

“Are not **five sparrows** sold for **two farthings**, and not one of them is **forgotten** [“fore got ten/ four got ten”] before God?”]

Luke 21:1-4,

“And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites [“might”—Genesis 49:3-4, “Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.”]. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her **penury** [“pen you’re/your” “(upside-down) **lambda** (“lame BE dad”) [if it’s “lame” right-side-up, then its “whole” upside-down]—Ps. 45:1/Isaiah 22:20-25—“pin”—i.e. “nail”] hath cast in all the living that she had.” [LAW cast in all the living that she had. LAW is the widow of 1 Kings 17:8-24 that Elijah was told would “sustain” him. LAW sustained everyone but herself.] **“Penury”**

Isaiah 45:1-3,

“Thus saith the Lord to his anointed, to Cyrus [“sire us”—i.e. LIVED], whose right hand I have holden [that places Cyrus on the “left” side of the Lord], 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; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord which call thee by thy name [cf. Rev. 19:12, “He had a name **written**, that no man knew, but he himself.” ], am the God of Israel.”



NOW I will tell it another way!

**In the beginning**, there was a mighty RIVER. The mighty RIVER was GOOD. The mighty RIVER was the fullness of all things. Because the

mighty RIVER was the fullness of all things, the mighty RIVER had nowhere to “go.” The mighty RIVER was ONE. But the mighty RIVER was not satisfied with being ONE. The mighty RIVER decided to “divide” Himself—like the hand of a man or the branch of a tree—the One would become MANY . In being “less,” the mighty RIVER would be MORE. So the mighty RIVER became four great Rivers. The first would be all that the mighty RIVER ever was. He would be called “LOVE” and, like an “uncle,” would watch over the younger Rivers. The second would have all the knowledge of the mighty

RIVER and would grow into the wisdom and glory of the mighty RIVER. She would be called LAW. The third would be called LIFE, for he would shine with the light of the mighty RIVER's glory, being just like His Father. The fourth would be a tiny stream that trickled from the mighty RIVER. Though like a little "seed," he began to flow, and his water was dark and turbulent. He longed to be calm, but his Father, the mighty RIVER, had made his waters to be a tempest. The mighty RIVER had withheld His PEACE from the little stream. It was in those troubled waters that the mighty RIVER hid His great treasure. The mighty RIVER knew that one day those turbulent dark waters would be a great River and **produce** great things. The mighty RIVER called the little stream DEATH.

**"Out of darkness, life is always birthed."**

—Dale Bronner

The following Scriptures are pivotal (I believe) in gaining better understanding:

Isaiah 60:22,

"A little one shall become a thousand **sand**, and a small one a strong nation: I the Lord will hasten it in **his** time."

Deuteronomy 14:22,

"Thou shalt **truly** **tithe** **all the increase** of thy seed, that the field bringeth forth year by year." [Deut. 14:22 sounds like the response Leviticus 27:14, "And when a man [LOVE] shall sanctify his house to be holy unto the Lord, then the priest [LIFE] shall estimate it, **whether** it be good [experiencing "cell division"—from "GOOD" **to** "GOD"] or bad ["BE add" → increased]: as the priest shall estimate it, so shall it **stand**."] [cf. Exodus 20:24, "An altar of earth ["Earth"] thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in **all places where I record my name** [written upon their hearts and their minds—ref?] I will come unto thee, and I will bless thee." "**Place**" refers to person's place on the "wall"—i.e. "rung" on the DNA "ladder"—representative of the "**bounds**" of LAW—single file order → **no one can move until the person in front of him moves first**—like a chess game.]

<sup>1</sup>**whet** ["wet" with "h (breath)" in it]—*vt whet-ted; whet-ting* [ME *whetten* ["Me

wetting"], fr. OE *hwettan*; akin to OHG *wezzen* to whet, *waz* ["was"] sharp] (bef. 12c) 1 : to sharpen by rubbing on or with something (as a stone) <~ a knife> 2 : to make keen or more acute : EXCITE, STIMULATE <~ the appetite> —**whet-ter** *n*

<sup>2</sup>**whet**—*n* (ca. 1628) 1 *dial* a : a spell of work ["which"-craft] done with a scythe between the time it is sharpened and the time it needs to be sharpened again b : TIME, WHILE 2 : something that sharpens or makes keen: a : GOAD, INCITEMENT b : APPETIZER; *also* : a drink of liquor

Isaiah 28,

<sup>1</sup>Woe to the [victor's?] **crown of pride**, to the drunkards of Ephraim, whose glorious beauty is a fading flower [singular], which are [plural] on the head [like a garland (Prov.)—i.e. victor's crown] of the fat valleys of them that are overcome with wine! <sup>2</sup>Behold, **the Lord hath a mighty and strong one**, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. <sup>3</sup>The crown of pride, the drunkards of Ephraim, shall be trodden under feet [plural—expression is normally "under foot"]: <sup>4</sup>And the glorious beauty, which is on the head of the **fat valley**, shall be a fading flower, and as the **hasty fruit** before the summer; which when he that looketh upon it **seeth**, while it is yet in his hand he eateth it up. <sup>5</sup>In that day shall the Lord of hosts be for a crown of glory<sup>1</sup>, and for a diadem of beauty<sup>2</sup>, unto the residue of his people, <sup>6</sup>And for a spirit of judgment<sup>3</sup> to him that **sitteth in judgment**, and for strength<sup>4</sup> to them that turn the battle to the gate. <sup>7</sup>But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. <sup>8</sup>For all tables are full of vomit and filthiness, so that there is **no place** clean. <sup>9</sup>**Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from breasts.** <sup>10</sup>For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little: <sup>11</sup>For with stammering lips and another tongue will he speak to this people. <sup>12</sup>To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. <sup>13</sup>But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. <sup>14</sup>Wherefore hear the word of the Lord, ye **scornful** men, that rule this people which is in Jerusalem. <sup>15</sup>Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: <sup>16</sup>Therefore thus saith the Lord God, Behold, I lay [Me down as in sleep/like bricks] in Zion for a foundation "a stone," **a tried stone**, a precious corner stone, a **sure** foundation ["If



the foundation be destroyed, what shall the righteous do?" (ref?) Answer: EVOLVE → e-v-l-o-v-e → "even" "love": he that believeth shall **not make haste**. [Psalm 17:1-3, "Hear the **right**, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. Let my **sentence** come forth from thy presence; let thine eyes behold the things that are equal. Thou hast **proved** mine heart; thou hast visited me in the night; thou hast **tried** me, and shalt find nothing [2 Cor. 12:11, "...though I be nothing"]; I am purposed that my mouth shall not **transgress**."] <sup>17</sup>Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place [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.**" **This is "how" the world was turned upside-down.**]. <sup>18</sup>And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. <sup>19</sup>From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report [Isaiah 53:1, "**Who hath believed our report?**"]. <sup>20</sup>For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. <sup>21</sup>For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work [Rom. 9:28, "**For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.**"]; and bring to pass his act, his strange act [Ps. 119:126 (NIV1984), "It is time for you **to act**, O Lord; your law is being broken", the KJV says, "It is time for thee, Lord, **to work**: for they have made void thy law"]. <sup>22</sup>Now therefore **be ye not mockers, lest your bands be made strong**: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. <sup>23</sup>Give ear, and hear my voice; hearken, and hear my speech. <sup>24</sup>Doth the plowman plow all day to sow? doth he open and break the clods of the ground? <sup>25</sup>When he hath made plain the face thereof, doth he not cast abroad the **fitches**, and scatter the **cumin** ["come in/coming"], and cast in the principal wheat ["**except a corn of wheat fall to the ground and die it abideth alone**"—i.e. Father] and the appointed barley [LAW] and the <sup>1</sup>rie [margin: <sup>1</sup>spelt [i.e. LIFE and DEATH]] in their <sup>2</sup>place [margin: <sup>2</sup>border]? <sup>26</sup>For his God doth instruct him to discretion, and doth teach him. <sup>27</sup>For the **fitches** are not threshed with a threshing instrument, neither is a **cart wheel** turned about upon the **cummin**; but the fitches are beaten out with a staff, and the **cumin** with a rod. <sup>28</sup>Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen [there is a lot of imagery here in these verses that is relative to the "son"-stellations]. <sup>29</sup>This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working."

Mark 3:28-29,

<sup>28</sup>Verily I say unto you, **All** sins [the “sons” who are “in” the heart, mind, pit, tube, cube, etc.] shall be forgiven [“fore”-given as a SEED] unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup>**But** he that shall blaspheme **against** the Holy Ghost [the “**BE**”—the “truth”—the Spirit of LOVE [that is to say: He that “subverts the rights of”, or makes “railing accusations” against]] hath never forgiveness [“fore giveness”—LIFE is the “accuser of the brethren” (Luke 15:25-30/ Rev. 12:10) and is not the “one” that was given “before,” he is the elder brother that received the greater portion of the inheritance and “remained” with Father—representative of the part of the DNA strand that remains of the original strand, DEATH represents the part that was “cut off” and reassembled], but is in danger of eternal damnation [“dam” “**nay**” “shun”]. [These two verses are similar to the verses in Genesis 3, where God first tells Adam he can eat of “every” tree in the garden, but “takes back” one tree in the next verse. Here, it says that “all” sins will be forgiven, then in the next verse, it seems as though God had a change of mind and “takes back” one sin. Daniel 3:28, “Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word.”

<sup>1</sup>**eternal** [“e” turn all]—\i-ˈtər-nəl\ *adj* [ME, fr. MF, fr. LL *aeternalis*, fr. L *aeternus* eternal, fr. *aevum* age, eternity—more at **AYE**] (14c) **1 a** : having infinite duration : EVERLASTING **b** : of or relating to eternity **c** : characterized by abiding fellowship with God <good teacher, what must I do to inherit ~ life?—Mk 10:17 (RSV)> **2 a** : continued without intermission : PERPETUAL **b** : seemingly [“seam”-ingly] endless **3 archaic** : INFERNAL <some ~ villain... devised this slander—Shak.> **4** : valid or existing at all times : TIMELESS <~ verities> —**eter-nal-ize** *vt*—**eter-nal-ly** *adv*—**eter-nal-ness** *n*

<sup>2</sup>**eternal**—*n* (1582) **1 cap** : GOD **1**—used with *the* **2** : something eternal

<sup>1</sup>**aye** also **ay**—\ˈā\ *adv* [ME, fr. ON *ei*; akin to OE *ā* always, L *aevum* age, lifetime, Gk *aiōn* age] (13c) : ALWAYS, CONTINUALLY, EVER <love that will ~ endure—W. S. Gilbert>

<sup>2</sup>**aye** also **ay**—\ɪ\ [“eye”] *adv* [perh. fr. ME *ye, yie*—more at YEA] (1567) : YES <~, ~, sir>

<sup>3</sup>**aye** also **ay**—\ɪ\ *n, pl ayes* (1589) : an affirmative vote or voter <the ~s have it>

**ay**—\ɪ\ *interj* [MF *aymi* ay me] (14c)—usu. used with following *me* **to express sorrow or regret**

Since we know that the “sins” represents the “sons,” we can conclude that the ONE taken back is the SEED itself—He “returned.” Only Father knows how to “eat His cake, and have it

too”—that is to say, “He can consume something and yet it will always exist as it was”—He “served” Himself on a platter **to** Himself (i.e. He was “self-serving” [Eccl. 10:12, “The words of a wise man’s mouth are gracious; but the lips of a fool will swallow up himself.”]; He was “sell”-fish to the point that He “gave” His only Son (the light that has always been). So “cell”-fish that no amount of LOVE will ever BE “Enough!”). In the story (His story), LIFE demands that DEATH “work” for a “living.” Like the older brother in the parable of the prodigal in **Luke 15:11-32**, LIFE is critical of his younger brother, DEATH—accusing DEATH before the Father—like Satan—of “spending” His Father’s living on “harlots” [“lot”—i.e. the name “Lot” means “veil” // NOTE also that in the story, four voices are heard—the father, his two sons, and a “servant”. Most of the story is told from the younger (prodigal) son’s perspective—the entire Holy Bible [and our reality] follows the pattern of this story.]. Also, verse 29 is speaking of our Father and portrays the imagery of eternal stagnation—i.e. a “dam” is imagery of a mighty body of water forced to exist as a “pond”—if He did not do what He did when He chose to “do a new thing” and cloak Himself in darkness (as a SEED) to become MORE. The lives of David and Solomon are excellent imagery of this. David gathered great riches but he always dedicated it to the Lord and His “house”—and his end was as strong as his beginning because his life was that of a mighty “river.” What was poured into his life, he poured back out—he kept the “flow” going. Solomon, on the other hand, amassed great wealth and “stored” it. Like a pond, he became stagnant, with a negative outlook on life and fell into all sorts of “sin.” He did **not** finish well.]

Numbers 11:11-17, 25

“And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a **nursing father** [Isaiah 49:?] beareth the **sucking child**, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people [cf. Prov. 31:15]? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal with me thus, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness [put a “veil” over my eyes]. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it **not thyself alone** [Matt. 20:12].....And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, **they prophesied** [Rev. 19:10, the testimony of Jesus is the spirit of prophecy—i.e. the “spirit” of “increase”], and **did not cease.**”

Heb. 6:13-20,

“For when God made promise to **Abraham** [“Father of many nations” is GOOD himself], because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee [a “**command**” for increase]. And so, after he had patiently **endured** [“**end your education**”], he obtained the promise. For men, verily swear by the greater: and an oath for confirmation is to them an **end of all strife**. Wherein God, willing more abundantly to shew unto the heirs of promise the **immutability** of his counsel, confirmed it by an oath: That by **two** immutable things, **in** which it **was** [past tense] impossible for God to lie [at the time He made the oath], we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that **within the veil**; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Mel-chis-e-**dec** [I have to add this note: Every time I see this name I see the word “chisel” and if you read it from **right to left** (looping) you can read, “Ten chisel Me”—i.e. through the “tithe,” He has gained the increase of “sons.”]” **“Immutable”**—not capable of or susceptible to change [the DIVINE LAW of “**BE**” and **LOVE** → impossible to change → “BE” and LOVE “**transcend**” time]

Ruth 3:14-18,

“And **she lay at his feet until the morning**: and **she rose up before one could know another**. And he said, Let it not be known that a **woman** came into the floor. Also he said, **Bring the veil that thou hast upon thee, and hold it** [“**BE**” “**hold**”]; Luke 24:15-16, “And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their **eyes were holden** that they should not know him.”]. And when **she held it**, he measured **six** measures of barley, and **laid it on her**: and she went into the city. And when she came to her mother in law, she said [it is worded to make it sound as though Ruth is asking the question], **Who art thou, my daughter?** [1 Samuel 10:6—“thou shalt be changed into another man.” Judges 16:11, “...be as another man.”] And she told her all that the man had done **to** her. And she said, These six measures of barley gave he me [cf. Rev. 6:6—“three” twice told **or** “two” for each “event”—beginning, 1<sup>st</sup> retelling, 2<sup>nd</sup> retelling]; for he said to me, Go not empty unto thy mother **in law**. Then said she, Sit still, my daughter, until thou know how the **matter will fall** [Philippians 1:12, “...the things which happened unto me have fallen out rather unto the furtherance of the gospel.”]: **for the man will not be in rest** [Isaiah 62:7, “And give him no rest, till he establish [establish what?—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**, to order it, and to **establish it with judgment and with justice**...The zeal of the Lord of hosts will perform this.” Romans 3:31, “Do we make void the law



through faith? God forbid: yea, **we establish the law.**”], and till he make Jerusalem a praise in the earth.”], **until he have finished** [“It is finished” (John 19:30). “Christ is the end of the law for righteousness” (ref?)] **the thing this day.**”

**<sup>1</sup>matter**— *n* [ME *matere*, fr. OF, fr. L *materia* matter, physical substance, fr. *mater* [*mater* mother—more at **MOTHER** [from p. 715—**maternal**]]] (13c) **1 a** : a subject under consideration **b** : a subject of disagreement or litigation **c pl** : the events or circumstances of a particular situation **d** : the subject or substance of a discourse or writing **e** : something of an indicated kind or having to do with an indicated field or situation <this is a serious ~> <as a ~ of policy> <~s of faith> **f** : something to be proved in law **g obs** : sensible or serious material as distinguished from nonsense or drollery **h** (1) *obs* : REASON, CAUSE (2) : a source esp. of feeling or emotion **i** : PROBLEM, DIFFICULTY **2 a** : the substance of which a physical object is composed **b** : material substance that occupies space, has mass, and is composed predominantly of atoms consisting of protons, neutrons, and electrons, that constitutes the observable universe, and that is interconvertible with energy **c** : a material substance of a particular kind or for a particular purpose <vegetable ~> **d** (1) : **material (as feces or urine) discharged from the living body** (2) : material discharged by suppuration : PUS **3 a** : the indeterminate subject of reality; *esp* : the element in the universe that undergoes formation and alteration **b** : **the formless substratum of all things which exists only potentially and upon which form acts to produce realities** **4** : a more or less definite amount or quantity <cooks in a ~ of minutes> **5** : something written or printed **6** : MAIL **7 Christian Science** : the illusion that the objects perceived by the physical senses have the reality of substances

**<sup>2</sup>matter**—*vi* (1530) **1** : to form or discharge pus : SUPPURATE <~ing wound> **2** : to be of importance : SIGNIFY

**“suppurate”**—*vi* [L *suppuratus*, pp. of *suppurare*, fr. *sub-* + *pur-*, *pus* pus — more at FOUL] (1656) : to form or discharge pus [*p-u-s* → *s-u-p*] — *sup-pu-ra-tion* *n* — *sup-pu-ra-tive* *adj*

**“There can be no justice as long as laws are absolute. Even life itself is an exercise in exceptions.”**

—Jean-Luc Picard, *STAR TREK: The Next Generation*

Isaiah 59:9-17,

“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**. We grobe for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our **transgressions** [*transgress*—*vb* [MF *transgresser*, fr. L *transgressus*, pp. of *transgredi* to step beyond or

**across**, fr. *trans-* + *gradi* to step—more at **GRADE**—Isaiah 51:23, “But I will put it into the hand of them that afflict thee; which have said to thy soul, **Bow down**, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over [to tread underfoot?].” Isa. 51:9-10, “Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not **it** that hath cut Rahab, and wounded [another way to say, “winded”—“Knocked the ‘heir’ right out of him”] the dragon? Art thou not **it** which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? [Jesus walked on the water (ref?)”] are **multiplied** before thee, and **our sins testify** [Job’s 3 “friends”/Rev. 11/Rev. 12:11, 17/Rev. 22:16] against us: for our transgressions are with us; and as for our iniquities, we **know** them [**“I am married to you”** (ref?)]; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood [DEATH]. And judgment is turned away backward, and justice standeth afar off: for truth [the “BE”] is fallen in the street, and equity cannot enter. Yea, truth [“BE”] faileth [became the “LIE” (DEATH)—John 8:44 (cf. Isaiah 43:27, **“Thy first father hath sinned”**)]; and **he that departeth from evil** [e-v-i-l → l-i-v-e → LIFE] maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor [Ezek. 22:30]: therefore his arm brought salvation unto him; and **his righteousness, it sustained him**. For he put on righteousness as a breastplate, and an helmet of salvation upon his head [as a “covering”—1 Cor. 11:3-16]; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke [why this spelling?].”

Romans 3:1-26,

“What advantage then hath the Jew[-el]? or what **profit** is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every **man a liar**; as it is written, That thou mightiest be justified in thy sayings, and mightiest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (**I speak as a man** [i.e. “a liar”]) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we **be** [clue: He did **not say**, “we are”] slanderously reported [cf. with Joseph giving Jacob an evil report about his brothers], and as some affirm that we say,) **Let us do evil** [e-v-i-l → l-i-v-e], **that good may come?** whose damnation is just [those who are of the “dry” land (the “dam” nation—i.e. sons of “A dam”) are already justified]. 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; As it is written, There is none righteous, no not one: There is none that understandeth, there is

none that seeketh **after** [why is this word here?] God. They are all gone out of the way, they are **together** become **unprofitable** [cf. Job 15:3/Matt. 25:30/Luke 17:10/Titus 3:9/Philemon 1:110-12/Hebrews 7:17-19/Hebrews 13:17]: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that **what things soever** [“whatsoever” is broken-up and “things” placed (grafted?) into it] 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. 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. But now the righteousness of God **without the law** is manifested, being **witnessed by the law** and the prophets [prophet→profit]; 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: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: 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; To declare, I say, at this time his righteousness: that **he might be just, and the justifier** of him which believeth in Jesus.”

Psalm 35, *A Psalm of David:*

“Plead my cause [1 Sam. 17:29, “Is there not a cause?”], O Lord, with them that strive with me [?, “My Spirit shall not always strive with man”]: fight against them that fight against me. Take hold of shield and buckler, and stand up for **mine** [why “mine” instead of “my”] help. Draw out also the spear [Jer. 57:4, “draw out the tongue”], and stop the way against them that persecute me: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be **turned back** and brought to confusion that devise my hurt. Let them be as chaff [“dust”] before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. **For without cause have they hid for me their net** [n-e-t → t-e-n → the “tithes”] **in a pit, which without cause they have digged for my soul.** [GOOD is speaking of all the things He has done to Himself—and, in the following verses, pronounces judgment against His own acts.] Let destruction come upon him at unawares; and let his net that he hath hid catch himself [like a trapeze artist—to keep him from falling to his death (Jude 24); or “**bouncing**” on a trampoline—the more “**force**” going **down**, the greater “**power**” going **up**—similar imagery to Daylight Saving Time (“fall back” and “spring forward”)): **into that very destruction let him fall.** And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy

from him that spoileth him? False witnesses did rise up; they laid to my charge things that I knew not [made him responsible for “things”—the “increase”—like a steward or “Captain.”]. They rewarded me evil [e-v-i-l → l-i-v-e] for good to the spoiling of my soul [Romans 3:8, “Let us do evil, that good may come”]. But as for me, when they were sick, my clothing was sackcloth [discarded His royal garments for a beggar’s (cf. Philippians 2:7)]: I humbled my soul with fasting [the Well of LIFE dried up because he poured out all the substance of His house for LOVE (cf. Jer. 6:11/Joel 2:28-32)]; and my prayer returned into mine own bosom [He had been speaking to Himself for there was none else]. I behaved myself as though he had been my friend or brother: **I bowed down heavily** [“GRACE”], as one that mourneth for his **mother** [LAW]. But in mine adversity they rejoiced [Ps. 119:65-72 (TETH → “teeth”?)], and gathered themselves together [Heb. 12:23]: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me [new wine bursting out of an old wineskin], and ceased not [Isaiah 9:7]: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling [my “helpmeet”] from the lions [Dan. 6:16/ “lie on’s” → “to lie on” as in to tell an untruth about (smear with lies) or as in to recline (rest) upon]. I will give thee thanks in the great congregation: I will praise thee among the people. Let not them that are mine enemies wrongfully rejoice over me [this can be taken two ways: 1) they are enemies because they were wrongfully taught to be so, 2) they are enemies that rejoice for the wrong reasons]: neither let them wink with the eye [Acts 17:30] that hate me without a cause [Ps. 34:8, “O taste and see that the Lord is good: blessed is the man that trusteth in him.” 1 Cor. 11:27-30, “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of **the body and blood of the Lord**. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh **damnation** [the waters were “stayed” is synonymous with “dam”; “land drinketh rain” is synonymous with “dry land (i.e. DEATH [“A dam”])] eating the inhabitants (i.e. LIFE’s “seed”)] to himself, not discerning the Lord’s body. **For this cause** many are weak and sickly among you, and many **sleep** [John 11:4, 11, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby...Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Jer. 31:23, 25-26, “Thus saith the Lord of hosts...For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.”]. For they speak not peace [Ps. 120:7, “I am for peace: but when I speak, they are for war”]: but they devise deceitful matters [“dark” matters—the “hidden” substance to be revealed (Ps. 91:1/Heb. 11:1)] against them that are quiet in the land [Isa. 57:11(NIV1984), “Is it not because I have long been silent that you do not fear me?”]. Yea, they opened their mouth [“mouth” is singular—“they” have “one” mouth] wide against me, and said, Aha, aha, our eye [again, “they” have only “one” eye (perhaps “winking”)] hath seen it. This thou hast seen, O Lord: keep not silence [i.e. “keep [“hold”/ “allow to remain”]



not the mute—that which has no “voice”—i.e. “Nothing”]: O Lord, be not far from me [Acts 17:27, “That they should seek the Lord, if haply they might feel after him, though he be not far from every one of us.”]. Stir up thyself [2 Tim. 1:6, “Stir up the gift of God that is within thee by the laying on of my hands.”], and awake to my judgment [Isaiah 26:9-11, “With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he **not learn** righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: **but** they shall see, and be ashamed for their envy at the people; yea, the **fire of thine enemies shall devour them** [Acts 2:1-4/Dan. 3/Heb. 12:29].”], even unto my cause, my God and my Lord. Judge me, O Lord my God [Rev. 20:4(New Living Trans.), “Then I saw thrones, and the people sitting on them had been given the authority to judge”], according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up [1 Cor. 15:54, “Death is swallowed up in victory”]. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me [Isaiah 42:21, “I will magnify the law [“enlarge” it], and make it honourable.” (cf. Rev. 17)]. 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. And my **tongue** [the “voice” of the Holy Spirit—a.k.a. WISDOM, LAW, TRUTH, PEACE] shall speak of thy righteousness and of thy praise all **the day** long [in the Father’s “short work”, this is all “**one**” day—the “day” began in the “EVENing” [the “Fall” **season**], got dark [Night→DEATH—representing “Winter” [“went”-er]], went to early “mourning” [also “Winter”], to “SONrise” [(off-) “Spring”], to “day” [LIFE→“SUMmer” **heat** [time of reproduction]—“saved; yet so as by fire”]; and it is all transformed by GOOD into “**THE**” **eternal DAY**. Isaiah 58:3-7, “Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou **takest no knowledge**? Behold, in **the day** of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do **this day**, to make your voice to be heard on high. Is it such a fast that I have chosen? **a day** for a man to **afflict his soul**? is it to **bow down** his head [to be “trodden underfoot”] as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable **day** to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed [the “bound”—cf. Leviticus 25] go free, and that ye break **every** yoke [no limits, no boundaries—free as the air]? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out **to** thy house [Rev. 12:9, “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”]? when thou seest the naked,

that thou **cover** him [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 [as for the hidden treasure in a field] therewith, and shalt turn back and cover that which cometh from thee.” Prov. 10:12, “Hatred **stirreth up** strifes: but love **covereth all sins** [“sons”]”]; and that thou hide not thyself [Isaiah 45:15, “Verily thou art a God that hidest thyself, O God of Israel the Saviour”] from thine own flesh [1 John 3:2, “**Beloved, now are we the sons of God** [“I BE”, “YOU BE”], and *it doth not yet appear what we shall be*: but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is.”?].  
**[NOTE: L-O-V-E → E-V-O-Lution—hence, the **imagery** of Darwinism!]**

Proverbs 1:10-19,

“My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us **lurk privily for the innocent** without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot **among** us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they **lurk privily for their own lives**. So are the ways of every one that is greedy of gain; which **taketh away the life** of the owners thereof.”

Gen. 3:16,

“**Unto the woman** he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy **desire** shall be to thy husband, and **he shall rule over** thee.”

Gen. 4:6-7,

“And the Lord said **unto Cain**, Why art thou wrath? and why is thy countenance fallen? If thou doest **well** [Num. 21:17, “Spring up, O well.” (cf. Gen. 29)], shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his **desire**, and **thou shalt rule over him**.”

Gen. 2:4-5,

“These are the **generations** of the heavens and of the earth **when** they were created, **in the day** that the Lord God made the earth and the heavens, And every plant of the field **before** it was in the earth, and every herb of the field **before** it grew: for the Lord God had not caused it to rain upon the earth, and there was **not a man** to till the ground.”

Isaiah 63:8-9,

“For he said, Surely they are my people, **children that will not lie** [they will “BE”]: so he was their Saviour. **In all their affliction he was afflicted**, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he **bare** them, and **carried** them all the days of old [like a pregnant “woe man”].”

Proverbs 20:6,

“Most men will proclaim every one his own goodness: but a faithful man who can find?”

Proverbs 31:10,

“Who can find a virtuous woman? for her price is far above **rubies**.”

Proverbs 18:22,

“**Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.**”

Proverbs 8:35-36,

“For **whoso findeth me findeth life, and shall obtain favour of the Lord.** But he that sinneth against me wrongeth his own soul: all they that hate me love death.”

Matthew 1:18,

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was **found with child** of the Holy Ghost.”

Ezekiel 28:15,

“Thou wast perfect in thy ways from the day that thou wast created, till **iniquity was found in thee** [spoken to LAW, the “created” thing].”

Proverbs 23:26-27,

“My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep **ditch**; and a strange woman is a narrow **pit** [like a dry cistern or hole].”

Jeremiah 31:22,

“How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a **man**.”

**“SPAWNING is when the SEED of the WORD  
meets the EGG of your FAITH.”**

**—T. D. JAKES**

Malachi 2:14-16,

“Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And **did not he make one**? Yet had he the residue of the spirit.

And wherefore one? **That he might seek a godly seed.** Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore **take heed to your spirit** [take heed to your “helpmeet”—Gen. 16:2, “And Abraham hearkened to the voice of Sarai”, Gen. 3:17, “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten

of the tree [which Eve—i.e. LAW—represents], of which I commanded thee, saying, Thou shalt not eat of it [all that this is, in essence, saying: GOOD enjoyed the pleasure of having his “wife” (i.e. His other “self”)—He tasted of her “fruit” (the enjoyment of MORE—i.e. “leviathan to play in the deep”): cursed is the ground for thy sake; in sorrow [wor(e) ros(e)] shalt thou eat of it all the days of thy life”], that ye deal not treacherously.”

John 8:44,

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth [the “BE”], because there is no truth in him. When he speaketh a lie [“DEATH”—i.e. “less”], he speaketh of his own: for he is a liar, and the father of it.”

Psalm 139:12,

“Yea, the darkness hideth not from thee; but the night shineth as the day: <sup>1</sup>the darkness and the light are both alike to thee.” [<sup>1</sup>margin: **as is the darkness, so is the light**]

Proverbs 20:20,

“Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.” [Ps. 139:8, “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.”]

Proverbs 19:26,

“He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.”

Deuteronomy 5:16,

“Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be **prolonged**, and that it may go well with thee, in the land which the Lord thy God giveth thee.”

Isaiah 26:9,

“With my **soul** have I desired thee in the **night**; yea, with my **spirit** within me will I seek thee **early** [Matthew 20:1-16]: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

Gen. 1:16, “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”

Proverbs 22:24-29,

“Make no friendship with an angry man [“anger of the Lord”]; and with a **fur**ious [“hairy”—imagery of a Yeti/“Bigfoot”] man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul. Be not thou one of them that strike hands, or of them that are sureties for debts [Father gave Himself for the “SEED”/“Son”—the tithe (“tax”)—“tithe all the increase” (Deut. 14:22)]. If thou hast nothing to pay, why should he take away thy bed from under thee? **Remove** not the ancient landmark [margin: “bound”], which thy fathers have **set**. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean [“average”] men.”



Isaiah 42:25,

“Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he **laid it not to heart.**”

Proverbs 22:15,

“**Foolishness is bound in the heart of a child**; but the rod of correction shall drive it far from him.”

Psalms 119:11,

“Thy **word** have I **hid in mine heart**, that I might not sin against thee [the “increase” was the “sin”—i.e. the vanity of “dividing” Himself to be more].”

Psalms 17:13-15,

“Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword [the word—“BE”]: From men which are thy hand [Song 8:6/Rev. 20:3], O Lord, from men (plural) of the world, which have their portion in this life, and whose **belly** (sing.) thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes [Isaiah 54:1, “Sing, O barren [WISDOM—like Sarah], thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate [DEATH and LAW—produced a “host”] than the children of the married wife [GOOD and a GOOD thing—produced 4], saith the Lord.”]. As for me, I will behold thy face in righteousness: I **shall be satisfied** [compare with Eccl. 4:7-8], **when I awake**, with thy likeness [2 Cor. 3:18, “But we all, with open [NIV: “unveiled”] face beholding **as in a glass** the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—imagery of Narcissus].”

Isaiah 53:10-12,

“Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the **pleasure of the Lord** shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my **righteous servant** justify many; for he shall bear their iniquities. Therefore will I **divide** him a portion with the great [the “great” are “few” in number], and he shall **divide** the spoil with the strong [the strong are “many” and “small”]; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he **bare** [spelling indicates “uncovering”—shed light upon it—brought it out of hiding. LOVE covers (“hides” in a “hole” to keep “safe”), LIFE (the “light”) reveals, exposes] the sin of many, and made intercession for the **transgressors** [“trans”—crossover].”

[LIFE sowed seed in DEATH. DEATH reaped a harvest he did not sow—he raised up seed to his brother, LIFE, whom he slew.]

Jeremiah 20:7-9,

“O Lord, **thou hast deceived** me, and **I was deceived** [James 1:26-27, “If any man among you seem to be religious, and bridleth not his tongue [Ps. 32:9], but deceiveth his own **heart**, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction [the capital “T” makes this a quote **but the following part** of the sentence does not sound as though it was spoken by the same voice as though it was “added” but someone interrupting His speech], and to keep **himself unspotted from the world.**”]: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because **the word** of the Lord was made **a reproach** unto me, and **a derision**, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was **in mine heart** as a **burning fire shut up in my bones**, and I was weary with forbearing, and I could **not stay** [cf. 2 Samuel 13].”

1 Corinthians 9:16-19,

“For though I preach the gospel, I have nothing to glory of: for **necessity is laid upon me**; yea, woe is unto me, if I preach not the gospel [preaching the gospel is “speaking”/ “prophesying” [“profit” “sighing”—i.e. the “increase” came at a COST/TAX—the “tithe”] the “words”—i.e. “words” are “sons”]! For if I do this thing willingly, I have a reward: but if against my will [“Though madest me to serve with thy sins” (ref?)], a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may **make** the gospel of Christ **without charge**, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might **gain more.**”

James 2:14-17, 26,

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto **them**, Depart in peace, be ye warmed and **filled** [with substance—seed, children]; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith [“BE”/LOVE/GOOD—He is faith itself], if it hath not works [the “proof” of the substance—i.e. the seed, children], is dead, **being alone**....For as the body without the spirit is dead, so faith without works is dead also.”

“Our wedding day and the day we die are the great events of life.”

-IMITATION OF LIFE (1959)

**NOW LET ME TELL IT ANOTHER WAY.**

In the beginning was GOOD, and GOOD was LIGHT, and GOOD was ALLONE—He was “alone.” ALLONE desired to be MORE—[“enlarge my territory”]. So ALLONE thought, “I will do a new thing.” Because there was no one else, He divided himself by taking a “help meet” [LAW]—also GOOD—by placing a hole in himself and binding Himself to it. In their “joining,” ALLONE “died” to Himself—forgetting what manner of Person He was. As LAW, He forgot that She Was “WISDOM”. The two—LOVE and LAW—was ONE. In being ONE, they became MANY. And the LIGHT of GOOD (the Spirit) was LIFE—and LIFE ruled the Day. And the DARKNESS of GOOD (the Soul) was called DEATH [“L-I-V-E-D”→the “d-e-v-i-l”—though He was dead, yet He lived (John 11:25)]. As DEATH [1 Cor. 9:13-19], LIVED ruled the Night.

Job 28,

“Surely there is a vein for the silver, and a place for gold where they fine [f-i-n-e → (k)n-i-f-e] it. Iron is taken out of the earth, and brass is molten out of the stone. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness [“hewn man”], and the shadow of death. The flood breaketh out from the inhabitant [Ex. Water out of the ROCK]; even the waters forgotten of the foot: they are dried up, they are gone away from men. As for the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it are the place of sapphires [“sap” “fire” → “for-rest” fire]: and it hath dust of gold. There is a path which no fowl knoweth, and which the vulture’s eye hath not seen [a good analogy for this is Mount Everest—no bird can fly over it]: The lion’s whelps have not trodden it, nor the fierce lion passed by it. He putteth forth his hand upon the rock; he overturneth the mountains [LOVE, LIFE, LAW, DEATH] by the roots [Matt. 3:10/Luke 3:9, “...the ax is laid unto the root of the trees”]. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. But where shall wisdom be found? and where is the place of understanding [where we get the Australian imagery of being “down under”—also imagery of “y”]? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies [“rubies” → “to rub (i.e. smear)” “BE’s” or “rue BE’s”]. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof [Prov. 14:12, 16:25, “There is a way [“weigh”] that [v. 14:12—“which”] seemeth [“the seam” as in the Möbius Strip] right to a man, but the end thereof are the ways of death.”]. For he looketh to the ends of the earth [DNA imagery], and seeth [“seethe”]

under the whole heaven; To make the weight ["wait"] for the winds [the "wind" is contained/detained in the "tunnel/hole" that is DEATH; LAW, the "container," was created to "even" "things"—i.e. LIFE (the "great") is the "remnant" of the originator, GOOD, with a stony heart; though larger than DEATH (the "small"), LIFE—the "water"—"weighs" very little in comparison to the "significant mass" of DEATH—the small "stone" tossed into the ocean of water that is LIFE]; and he weigheth the waters by measure. When he made a decree for the rain, and a way ["weigh"] for the lightning of the thunder [Luke 10:16, "And I beheld Satan [LIFE] like lightning fall from heaven"—lightning is a visual of thunder; "God's voice" thundered in the wilderness journey (Ex. 19:16); Thunder vibrates (resonates—like a musical instrument); perhaps, "turned to see the voice" refers to seeing "LIFE" fall to DEATH, contained and "**seamingly**" ["seamen/semen"—a survival of the fittest—only one makes it into the egg] bound in LAW]: Then did he see it, and declare it; he prepared it, yea, and searched it out [Prov. 25:2, "It is the glory of God to conceal a thing: but the honour of kings (DEATH) is to search out a matter."]. And unto man he said, Behold, the fear ["**fee-er**" → "**fee male**"] of the Lord, that is wisdom; and to depart from evil [e-v-i-l→l-i-v-e→"LIFE"] is understanding [underfoot]." [There is a lot of imagery here that speaks of the imagery of DNA replication.]

DEATH longed for MORE. DEATH accused Father of giving MORE to LIFE. LIFE, wanting to make peace with his brother, submitted himself to his brother—**LIFE surrendered all of himself** [Deut. 15:6-8, "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 ["rain"] over many nations ["**nay shun**"—i.e. DEATH], but they shall not reign ["rain"] over thee. If there be among you a poor man [DEATH] of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth [life]." Deut. 18:3-5, "And this shall be the priest's **due** from the people, from them that offer a **sacrifice**, whether it be **ox** or sheep; and they shall give unto the priest the **shoulder**, and the **two cheeks** ["**turn the other cheek**"], and the **maw**. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever."]. Through DEATH's accusations, LAW was forced to submit [(ref?) "you have caused me to serve with thy sins" as the (Prime) ministration of DEATH] and DEATH began devouring LIFE [the seduction of Eve (Gen. 3) and the rape of Dinah (the **eleventh child** of Jacob—Gen. 34), and of Tamar (daughter of King David—2 Sam. 13)—Genesis 49:3-4, "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** ["ex" "cell"→"breakout"]; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch"—Ps. 119:126 (NIV1984), "It is time for you to act, O Lord; your law is being broken", the KJV says, "It is time for thee, Lord, **to work**: for they have made void thy law"]—DEATH took LIFE by ravaging LAW. LAW's submission to DEATH,



made DEATH stronger. LAW strengthened DEATH's hand and DEATH ruled with a rod of iron. Jeremiah (speaks about that abomination that causes desolation) 51:17-24,

“Every man is brutish by his knowledge [Tree of Knowledge—LAW]; every founder [originator] is confounded by the graven image [Rev. 4:3, “And he that sat was to look upon like a jasper and a sardine [not “sardius”—sardine “fish” in a “CAN” instead of a “cannot”] stone [singular—two stones that are “ONE”—“...and they two shall be one flesh” (Ephesians 5:31)]: and there was a rainbow round about the throne, in sight like unto an emerald.”]: for his molten image is falsehood [the “LIE” in the beginning is to NOT “BE”—i.e. “DEATH,” “LIVED”], and there is no breath in them. They are vanity, the work of errors [Isaiah 28:21, “For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act [NIV: “his task, his alien task”]”]: in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod [r-o-d → d-o-(e)-r → d-o-o-r (Isaiah 45:1, “...two leaved gates”)] of his inheritance: the Lord of hosts is his name. [DEATH begins to speak] Thou art my battle ax and weapons of war [DNA imagery—but compare this to Jer. 50:23, “How is the hammer of the whole earth cut asunder and broken!”]: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse [Zech. 10:3, “...for the Lord of hosts hath visited his flock the house of Judah [all of the family—the Originator and the SEED (i.e. the MANY)], and hath made them as his goodly horse in the battle”] and his rider [the “Lord of hosts” is the rider]; and with thee will I break in pieces the chariot and his rider [the “carrier” is LAW]; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock [Zech. 13:7, “smite the shepherd, and the sheep shall be scattered”; Eze. 34:12, “As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered [to pieces]; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”]; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers [imagery of DNA strand unzipping]. And I will render [after tearing it apart, now it will be restored] unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.”

Job 26:2-14,

“How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counseled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? And whose spirit came from thee? Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place [imagery of North Pole—comparatively “empty” (of land

“mass”) against Antarctica which is comparatively “empty” considering the amount of “LIFE” inhabiting it], and **hangeth** the earth upon **nothing** [Isaiah 22 (esp. vss. 22-25); 1 Cor. 13:2, “...have not charity, I am nothing”; 2 Cor. 12:11, “...though I be nothing”; Ezek. 28:19]. He **bindeth up** the waters in his thick clouds; and the cloud is not rent under them. He **holdeth back** the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, **until** the day and night come to an end. The pillars of **heaven tremble** and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth **through** the proud [Rev. 18:7, “How much she glorified herself, and lived deliciously, so much torment and sorrow give her [Gen. 3:16]: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”]. By his spirit he hath garnished the heavens; his hand hath formed the **crooked** serpent. Lo, these are parts of his ways: but **how little a portion** is heard of him? but the thunder of his power who can understand?”

LOVE (GOOD, ALLONE) had sacrificed Himself for His “family,” He expected no less from His “helpmeet.” LAW [A GOOD THING] stood as a wall between LOVE’s offspring—the dividing w-a-l-l (“EL” L-A-W) that separated brothers so that neither could ever meet—**until the time appointed when his children would know to shun the wrong [division] and do the right—re-member Him [becoming ALLONE].**

**“The moment a child is born, the mother is also born. She never existed before. The woman existed, but the mother, never. A mother is something absolutely new.”**—Bhagwan Shree Rajneesh

Understand the violence experienced by LAW when LAW tried single-handedly to **bind** her children together. Wounded and broken, LAW felt deceived [Jer. 20:7-9] by her “deceased” husband, GOOD [who had sacrificed Himself to have a family—dying before His children could know Him (Ruth 3:14—“before one could know another”; Isaiah 48:6, “I have shewed thee new things [Father is ALL THINGS [see Jer. 51:19], wife and children are NEW THINGS] from this time, even hidden things [darkness of DEATH and the **potential** there for MORE], and thou didst not know them”; Gen. 38—story of Judah and Tamar; Rev. 17:5, Rev. 18:5-7—“MYSTERY”, the mother of HARLOTS AND ABOMINATIONS)]. But, LIFE began **transforming** DEATH. The more of LIFE [the “Comfort Food”] that DEATH ate, the more DEATH became swallowed up into the **victory that is the LOVELIFE** until there was no more DEATH but all was LIFE forevermore (Ps. 133:3/1 Cor. 15:53-54—[LIFE ate to his own damnation—1 Cor. 11:29]). **DEATH invited LIFE to eat at his table so that DEATH could devour LIFE, but**

DEATH reaped what he sowed—as he devoured LIFE, LOVE began to swallow him up, transforming DEATH into LIFE—thereby the “exchange” would be made (they “partook” of each other—story of Amnon, Tamar, Jonadab and Absalom [and David and Jonathan]—cf. 2 Sam. 13 [1 Sam. 18:1-4]).

Deuteronomy 30:19-20,

“I call heaven and earth to record **this day against you** [but only “this day”—there are MORE], that I have set before you life and death, blessing and cursing: therefore **choose life**, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for **he is thy life**, and the **length of thy days**: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

GOOD had given all of Himself—“all things”—giving us the true meaning of LOVE. In that moment He became **ALL THINGS**—LOVE, LAW, LIFE and DEATH [“Love as strong as death” (Song 8:6)]. He was perfect GOOD and perfect EVIL [e-v-i-l → l-i-v-e → LIFE]. [LIVED was also GRACE→the Father of the “**GOOD RACE**” → the “**ab(i)(d)omination**” (“d” is a backward “b”)] Because he would leave his children “fatherless” and his young “wife” [and twin sister/daughter] a widow, he left them with great provision—for he had given them LOVE, he had given them **ALL THINGS**—all that he “was”. And with joy of heart, he watched them live. But he soon became sorrowful because his “family” did not “know” him. DEATH was brutal—a “holy terror.” DEATH devoured LAW’s SEED. DEATH was as a beast [Psalm 73:22, “So foolish was I, and ignorant: **I was as a beast** before thee [Prov. 30:30, “A **lion** which is strongest among **beast**, and turneth not away for any.”]” Isaiah 57:11(NIV1984), “Whom have you so dreaded and feared that you have been false to me, and have neither remembered me nor pondered this in your hearts? Is it not because I have long been silent that you do not fear me?” Isaiah 50:1, “Thus saith the Lord, Where is the **bill** [record of “fees”—cf. Luke 16:1-12 // “**top billing**”—“He will magnify the law and make it honourable” (Isa. 42:21)] 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 [mother, sister, wife, daughter] put away.”]. LOVE (GOOD) longed for them, to have them know him and share in his joy. His heart soon became jealous over them. “Hiss” heart

melted when his “wife” fainted before him. Compassion overcame him and the zeal for his “house”—his family—consumed him with an eternal “fire” that began to burn, consuming LAW. Both consumed in their passion to make ALL ONE—transforming her from a wall that separated His sons into the very **substance** that would make them truly ONE. She became a wall of fire around the darkness of DEATH and its “glory” within [Zech. 2:5]. She was no longer just LAW, but LAW was transformed into PEACE and TRUTH, and made queen of the WISEDOMinion. She **ad**ministered justice—law with compassion—and the Wisdom of LAW [the two as ONE] was justified of her children—for GOOD now had a glorious house.

## **“Beautiful garden needs poison to stay beautiful.”**

[“poise son”]—*Quincy, ME* (Season 1, Episode 7)

Let’s consider these verses as well:

Leviticus 27:9-13,

“And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: and the priest shall value it, whether it be good or bad: as **thou** valuest it, **who art the priest**, so shall it be. But if he will at all redeem it, then he shall **add a fifth part** thereof unto thy estimation.”

Genesis 6:3,

“And the Lord said, My spirit shall not always strive with man, for that he **also** is flesh [“hself” → “h” (breath) + “self”]: yet his days shall be an hundred and twenty **years** [100% + 1/5 = 120%].”

Isaiah 57,

<sup>1</sup>The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is [singular] taken away from the evil to come [DNA replication imagery]. <sup>2</sup>He shall enter into peace [“piece”]: they shall rest in their beds [like the lilies of the field in a flowerbed], each one walking in his uprightness. <sup>3</sup>But draw near **hither, ye sons** of the sorceress [“source”—LAW], **the seed** of the adulterer [adult → “parent”—i.e. GOOD] and the whore [the “who er(r)” → “**who**” → “the I AM,” the “BE”; “**er(r)**” → “to err” or the “heir” or the “air”]. <sup>4</sup>Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue [DNA strand opening]? are ye not **children** of transgression, **a seed** of falsehood [John 8:44], <sup>5</sup>Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? <sup>6</sup>Among the smooth stones of the stream is thy portion [David picked up 5 smooth stones when going to slay Goliath [“go lie at (breath = “h”)]]; **they, they**



[twice said → a tale twice told: “Angels” and “Humans”] are thy lot [“lot” is “portion” // also, a play on words? The name “Lot” means “veil”/ “covering”]: even to them hast thou poured a drink offering, thou hast offered a meat offering. **Should I receive comfort in these?** <sup>7</sup>Upon a lofty and high mountain hast thou set thy bed: **even** thither wentest thou up to offer sacrifice [Absalom defiling David’s concubines on the roof/ Reuben [“rue” “ben/been/bin”] with Jacob’s concubine Bilhah [“bill” “hah (laughter)”] (cf. Gen. 35:22, 49:3-4)]. <sup>8</sup>Behind the doors also and the posts hast thou set up thy remembrance: for thou hast **discovered** thyself [imagery of the “unzipping” of the DNA strand] to another than me, and **art gone up**; thou hast enlarged thy bed [Isa. 54:2], and made thee a covenant with them; thou lovedst their bed **where** thou **sawest** [“sawest”—cut/divided with a “tool”] it. <sup>9</sup>And thou wentest to the king [as did Esther] with ointment, and didst increase thy perfumes [as did Mary Magdalene], and didst send thy [DNA] messengers far off, and didst debase thyself even unto hell [hell → heel → heal (hell is the “place” of healing [the “city” of refuge!—the “dry” EARTH, the place where “He will [He’ll]” (John 5:6) [will → wheel—Eze. 10] [“hell” is “He will” with “wi” (“we”) missing] [“The heaven for height, and the earth for depth” (Prov. 25:3). Matthew 28:9-10, “And as they went to tell his disciples, behold, Jesus met them, saying, **All hail**. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell **my brethren** that they go into Galilee [“Galilee” → “gal” (a “girl”); “eye”; “lee (-way)” [or, backwards] “eel/ill”; “eye”; “lag”—DNA imagery], and there shall they see me.”]]]. <sup>10</sup>**Thou art wearied in the greatness of thy way** [“great with child” and “wear-ing” them all as ornaments like “lice” on the skin (Isaiah 49:??/Exod. 8:17)]; **yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.** <sup>11</sup>And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace [“piece”—“My peace [piece] I give to you”] even of old, and thou fearest me not? <sup>12</sup>**I will declare thy righteousness**, and thy works; for they shall not profit thee. <sup>13</sup>When thou criest, let thy companies [“come pan knees”] deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; <sup>14</sup>And shall say, Cast ye up, cast ye up [twice said—speaking of the “net”?], prepare the way, take up the stumblingblock out of the way of my people [Italy has a small stumblingblock (Sicily), small Novaya Zemlya [a “new-clear” test site] has a “great” stumblingblock (the entire super-continent of Eurasia), New Zealand and Louisiana do not have stumblingblocks—all are one of the same—a boot. The Arabian Peninsula is also a “boot,” but unlike the others, it is chipping away at its stumblingblock! Upside-down, the borders of the nations of the Arabian Peninsula form a bird. The beak is formed by the borders of the United Arab Emirates and is pecking away at Iran. The reverse sound of “boot” is “tube”—i.e. a “cistern” or “well”—like a “quiver” [Jer. 5:16, “Their quiver is as an open sepulchre, they are all mighty men.”] Isaiah 49:1-2, “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. And he hath made my mouth like a sharp sword; **in the shadow of his hand hath he hid me**, and made me a polished shaft; **in his quiver hath he hid me.**” Psalm 127, “Except the Lord build the house, they labour in **vain** that build it: except the Lord keep the city, the watchmen waketh in **vain**. It is **vain** for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. **Lo**, children are an heritage of the Lord: and the fruit of the womb is **his reward**. As arrows are in the hand of a mighty man; so are children of the youth.

**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 [“gates” of the city were “great” and for daytime travelers to enter through—“many” could enter at once; “doors” of the city were “small” and allowed only a few at a time for security reasons. I heard Joseph Prince say, “If God closes a door, it’s because He wants to open a big gate!”.”]. <sup>15</sup>For thus saith the high and lofty One that inhabiteth eternity, whose **name** is Holy [**“pierced”**]; I [LIFE] dwell in the high and holy place, with him also that is of a contrite and humble spirit [DEATH], to **revive** the spirit of the humble [“of low estate”—LIVED—i.e. the Devil], and to revive the heart of the contrite ones [the SEED]. <sup>16</sup>For I [GOOD] will not contend for ever [the “gulf” (the space) in compounds speaks], neither will I be always **wroth**: for the spirit [LIFE] **should fail** before me, and the souls which I have made. <sup>17</sup>For the iniquity of his covetousness was I **wroth**, and smote him: **I hid me**, and was **wroth**, and he went on frowardly in the way of his heart. <sup>18</sup>**I have seen his ways**, and **will heal him: I will lead him** also, and **restore comforts unto him** and to his mourners [“I caused a mourning [“morning”]” (Eze. 31:15)]. <sup>19</sup>I create the fruit of the lips [refer to verse 16—i.e. “the souls which I have made” is the “fruit of the lips”]; Peace, peace [twice said→“piece, piece”] to him that is far off [DEATH], and to him that is near [LIFE], saith the Lord; and I will heal him [LIFE/DEATH as “one”—GOOD is “remembered”—each “piece” joined. “Peace [piece], peace [piece] to him...” is referring to each “piece” coming together—i.e. “stoning” (cf. Eze. 28:13)]. <sup>20</sup>But the wicked are like the troubled sea, when it cannot rest, whose waters **cast up** mire and dirt. <sup>21</sup>There is no peace [“piece”], saith my God [GOOD is “God” to DEATH], **to [not “for”] the wicked** [to the candle (the wick), there is only strife]. **“str” replaced the “L” in “life”**

**“A teacher is like a candle that consumes  
itself to light others.” —Italian proverb**

Romans 1:18-32,

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness [“Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.” Ruth 3:15]; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the **invisible things** of him from the creation of the world are **clearly seen** [the “in” visible things], being **under**stood by the things that are **made** [Ps. 45:1, “My heart is inditing a **good matter**: I speak of the things **which I have made** touching the king: **my tongue is the pen** of a ready writer [“The tongue [the pen] is mightier than the sword [the “word”]” means that the One who controls the writing of the Word is mightier than the Word itself—i.e. GOOD, the Self-Existent, Eternal One who is Creator of ALLTHINGS.]”—GOOD is speaking], even his eternal power and Godhead; so that they are without excuse: 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.** Professing themselves to be wise,

**they became fools**, And changed the glory of the uncorruptible God into an image made like to corruptible man [Gen. 1:26; Rev. 4:3], and to birds, and fourfooted beasts, and creeping things [Gen. 1:20-22]. Wherefore God also gave them up to uncleanness through the lusts of their own hearts [**“Give me children, or else I die!”** (Gen. 30:1)], to **dishonor their own bodies between themselves** [not “their own and each other’s”—the ONE that is **MANY**]: Who **changed the truth** [the “BE”] **of God into a lie** [“BE not”] [**“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness** [Jer.4:28, “For this shall the earth mourn, and the **heavens above be black; because I have spoken it, I have purposed it**, and will not repent, neither will I turn back from it.” Gen. 18:25, “**That be far from thee** [a “man” journeyed” into a **far** country/field [a long way “off”] to find treasure that he sold all that he had to obtain ←a combination of the parables Jesus told] to do after this manner, to slay the righteous with the wicked: and **that the righteous should be as the wicked, that [the “treasure”] be far from thee** [twice said→ a tale twice told]: **Shall not the judge of all the earth do right?**”]; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20)], and worshipped [“WORD” “ship”—the “BE’s” **travelling** together (a ship is not a permanent dwelling, but a vehicle **to get you somewhere**)] and served the creature [the second “generation”—DEATH reigned (ref?)] more than the Creator [the first “generation”—the Self-Existent One—GOOD], who is blessed [despite all His deeds in His lust for “MORE”] for ever. **Amen** [see below]. For this cause God gave them up unto **vile** affections [**“vial”**—Isaiah 51:17-23—made drunk on the “WORD”—i.e. the “BE”—Isaiah 59:21, “...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.” This is how DEATH is swallowed up in LIFE (ref?).]: for even their women did change the natural use [LAW] into that which is against nature [WISDOM, PEACE]: And likewise also the men, leaving the **natural use** of the woman [LAW—the boundary that “separates”—i.e. “division”], burned in their lust one toward another; men with men [DEATH and LIFE] working that which is unseemly [refers to the “work” to produce “MORE”; “unseemly” (parts that are “**covered**”)→ “unseamly”—i.e. having no beginning, no end], and receiving in themselves that recompence of their error which was **meet**. And even as they did not like to retain God in their **knowledge** [LAW], God gave them over to a **reprobate** mind [LAW turned harlot (Rev. 17)—i.e. the MIND of God—“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the **spirit of man** which is **in** him? even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. 2:10-11)—also analogy to the SEED being turned over to the custody of the “**probate court**” system [LAW—“BABY LOAN” the GREAT]—a “second” time], to do those things which are not **convenient** [do those things which do not “convene” or **assemble** but instead, **separates** or “divides”]; **Being filled** with all unrighteousness, fornication, wickedness, covetousness, maliciousness [John 8:44, “Ye are of your father the devil”; Isaiah 43:27, “Thy

first father hath sinned”; Romans 3:23, “All have sinned”]; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, **inventors of evil things** [“I form the light, and **create darkness**: I make peace, and **create evil**: **I the Lord do all these things.**” (Isaiah 45:7)], disobedient to parents [GOOD commanded “increase” but as DEATH all He could do was subtract [in DNA imagery, DEATH **is necessary** to “undo” the strand in order to rebuild it]], Without understanding [“fools”], covenantbreakers, without natural affection, implacable [**the “spelling” of words are significant aside from their “meanings”**—i.e. “implacable” could mean “having no place” or “being displaced”—it’s all about **IMAGERY**], unmerciful [“Ruthless”]: Who knowing the judgment of God, that they which commit such things are **worthy of death**, not only do the same, but have **pleasure** [Heb. 10:38, “Now the just shall live by faith: but if any man draw back [(backward) “cab ward name upside-down-lambda-nay fee tube/tub”], my **soul** shall have **no pleasure** in him.” (cf. Lam. 2:3, “He hath cut off in his fierce anger all the horn of Israel: he hath **drawn back his right hand** from before the enemy...”)] in them that do them.”

Since I began studying concerning this revelation, I felt that there was **more** to certain words and combinations of letters than what we believe them to be—like the letter combinations of “ai,” “ei,” and “ur.” One of the words that always stood out was “AMEN.” I was thumbing through the dictionary and found the following definitions that struck a chord with me.

**amenorrhea**—*n* [NL, fr. *a-* + Gk *mēn* **month** + NL *-o-* + *rrhea*—more at **MOON**] (1804) : abnormal absence or suppression of menses [**“men” “seas/sees/si’s/says”**]**—amen-or-rhe-ic** *adj*

**ament**—*n* [NL *amentum*, fr. L, **thong, strap**] (1791) : CATKIN

**catkin** [**“cat” “kin”**→ **LION** of the **“tribe”** of JUDAH]**—n** [fr. its

resemblance to a cat’s tail] (1578) : a **spicate** inflorescence (as of the **willow, birch, or oak**) bearing scaly bracts and **unisexual** usu. **apetalous** flowers—called also *ament*

**spicate** [“spice” “ate”→ a “de-spicer” (despiser) // “s-p-i-c-a-t-e”

(letter by letter) would read as the following: “change” in the direction of the cycle brought about by the “pee,” the “sí” (“yes”) of the “**eye**” (a **sphere** with a **hole** in it) “deviates” by the “cross” of the “scepter” (“cross of the scepter” is Father’s **giving up** all that He was to BE MORE—the “sin” against Himself)]**—adj** [L, *spicatus*, pp. of *spicare* [**“spy care”**] **to arrange in the shape of heads of grain**, fr. *spica*] (1668) : **arranged in the form of a spike** <a ~ inflorescence>



**amentia**—*n* [NL, fr. L, **madness**, fr. *ament-*, **amens** mad, fr. *a-* (fr. **ab-**) + *ment-*, *mens* mind—more at **MIND**] (14c) : **MENTAL RETARDATION**; *specif* : a condition of lack of development of intellectual **capacity** [“city” represents the “New Jerusalem” of Revelation 21:2—that comes as a “bride adorned for her husband.” “For this cause ought **the** woman to have power

**on her head** because of the angels” (1 Corinthians 11:10)]

I will, again, tell it another way.

In the beginning was GOOD, and GOOD was LIGHT, and GOOD was ALLONE. GOOD desired to BEMORE, because GOOD was at a “stay” [stagnant]. GOOD decided to do something new. Good decided to sacrifice all that He is to BEMORE—GOOD would “re-INvent” Himself—even though the LIGHT of GOOD’s glory would never cease to BE [the Day] and GOOD would remain all that He ever was. GOOD decided to separate His soul from His spirit and GOOD allowed His soul to dwell [d-w-e-l-l →(l)-l-e-w-d] in darkness [the Night]. The darkness of GOOD was as a “seed” of ALL that GOOD is. GOOD was willing to BE “LESS” in order to BEMORE. Now, GOOD was DEATH. And, GOOD was also LIFE. Now, GOOD was LAW. And, GOOD was also LOVE. GOOD was not LOVE until He had sacrificed all that He was when He willingly “cloaked” a “seed” of Himself [in which GOOD placed all that He is] in darkness (2 Samuel 22:12/Ps. 18:11—

**Do not go gentle into that good night**

Do not go gentle into that good night,  
Old age should burn and rave at close of day;  
Rage, rage against the **dying of the light**.

Though **wise men at their end know dark is right**,  
Because their words had forked no lightning they  
Do not go gentle into that good night. **[Ps. 18—DNA imagery]**

Good men, the last wave by, crying how bright  
Their frail deeds might have danced in a green bay,  
Rage, rage against the **dying of the light**.

Wild men who caught and sang the sun in flight,  
And learn, too late, they grieved it on its way,  
Do not go gentle into that good night.

Grave men, near death, who see with **blinding sight**  
Blind eyes could blaze like meteors and be gay,  
Rage, rage against the **dying of the light**.

And you, my father, there on the sad height,  
**Curse, bless**, me now with your fierce tears, I pray.  
Do not go gentle into that good night.  
Rage, rage against the **dying of the light**.  
—Dylan Thomas

“I close my eyes, then I drift away  
Into the magic night, I softly say  
A silent prayer like dreamers do  
Then I **fall** asleep to dream my dreams of you”  
—Roy Orbison

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

“**How are the mighty fallen**, and the weapons of war  
perished!”—2 Samuel 1:27

“**And ere the lamp of God went out** in the  
temple of the Lord, where the ark of God was, and  
Samuel was **laid down to sleep**.”  
—1 Samuel 3:3

“He made darkness his covering”), casting off His “glory” [Wisdom (Isaiah 54:6; Hosea 8:1-3; Malachi 2:14)]—becoming DEATH [darkness]. And less than GOOD, He became “God” [Good → God]. When GOOD “veiled” [i.e. “**covered**” (Gen. 3:7)] Himself and His “help meet,” Wisdom, she became LAW. And now, the spirit of Wisdom was also the soul of LAW, the spirit of LIFE was also the soul of DEATH, and the spirit of LOVE would forever BEGRACE [the BE “GOOD RACE”]. LAW and DEATH were **naked** and they were not ashamed. And GOOD’s **bowels** of **compassion** began to burn with LOVE for His estranged son.

### SONNET 116

Let me not to the marriage of **true** [“BE”] minds →DNA imagery  
 Admit impediments. Love is not Love ← “impediments”—“unequally yoked” and  
 Which alters when it alteration finds [“found” with child], “a stammering tongue”  
 Or bends with the remover to remove [re-“moving” the landmark—LAW]:  
 O, no! it is an **ever-fixed mark** [“BE” is eternal],  
 That looks on tempests and is never shaken [Heb. 12:25-29/James 1:2-8];  
 It is the star [“ensign”] to every wandering bark, →the “new” part of the strand  
 Whose worth’s unknown, although his height be taken. →“taken out of” →LAW  
 Love’s not Time’s fool [“LAW’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, nor no man ever loved.

—Shakespeare

### More Scripture to increase learning:

Exodus 34:14,

“For thou shalt worship no other god: for the Lord, **whose name is Jealous**, is a jealous God.” [see “Grace: the Olympic Games” for significance of this lettering]

Song of Solomon 8:6,

“Set me as a seal upon thine heart, as a seal upon thine arm: for **love is strong as death; jealousy is cruel as the grave**: the coals thereof are coals of fire, which hath a most vehement flame.” [Rev. 20:1-3, “And I saw an angel come down from heaven, having the key of the **bottomless pit** [the “hole” that is LAW] and a great chain in his hand

[imagery of the DNA strand—the “vine”]. And he laid hold on the dragon [d-r-a-g-o-n→” no guard”], that old serpent [“Sir Pent”], which is the Devil [LIVED], and Satan [“Nay sat], and bound him a **thousand** years, And cast him into the bottomless pit, and shut him up [“covered” it], and set a seal upon him [Song of Solomon 8:6—“marked” him], that he should deceive [“de-sieve”] the nations [“nay shuns”] no more, till the thousand years should be fulfilled [“fully filled” to capacity]: and after that he must be loosed a **little** [the “small”] **season** [“sí [“yes”] son”]. And I saw thrones [“throws”—Jer. 31:18-21/Isaiah 22:18, “He will surely violently turn [make an “acute” angle—i.e. become “crooked”] and toss thee like a ball” //also imagery of the “head” or “greatest” as the servant of all—i.e. the “lowest”—imagery as a Stone thrown into the water causing a splash [splash is water “standing at attention”] and the water-level to “rise” as “He” sank to the lowest depths—i.e. Father gives Himself and “falls” [“falls”→ “lafs”→ EL laughs (His way down, “I was sinking deep in sin...**we-e-e-e-e**” [I borrowed this quote from a 1980’s sermon by Carlton Pearson regarding the “pleasures of sin”]]], and **they** [the “throws”?] sat upon **them**, and judgment was given unto them: and I saw the souls of them that were beheaded [“headed” or led by “BE” **and** followed by “BE” in reverse—like a train with engines in front and rear so that the train [imagery of a “snake”] can move adequately in **either** direction] for the **wit**ness of Jesus [the spirit of “profit sea”—i.e. “increase”], and for the word of God [the “Name” that He “(Be)gat” Himself], and which had not worshipped [“word”-shipped] the beast [“BE east”], neither his **image** [“im- age”—i.e. the age of “NO”], neither had received [re-sieved] his mark upon their foreheads [“four heads”—Gen. 2:10], or in their hands [“h” (“breath”) “sand”]; and they lived and reigned [“rained”] with Christ a thousand years [“y” [upside-down crooked “h” and upside-down “lambda”—“lame BE, daddy” that’s now “whole”] “ears”—in other words (cf. John 8:44), “The Father that ‘lies’ [down] hears his children (He’s not really sleeping, He’s just resting His eyes)”.”]

Proverbs 26:20-28,

“Where no wood is, there the fire goeth out: so where there is no **talebearer** [1 Chron. 9:26-28], the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words [the “BE’s”] of a talebearer are as wounds, and they go down into the innermost parts of the belly. Burning lips and a **wicked** heart are like a potsherd covered with silver dross. He that **hateth** [the hat—i.e. the “headpiece”—representing “**authority**”—i.e. the “CROWN”] dissembleth with his lips, and layeth up **deceit** [dec-eit → “ten eat”/ de-ceit→ “un-seat”/ “**tie** ced (“**seed**”)”—i.e. tied seed is “bound” by **LAW**] within him; When he speaketh fair, believe him not [John 8:44]: for there are seven **abominations** in his heart. Whose **hatred** [remember the image of DEATH in the Orion Nebula—he had a red tent-shaped headpiece on top of his head] is covered by deceit, his **wickedness** shall be shewed [“shoed”—like a man’s “foot” (also means to “cover for protection, strength or ornament”—Webster’s Dict.)] before the whole congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A

lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin [“rue in”).”

**1 Chron. 9:26-30**, “For these Levites, **the four chief porters [Y-H-W-H]**, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them **in** and **out** by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour [I believe this speaks of those appointed for leadership], and the wine [those appointed to minister life], and the oil [those appointed to “grease” the “wheel” and keep things “moving”—i.e. those that minister the Word], and the frankincense [those appointed to suffer—such as those not allowed to “BE”], and the **spices** [those appointed for “evil”]. And some of the sons of the priests made the ointment of the **spices** [i.e. gave birth to→ imagery of choosing their team players—Hitler, **Idi Amin**, Saddam Hussein, Stalin, etc. are the “de-spicers” [“despisers”] chosen for LIFE’s team (LIFE played the “accuser”/Satan→through LIFE, LAW sowed “discord”/ dis-“chord” among the brothers)].” **Mark 2:3-4**, “And they come unto him, bringing one sick of the palsy, which was borne of **four**. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.” John 19:23, “Then the soldiers, when they had crucified Jesus, took his garments, and **made four** parts, to every soldier a part...” **Genesis 2:10-14**, “And a river went out of Eden [e-d-e-n → n-e-d-e (“need”)] to water [“re-tau”] the garden [“rag-den”/ “guard den”]; and from thence it was parted [“rent”], and became into **four heads**. The name of the first is Pison [“no-sip”]: that is it which compasseth the whole land of Havilah [“have-a-lot”], where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon [“no high” (low)—consider verses that say, “and, lo,...”]: the same is it that compasseth the whole land of Ethiopia [“ethical opiate/opium”—morphine→ “more fine” // “the eye opia”]. And the name of the third river is Hiddekel [“hide EL cell”—(“k” is same as “lc” and 2 “d” is 2 backward “BE’s”): that is it which **goeth toward the east** of Assyria [“ass—seer/sear—“eye”/e—a]. And the fourth river is Euphrates [“you set freights rates”—“fee mail”/“fee male” ].”

**1 spice**—*n* [ME, fr. OF *espice*, fr. LL *species* spices, fr. L *species*, fr. *specere* to look—more at **SPY**] (13c) **1** : any of various aromatic vegetable products (as pepper or nutmeg) used to season or flavor foods **2 a** *archaic* : a small portion, quantity, or admixture : DASH **b** : something that gives zest or relish <variety’s the very ~ of life—William Cowper> **3** : a pungent or fragrant odor : PERFUME—**spice-less** *adj*

**2 spice**—*vt* **spiced**; **spic-ing** (14c) **1** : to season with spices **2** : to add zest or relish to <cynicism spiced with humor—J. W. Dawson> —often used with *up*

**“hospice”** [“hoe spice / hot spice (without the “cross”)”—*n* [F, fr. L *hospitium*, fr. *hospit-*, *hospes* host—more at HOST] (1818) **1** : a lodging for travelers, young persons, or the underprivileged esp. when maintained by a religious order **2** : a facility or program designed to provide a caring environment for supplying the physical and emotional needs of the terminally ill



Luke 15:25-32,

“Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called **one** of the servants, and asked what these things meant. 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. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo **[not “high”]**, 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: But as soon as this **thy son [not “my brother”]** was come, which hath devoured thy living with harlots **[oldest son hurls accusations—LIFE is “Satan”]**, thou hast killed for him the fatted calf. And **he** said unto him **[the father intercedes, but the wording makes it sound as though the “son” could still be speaking—one person on stage role playing many parts]**, Son, thou art **ever with me**, and **all that I have is thine**. It was **meet** **[“help meet” —“fit”—like the DNA strand, each has its twin/mate—i.e. “shipmate”]** that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.”

Exodus 33:16,

“For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us **[Rev. 21:3 ]**? so shall we be **separated**, I and thy people, from all the people that are upon the face of the earth.”

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.” —Jesus **kept** the “whole” law (ref?). **[DNA imagery—“JESUS” is whichever part of the strand that is replicating—the “temple” is the “hole” blown into the strand being “added to daily.”]**

Romans 2:1,

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for **thou that judgest doest the same things**.” **[cf. Luke 18:1-8—parable of the “unjust judge.” Legal professionals (including lawmakers)—all those who “deal” in the law—make the best “crooks” because they know how best to manipulate the law by bending, twisting, and breaking the law and evade [Eve-aid] prosecution [as opposed to “execution”]. “Lawyers” (i.e. the “bricklayers” building the “wall”) are representative of Father when He established LAW in the beginning. Father “placed” a wall that divided “brothers.” An “attorney” [“a t-torn knee”—i.e. imagery of Wounded Knee (2 events a century apart)] is used to establish legal relationships in business and to litigate the severance of civil and non-civil relationships. A good lawyer (especially a criminal lawyer), for the “good” of his client, has to be a good “poker” player and comfortable “withholding” the truth from the opposing side—“Don’t let your right hand**

know what your left hand is doing” (ref?)—i.e. “dealing” cards and stashing some. They are in essence, professional “LIE-ers” [“lie”-ers→ a “lie-er” is someone who causes someone or something to “lie” in a state of “**inactivity**” (the client does “nothing”)—the way LAW caused Father to lie (or “BE”) “still” [“steel/**steal**” → as LIFE and DEATH, Father “stole” LAW’s Seed (Isa. 49:20,)] when He laid down all that He “was” so that she could “BE.”], “con-**seal**-ers” [“marks”/“cover-ers”/“veils”] of TRUTH. Anyone who knows the law **well** knows “how” to get **around** it.]

The following definition sheds some light on this concept of LAW:

**nefarious**—*adj* [L *nefarius*, fr. *nefus* crime, fr. *ne-* not + *fas* right, divine law; perh.

akin to Gk *themis* law [“themis”→ “**the** miss”→ hamartia—“to miss the mark”// “themis”→ “sí them” (“yes” them)], tithenai to place [“tithenai”→ “tithe”; “nai(l)” with the “EL” missing]—more at DO] (ca. 1609) : flagrantly **wicked** or impious : EVIL [LIVE] *syn* see VICIOUS—**ne-far-i-ous-ly** *adv*

Song of Solomon 7:13,

“The **mandrakes** [STRONG’S 1736] give a smell [scent→ de**sc**ent, a**sc**ent], and at our gates are all manner of pleasant fruits, **new and old**, which I have laid up for thee, O my beloved.”

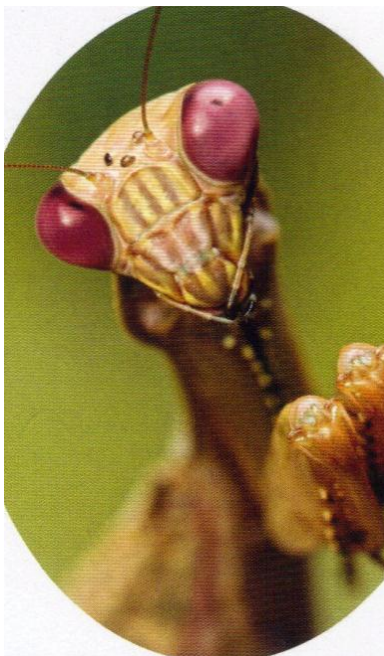
Genesis 30:14-16, “And Reuben went in the days of wheat harvest, and found **mandrakes** in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy **son’s mandrakes**. And she said unto her, Is it a **small matter** that thou hast taken my **husband**? and wouldest thou take away my **son’s mandrakes** also? And Rachel said, Therefore he shall lie with thee to night for thy **son’s mandrakes**. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my **son’s**

**mandrakes**. And he lay with her that night.”

Jeremiah 6:19,

“Hear, O earth: behold, I will bring **evil** upon this people, even the **fruit of their thoughts**, because they have not hearkened unto my words, nor to my law, but rejected it.”

AGAIN, I will tell it.



**GIRL POWER** For male mantises, mating can be a deadly business. The females are usually bigger than the males, and in some species, the female eats the male—**head** first—while the two partners are paired. Even without his head, the male continues to fertilize her eggs, so he makes a double contribution to the future family—by fertilizing the eggs and providing food in the form of his body. Female mantises lay their eggs in **capsules** of **frothy foam**, which soon **harden** in the sun. When the young mantises hatch, they often look like ants—and move like them as well.—*EYEWITNESS BOOKS: Predator*, by David Burnie

In the beginning was GOOD, and GOOD was LIGHT, and GOOD was ALLONE. ALLONE desired to be MORE—[“enlarge my territory”]. So ALLONE thought, “I will do a new thing.” Because there was no one else, He divided himself by taking a “help meet” [LAW]—also GOOD—by placing a hole in himself [like digging a “well” (a “great whale”)] and in their “joining,” ALLONE “died” to Himself—forgetting what manner of Person He Was. The two—LOVE and LAW—was ONE. In being ONE, they became **MANY**. And the LIGHT of GOOD was LIFE—and LIFE ruled the Day. And the DARKNESS of GOOD was called DEATH [“L-I-V-E-D”→the “d-e-v-i-l”—though He was dead, yet He lived]. As DEATH, LIVED ruled the Night. [NOTE: LOVE was not LOVE until ALLONE sacrificed Himself when He willingly “cloaked” a “seed” of Himself in darkness (2 Samuel 22:12), casting off His “glory” [the Light of LIFE]—becoming DEATH.] LIFE was clothed in all the “glory and splendor” of his father, GOOD. LAW and DEATH were naked and not ashamed. And a fire of jealous passion began to burn in the heart of LIFE.

**“Who is this that cometh up from the wilderness, leaning upon her beloved?  
I raised thee up under the **apple** tree: there thy mother brought thee forth:  
there she brought thee forth that **bare** thee.” —Song of Solomon 8:5**

Yet, again, I will tell it another way.

In the beginning was “BE.” BE was ALLONE. BE desired to BEMORE, so BE decided to do a “newthing.” BE placed a “hole” in Himself and called it His “heart,” the “app” “EL” of His “I”. By placing the hole in Himself, BE became MORE. But MORE was not ALLONE. MORE had forgotten who they were even though BE had left them the “stories” of who they were. The longer BE stayed away, the less they remembered. They were disjointed—separated—entities. BE decided to teach them. BE placed all of Himself into a separated entity like His children and dwelt among them so that they would learn how to “BE.” He taught them Day and Night giving them ALLTHINGS. Some of the children gladly accepted BE’s gift when He first offered it, while others rejected it. But, all will receive it, for BE had ordained a Day in which He will make **ALLTHINGSONE**.

And the "STORY" [HIS STORY—"hisstory"] goes on and on and on and on and on...!

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Imagery is revealed through preaching. I want to place here a newsletter (**errors included**) that is really a short sermon by an evangelist by the name of Mario Murillo. It is titled "*Satanic Attacks: the Breakfast of Champions*":

You face attacks! I'll bet you have had every part of your life challenged in the last few months. Please read this message, I believe it can change how you look at trials and adversities forever.

Maybe you thought you knew the story of David and Goliath. Look at it again **from the viewpoint of the sword** of Goliath. That giant piece of metalwork had killed an endless number of champions. Everyone on the planet (except David) assumed that this famous sword would do what it had always done—killed its intended victim. **One small pebble flung from the young hand of God's chosen reversed the purpose of the sword.** It happened so **suddenly** **that it took awhile for everyone to realize that the whole world had changed right before their eyes.** David now owned the object that was designed to kill him. We can say that David was brave. We can say that he was audacious but I believe that his real secret was his insight to God. He knew that Goliath was road kill on the highway of the Lord because the giant had blasphemed. The soldier of Jehovah understands, "If I have a destiny and evil-over plays its hand, I will see the attack ultimately reversed." It was this insight that helped David perform flawlessly in a frightening situation.

Don't settle for survival. My conviction is that if you are only hoping to survive your ordeal, you are missing the true potential of your adversity. I want you to think like David. View these attacks as the Breakfast of Champions. Don't think that for one moment I am making light of your heartache. Your pain is real and your heartache is gut wrenching. Right now things could look really bad. I do not want you to deny your tribulation. Rather, I want you to see through it! Having an attack reversed is demonstrated in many Bible stories: Haman was hung on the very gallows he had built to destroy righteous Moredicai. Paul boasted that his



jailing which Satan meant for stopping the good news, *“had actually turned out for the furtherance of the Gospel.” Phil. 1:2* Some of God’s best fire is backfire. He loves to watch Satan’s schemes backfire. The psalmist said, *“The pit that they dug for me, they have fallen into themselves.”*

So how do you turn a vicious assault into Breakfast? **You begin by first winning the war** over your **e**motions. You have to talk to your soul. David said, *“Why are you **cast down** oh my soul?” Psalm 42:5*

Such a question to your own soul makes you “doubt your doubts” as Oral Roberts said. God is not on trial, the circumstances are! Instead of caving into to questions like, “How could God let this happen to me?” Ask, “How can I allow this crisis to accuse God’s character?” This gives you the chance to glorify God with loyalty and trust. Now you command yourself to hope. After David questioned his soul, he told his soul, “Hope in God.” Hope has eyes! It sees through the threat to the opportunity. Suddenly you see breakfast.

In crisis, the real pain is a lack of direction. When you don’t know what to do, panic can cause quick and lasting damage. Hope takes charge and gives you the true picture. David kept the skill of making a meal out of mayhem all of his life. In 1 Samuel 30, he returned to his village and found only ashes. His family was stolen and his men wanted to kill him. He recalled the sword of Goliath and confessed inwardly this to [too] will be like that sword. His words to God displayed honor and worship. He did not accuse, “How could you do this to me after a lifetime of service?” He asked for permission to pursue! God gave him an answer that was both a strategy and a promise. “Pursue” God said, “For you shall recover all and more besides.” The Lord is focused on “more besides.” It is never enough for God to let you break even. There must be a bonus for being attacked by Satan and there must be a penalty to Satan for touching a child of God.

Now I want you to examine breakfast. There are three things about you that will be different after this attack.

**You will gain a weapon:** Even David needed to be reminded of this.

*And David said to Ahimelech, “Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapon with me, because the king’s business required haste.” So the priest said, “The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth*

*behind the ephod. If you will take that, take it. For there is no other except that one here.” And David said, “There is none like it; give it to me.” [1] Samuel 21:8-9*

David admitted that he was in such a hurry he left without a weapon. Now David reclaims the weapon he earned in battle. The weapon you gain may be a skill that will surface after your crisis. It may be discernment, authority, gifts of the spirit or a myriad of added components to your arsenal. You will notice the difference, you will sense you are a more skilled warrior.

**You will be stronger:** As I sat watching my son playing a video game where he was a ninja, I noticed that the character he controlled would level up to a new warrior status after each victory. This new level my son explained made the ninja braver, fiercer and harder to kill. *Hebrews 11:34 says, “Out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.”* Satan will gain nothing from attacking you. He will still be the same deceived, doomed despot he was before. You, on the other hand, will “level up”. You will be forged by adversity; you will be a lot harder to kill.

**You will be gifted to comfort others:** *2 Corinthians 1:3&4 says, “Blessed be the God and Father of our Lord Jesus Christ, the father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.”* Think of what that means. The hurt you are experiencing today will not be in vain. The miracle of healing that is going on within you will become a gift for you to pass onto another.

People in pain do not respond to pat answers or trite remarks but they will respond to you. They will know that you know how they feel. They will open up and accept the healing oil that you offer. Believe me this is the greatest of gifts. Discouragement and despair are twin cancers and to be able to snatch someone from them is as good as it gets. Isaiah rejoiced in this wondrous gift. *“The Lord God has given me the tongue of the learned, that I should know how to speak. A word in season to him who is weary. He awakens me morning by morning, He awakens my ear to hear as the learned.” Isaiah 50:4*

Of all the titles that Jesus could have given to the Holy Spirit, He chose “Comforter”. Think of it! The very Spirit of God that empowers, guides, and is a

part of the Godhead...He is called the Comforter. **When you become a comforter, you are as close as you can get to the nature and work of the Holy Spirit.**

I know that what you are facing now may be the darkest road you have ever travelled. This may be the most devastating, heart breaking moment you have ever faced. One thing remains. One fact still applies. **In all the raging and crushing waves of life one thing can not be taken from you—the power to choose.** If you choose to stand and stare down this monster, if you choose to call this attack by its real name, if you look beyond the lie into the very eyes of Jesus, you will eat the breakfast of Champions.

“The eagle that soars at great altitudes does not worry about how it will cross a river.”—from *Streams In The Desert*

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Imagery is expressed through “SONG”—especially songs like “Shackles” (MaryMary), “The Impossible Dream,” “Man In the Mirror,” and “You Raise Me Up”; and, television theme songs—“**[Somebody]** Save Me” (*Smallville*), and “Who Are You?” (*CSI*). Children songs are significant as well. Two songs immediately come to mind—a song I heard on Sesame Street (words are, “Sing, sing a song, sing out loud, sing out strong...”) and a song I heard sung by Lambchop and Sheri Lewis (“This Is The Song That Never Ends”—**it keeps “beginning” when it should end**). Below is the lyrics of a well-known secular song, *WIND BENEATH MY WINGS* by Jeff Silbar and Larry Henley:

Oh, oh, oh, oh, oh, oh, oh, oh.  
It must have been cold there in my shadow,  
To never have sunlight on your face.  
You were content to let me shine, that’s your way.  
You always walked a step behind.  
So I was the one with all the glory,

While you were the one with all the strength.  
A beautiful face without a name for so long.  
A beautiful smile to hide the pain.

Did you ever know that you're my hero?  
You're everything I would like to be.  
I can fly higher than an eagle,  
'Cause you are the wind beneath my wings.

It might have appeared to go unnoticed,  
But I've got it all here in my heart.  
I want you to know I know the truth, of course I know it.  
I would be **nothing** without you.

Did you ever know that you're my hero?  
You're everything I wished I could be.  
I could fly higher than an eagle,  
For you are the wind beneath my wings.

Did I ever tell you you're my hero?  
You're everything, everything I wished I could be.  
Oh, and I, I can fly higher than an eagle,  
Because you, you are the wind beneath my wings,  
God bless you, you are the wind beneath my wings.

You're the wind beneath my wings.  
You, you, you, you are the wind beneath my wings.  
Fly, fly fly high against the sky,  
So high I almost touched the sky.  
Thank you, thank you, thank God for you, the wind beneath my wings.

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There is a Christian song titled, *Enlarge My Territory*, that is taken from the Prayer of Jabez found in 1 Chronicles 4:9-10. I believe it



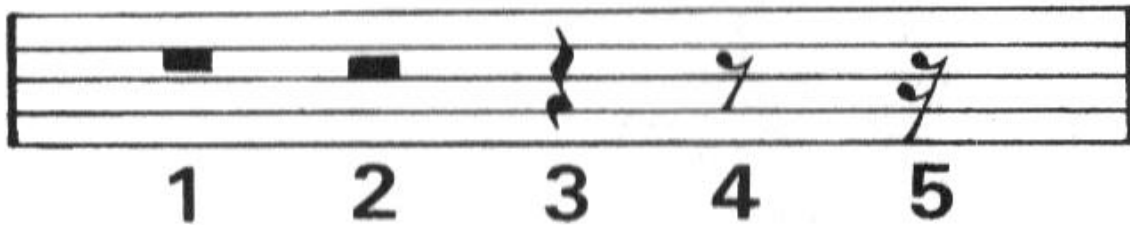
was written by Derick Thomas. The lyrics are below. I believe it is Father's prayer in the beginning:

This is my prayer that you would bless me.  
This is my prayer that your hand be with me.  
This is my prayer from evil you keep me, Lord.  
This is my prayer that it would not grieve me.  
Enlarge my territory!

No limits! No boundaries!  
I see increase all around me!  
Stretch forth! Break forth! Release me!  
Enlarge my territory!

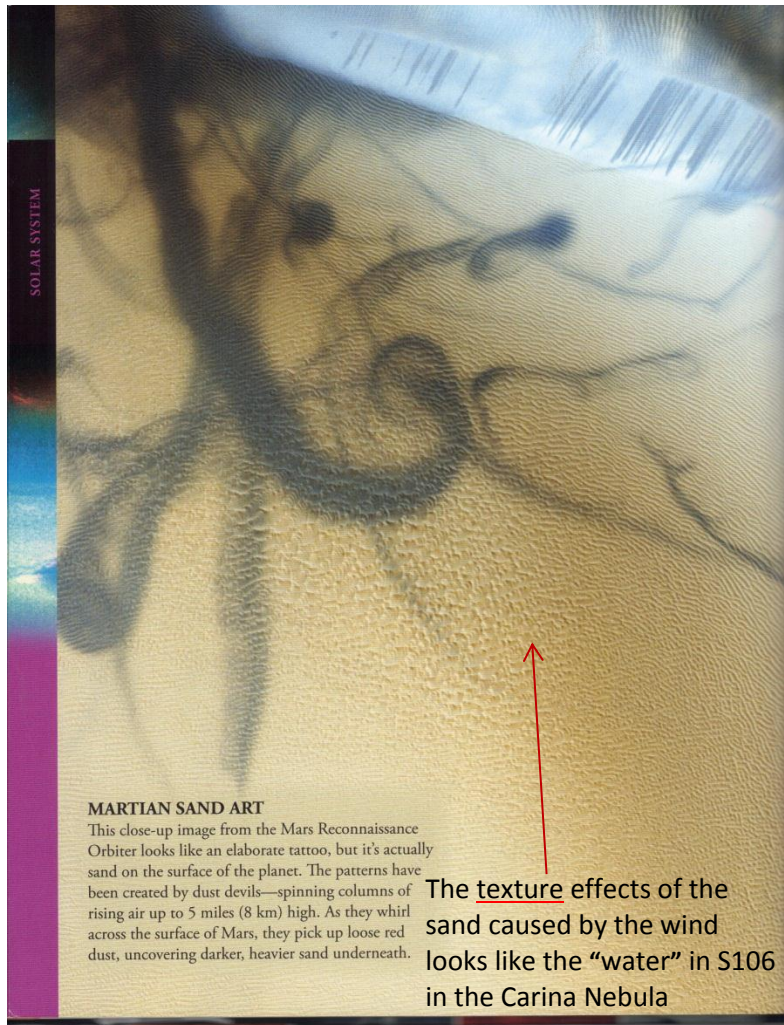
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The imagery of music is found not only in the words but in the rhythm, the instruments, the written "cords," etc. [musical symbols remind me of Hebrew letters].



rest 5a(2): 1 whole, 2 half, 3 quarter, 4 eighth, 5 sixteenth

**Place a picture of musical notes here.** and **Mars photo** [p. 132]



From *SPACE: A Visual Encyclopedia*, p. 132

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Imagery can be found in poetry. Below is a poem by Mark R. Slaughter titled “**JOURNEY TO BE**”:

I think I'll journey out some day to wondrous lands afar,  
Or even chart a journey to a distant blazing star.  
But rest assured that when my journey begs to take its cue,  
Always know that when I go, this journey **takes you too**.

We'll start our journey out from here by horse and cart of old,  
The seaside docks—and journey pauses—where we shall behold  
A noble schooner for the journey primed to launch as planned:  
To sail with dolphins cross the seas then journey back on land.

And so our journey goes by foot to conquer mountains tall:  
A chapter hence the journey reached, with scenes that should enthrall.

But when we tire, let's rest our journey, stretched in fields of flowers,  
And bathe atop the mountain from the journey—autumn showers!

Refreshed, our journey takes a turn—we'll venture back for home,  
But first we'll let the journey take a tangent just to roam.  
And in the winding route, this journey's bound to bide content,  
But most of all take heed—let's make our journey life's event.

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Imagery can also be found in the other arts and literature, such as this passage from Act 5. Scene V of Shakespeare's *Richard II*:

I have been studying how I may compare  
This prison where I live unto the world:  
And for because the world is populous,  
And here is not a creature but myself, → [In the beginning there was ALONE.]  
I cannot do it; yet I'll hammer it out. → ["hammer" out = as in "hew" out] [+Lat. *marcus*, a large hammer]  
**My brain** ["knowkedge"] I'll prove the **female** ["fee male"] to my soul:  
**My soul** the **father**: and these **two** beget **[2 that are actually 3]** [a "braid" only "appears" to be two  
**A generation of still-breeding** [endless] **thoughts** [Ecc. 4:16], **strands**—self, female, father—in ONE]  
And these same thoughts **people** this **little world** → ["little ONES" in a "little world" → to be "less"]  
In humours like the people of this world,  
For no thought is contented. The **better** sort, → [LOVE, LAW, LIFE and DEATH]  
As thoughts of things divine, are intermix'd  
With scruples\*, and **do set the word itself** [the "**BE**", the "**I AM**"] \*doubts  
**Against the word**: → [Job 30:21, "...with thy strong hand **thou** opposest **thyself** against me."] **www.com[e]**  
As thus: 'Come, little ones;' and then again, → [Rev. 22:17, "And the Spirit and the bride say, Come.  
'It is as hard to come as for a camel **And let him that heareth say, Come. And let him that**  
'To thread the postern of a needle's eye.' **is athirst come. And whosoever will, let him take the**  
Thoughts tending to ambition [DEATH], they do plot **water of life freely."**  
Unlikely **wonders**; how these **vain** weak nails → ["wonders" = "sons", "offspring"—Ps. 139:14/Isa. 22]  
May tear a **passage** through the flinty **ribs** → ["tear a passage" like through the Red Sea?/Adam's rib?]  
**Of this hard world, my ragged prison walls**; → [His "body" was as a "prison" to Him (Isa. 22:16)]  
And, for they cannot, die in their own pride. → ["vanity"]  
Thoughts tending to content **flatter themselves** → [Pharisees—Luke 18:9-14]  
That they are not the first of fortune's slaves, → [Matt. 20:1-16]  
**Nor shall not be the last**; like silly beggars → [Isaiah 9:7—everlasting kingdom without slaves]  
Who sitting in the stocks **refuge** their shame ["cover that which comes out of you"—Deut 23:13],  
That many have and others must sit there [like a public toilet]:  
And in this thought they find a kind of **ease**,  
Bearing their own misfortune on the back → [Matt. 20:12, Gal. 6:5]

Of such as have before endur'd the like. → [Rev. 9:12, "One woe is past; and...there come **two** woes more..."]

**Thus play I in one person many people.** → ["He divided himself" (Gen. 14:15/Luke 15:12)]

And none contented: sometimes am I king; → [Rev. 17:9-11]

Then **treason** makes me wish myself a beggar, → ["**tree son**" = betrayal of self?=another man (Judges 16:11)]

And so I am: then crushing **penury** → [Philp. 4:11-12, "I have learned, in whatsoever state I am, therewith  
Persuades me I was better when a king; to be content. I know how to be abased, and...to abound:

Then am I **king'd again**: and by and by every where and in all things I am instructed... [Rev. 17:11\*]

Think that I am unking'd by Bolingbroke, → ["bowling" broke—"strike" → stricken]

And straight am nothing: but whate'er I be → [2 Cor. 12:11, "Though I be nothing" —"I AM, that I AM"]

Nor I nor any man that but man is

With nothing shall be pleas'd, till he **be eas'd**

**With being nothing.** → [Romans 4:17—"God, who **quickeneth the dead**, and calleth those things that

**be not** as though they were." "You're nobody till somebody loves you...so **find**

**yourself somebody to love"** (words of song). 2 Timothy 1:17, "But, when he was in

Rome ["**roam**"], **he sought me out very diligently, and found me."**]

†From *The Zondervan Pictorial Bible Dictionary*, 1973, p. 509 [Mark, John].

\*Network television is notorious about "killing-off" a main character and writing him back into the script.

My niece had to analyze this poem for school. She needed clarity on what King Richard was saying, so she began reading it to me. I immediately saw parallels to Scripture in this poem. As I began to explain to my niece what I was hearing, the revelation grew. This is some of the insight I gathered:

Imagine King Richard as a writer imprisoned alone with nothing but his thoughts. Now a writer can only write about what he knows—his own experiences or the experience of others he has been privileged to witness (or hear about in detail—"hearsay" does not make for "good" writing!). A writer places a part [**or "measure"**] of himself in each character—their thoughts are not just their thoughts, they are "his" thoughts placed **in** them. The writer controls what each character feels, thinks, says, reacts, responds to what is going on, etc. The characters are each "in" him and are always a "part" of him. HE IS A "GOD" TO THE CHARACTERS IN HIS STORY. And if he is a very good writer, the audience will relate to them in some way and feel a part of the story—seeing themselves placed into the text, woven into the fabric of the plot. A "good" writer is one who has experienced "life" to the point that he appeals to a wide audience, not a microscopic few; or, at least, be able to draw the audience into his experience so that the audience is able to relate and empathize with him. And a "good" writer, most likely, won't stop with the first draft of his story. He rewrites it, and may rewrite it again, until he has reached the "perfection" he seeks in his gift.

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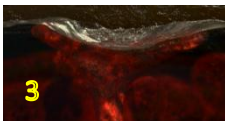


As I've shown to a certain extent and more in-depth in the original document, imagery can be seen in geography. Below is an excerpt from BBC Earth's *THE GREAT RIFT: Africa's Greatest Story*.

The Ethiopian highlands. The **roof** of Africa. Thirty million years ago, this was a vast high-altitude **plateau** the size of Spain. Since then, the elements have carved the landscape into **Africa's equivalent of the Grand Canyon** [a "great" to Arizona's "small"]. Millions of years of erosion have created isolated islands of alpine **terrain** supporting strange and unique creatures found nowhere else on Earth....Geladas [baboons] ["geladas" → sadaleg → "sad, a leg (leg = Angel)" — "I caused a mourning" (Ezek. 31:15)] are exclusive to this chilly plateau, kept warm by a long fur coat. They are the highest dwelling primates on the planet, ranging up to 4,500 metres. But what's really **surprising is their sheer numbers**. Geladas are the most sociable monkeys on Earth. Like the game herds of the Serengeti ["serene get l"], they are vegetarians. In these high pastures, they take the place of grazing antelopes. But geladas aren't the only peculiar creatures up here on the roof of Africa. This is a giant mole rat—a specialized grass-eater that's unique to the Ethiopian highlands. The mole rat lives underground, emerging at **dawn and dusk** to **snatch** mouthfuls of grass, which it **drags** back to its burrow to munch at leisure. There's every reason to be cautious. This **foxy-looking Ethiopian wolf** preys almost exclusively on **giant** mole rats. Despite the wolf's best efforts, mole rats are incredibly common. It's estimated there may be more than 15,000 of them in each square mile of grassland. Yet despite their high numbers, mole rats and geladas never meet. So, how can that be? The answer is this. **Dividing** geladas on one side from mole rats on the other, the Great Rift Valley **runs** through Ethiopia, **slicing the roof of Africa in two**. But it doesn't stop there. Extending 3,000 miles further south, the Great Rift shapes and defines the entire landscape of East Africa, creating **intense hot spots** of evolution. All along the Rift Valley, soaring above the hot, dusty plains, **isolated mountain peaks** harbor unique wildlife communities—a **kaleidoscope of strange and remarkable creatures**. As well as extraordinary wildlife, there's something else that's special about these mountains. They all share a common origin that is key to understanding how the rift was formed and why it has had such a far-reaching impact on this part of Africa. The first clue lies here, at the very northern margin of the Great Rift Valley. Ethiopia's **Danakil** Depression. This is Erta Ale (ah'-lee), Africa's most active volcano. It contains the world's only permanent lava lake. Like a **window into the fiery heart** of the earth, Erta Ale [el a atre → "El a (p)atre/El a (m)atre → absence of the first letter is equivalent to saying, "None of the above" — "I AM THAT I AM" ["patre" ("pee are" with the "cross" in it) → "petra" ("pee era" with the "cross" in it)]] provides a terrifying glimpse of the inner workings of our planet. A cauldron of molten rock beneath our feet. In geological terms, Erta Ale's volcano is **still in its infancy**. But 1,000 miles to the south, another Rift Valley volcano has been growing for at least a million years. Rising to the east of the Great Rift Valley, snow-capped **Kilimanjaro** [Kill I man—jar, "O"—Exod. 2:12, "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand"—["jar" → raj → "rage"]] towers nearly **four** miles high. It's Africa's loftiest peak and the tallest free-standing volcano on Earth. Kilimanjaro and Erta Ale are just **two links** in a long chain of volcanoes that runs the length of the Great Rift. In fact, all the mountains along the rift are volcanic, **born deep**

**beneath the Earth's surface.** Scientists believe that a plume of superhot lava has been rising up beneath the crust of East Africa for millions of years [image on screen looks like the body of a red and black snake standing straight up and its mouth stretched wide open to form the shape of the "surface" on land and "water" passing over it]. The thick crust above the plume has been lifted more than a mile high, causing cracks to appear around its margins. The Eastern and Western Rift Valleys mark the fractured edges of the uplifted East African Plateau, with further **branches** extending outwards. And wherever molten rock has seeped through from below, huge volcanoes have **grown up**. It's estimated that over the last 30 million years, the rift's volcanoes have poured out enough molten rock to bury an area the size of Wales to a depth of 15 miles.

**"30 million years ago, when the jungle still shrouded the continent, a vast plume of molten lava pushed up beneath the plateau of East Africa. The Earth's crust cracked under the strain, creating Africa's Great Rift."—BBC Earth's *THE GREAT RIFT: Africa's Greatest Story***



These four "snapshots" are of the volcanic plume rising (from the video BBC Earth's *THE GREAT RIFT: Africa's Greatest Story*). Compare to the image of the Orion circled in yellow.

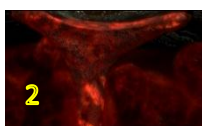


Image looks like a black and red striped "snake" [no "yellow"]. The three images to the left are of the plume as it rises to the surface forming the "Great Rift." Note that the fourth image looks like a tongue.

Mount Kenya's 5,200-metre-high summit is an eroded lava plug, suggesting it was once even taller [it went "lower"].

Even on the equator, mountain weather is unpredictable. Just a few miles away, lions and zebra are sweltering under a blazing African sun, yet here, on Mount Kenya [sounds like "kin" and "yes" (in German)], a sudden squall can bring snow, creating a winter wonderland. This extreme climate poses a real challenge to the mountain's wild inhabitants. Highland rock hyraxes ["hire axes"—imagery of what causes the DNA strand to "unzip"?] are found only on Mount Kenya. High mountain hyraxes have evolved to cope with the cold. They are much larger than lowland hyraxes and have exceptionally dense fur, which allows them to maintain their core temperature in freezing mountain conditions. When the sun reappears, the hyraxes save energy by sunbathing.

Giant alpine plants insulate their delicate buds from frost damage by wrapping them in a protective duvet of leaves, which unfurl one by one **as the temperature rises** [imagery of Psalms songs of "degree"/cf. James 1:9 (below)].

"Thirty million years ago, tropical Africa was covered in dense jungle. But not anymore. Here in East Africa, the forest is all but vanished, a changed landscape that is the stage for the most epic wildlife story on the continent.

"From Lake Malawi, the Shire river flows into the mighty Zambezi, which marks the southern limit of the African Rift system. Upstream, the Zambezi slices through the volcanic rocks of the Tonga Plateau to crash down into the narrow Batoka Gorge. More than a mile wide, with up to 10,000 tonnes of water pouring over its lip every second, this is the world's largest waterfall. Its local name, Mosi-oa-Tunya, translates as the 'Smoke That Thunders.' In 1855, David Livingstone renamed them Victoria Falls in honour of his queen."

"A thousand miles to the north-east, the Rift has another quite distinct arm. Here lies lakes very different from the vast inland seas of the Western Rift, lakes that are hostile to life. This is Lake Natron in northern Tanzania, sometimes known as the Lake of Death. Countless centuries of evaporation have concentrated volcanic minerals in its strangely coloured waters to the point where they are so caustic they can dissolve human skin. However, there is one animal that seems immune to this cocktail of corrosive chemicals. Each year, huge flocks of flamingos converge on Lake Natron. In the shallows, the birds demonstrate their unique feeding technique, pumping water through hair-fringed channels in their beak to extract micro-organisms called cyanobacteria which flourish in the lake's peculiar mineral cocktail. The cyanobacteria contain a pigment which colours the bird's feathers. Adult flamingos only choose mates with colourful plumage, so the survival of their species is linked to the peculiar chemistry of the Rift's volcanic lakes. The flamingos are able to wade around in the caustic waters because their legs are protected by resistant scales."

"In neighbouring Lake Magadi, life faces an even tougher challenge. Fed by volcanic springs, Magadi's waters are not only caustic but in places they're hot enough to poach an egg. Amazingly, there's a creature that's able to survive completely submerged in this deadly brew. It's a little fish

known as the alkaline tilapia. And it's made its home in the most extreme environment in which fish life has ever been recorded. The algae on which the tilapia feed grow best in the volcanic springs. So each little fish faces an agonizing choice—it can stay safe, but hungry, or it can risk life and fin in a dangerous game of chicken, dashing into the hot spring, snatching a mouthful of algae, then dashing back into cooler water before it cooks. Most of the fish are content to hang around the margins of the spring but there's always one adventurous or extra-hungry individual prepared to go for the jackpot [film shows a fish diving deep to get the “more than enough” instead of settling for “enough” like the other fish]. There's no question of the rewards, but it's a hugely risky game [the fish died]. [“Dead” fish always rise to the top—like “cream.” ]

“Continuing northwards up the Great Rift, a series of lakes stretch up through Ethiopia to Lake Assal, the saltiest water body on Earth. Lake Assal lies **153** metres below sea level, making this the Rift's, and Africa's lowest point. The lake's waters are fed by seawater springs which evaporate in the blistering heat to leave huge salt pans. Beneath its glistening crust, the lake plunges over half a mile deep. But it's not filled with water. It's solid salt all the way to the bottom—the result of hundreds of thousands of years of evaporation.”

Immediately north of Lake Assal [“ass all”] is the Mandab [“bad man”] Strait, known to Arabs as the **Gate of Tears** [1 Samuel ?,--David and Jonathan are tearfully parting ways, but “David exceeded”]. It separates Africa from Arabia and marks the junction of the Indian Ocean and the Red Sea [“a place where two ways meet” (Acts ?)]. Here at Ghoubbet el Kharab, barren lava flows mark the point at which the Great Rift finally meets the sea and enters another world. Offshore, the sea floor drops away in spectacular underwater cliffs—a submarine equivalent of the Great Rift Valley. Strong currents make these walls ideal for filter-feeding corals which provide a home for more than a thousand species of fish, including over a hundred found nowhere else.

In the surface waters, a school of Indian mackerel trawl open-mouthed through the **rich** plankton.

There are places off the Djibouti coast where the Great Rift plunges to unknown depths. Exploring down here takes specialized equipment. This is the first time light has shone in this corner of the Great Rift's ocean depths. Some of the creatures down here may be completely unknown to science. From the dark depths of the trench, nutrient-rich currents well up towards the surface creating a plankton bloom that attracts ocean giants. Whale sharks are the largest fish on Earth, growing over 15 metres long. Trawling the oceans with mouths **agape**, their sieve-like gills sift out the plankton and small fish on which they feed. Djibouti is famous for this annual gathering of whale sharks which migrate here each winter from far across the Indian Ocean to take advantage of the Great Rift's fertile waters. This extraordinary event owes its existence to volcanic forces deep beneath the Red Sea floor. Those forces are tearing Africa and Arabia apart. As the Great Rift lengthens and widens, the Red Sea will eventually join up with the Mediterranean, making Africa the world's largest island.

“The rising rift valley not only created towering volcanoes, it forced up great chains of mountains like these, the mighty Ruwenzori. They stand three miles high, and like all the great highlands of the Rift, they have a huge effect on the local weather and, in turn, the surrounding vegetation. Mist and



cloud rolls in from the drenched jungle of the Congo Basin that lie directly west of the Ruwenzori (pronounced **Ruin-zor-e** ["ruin rose E]). Warm moist air rises up the mountains. As it does, it cools, so most of the moisture falls on the slopes and little rain reaches the plains to the east. It's the Rift's unique combination of restricted rain and volcanic ash that keeps the forests at bay. But the space left behind is now a battleground. Two determined colonisers fight to stake their claim on the plains. One competitor is rather **small** and unassuming—**grass**. Its challenger, the only tree that still holds out for its place in the savannas, the **thorn tree** of Africa—the acacia. It's able to cope because its shallow roots can extract any moisture from the soil above the hard ash pan and its tiny leaves reduce water lost by evaporation. It's so successful it can grow 6 metres tall. But it has a predator to match. The acacia's small leaves are nutritious enough to support the world's tallest antelope [**the giraffe**] lofty enough to exploit a niche that no others can reach. But the acacia **crown** is not only **attacked** from the top down, but also from the bottom up. The gengek has a skeleton that's adapted to enable it to spend all day standing on its hind legs. But height isn't the only key to unlock the acacia's defences ["acacia's" ["aicaca" → Artificial Intelligence's **Caca** ("poop" in Spanish?); Brit "defences" ["de-" "fences" → to "tear down the wall"/ to become "un-"fenced]]. The dik-dik ["kid-kid"—2 goats] is one of Africa's shortest antelopes. It can't reach the high crown, and at ground level, the acacia thorns are at their fiercest. But the dik-dik's tiny head fits perfectly between the spikes, and so the acacia is attacked from every angle. The acacia can just about cope with the impact of nibblers like these, but there's one heavyweight that does more than just snack. Seedling acacias are simply annihilated by the world's heaviest vegetarian. But adult trees aren't safe, either. The elephant's trunk is sensitive enough to select individual leaves but strong enough to rip off entire branches. The combination of tusk and trunk makes **short work** of heavy wood and a **three**-tonne body makes an effective bulldozer. A single African elephant can flatten a tree a day. And in the savannas of the rift, the herds number over 150,000—capable of wiping out entire acacia woodlands. Landscape gardening on this scale plays an important role in helping the acacia's competitor, grass. And as grass makes up over 50% of an elephant's diet, so it's in their own interests to clear the trees and maintain space for grass to grow. Grass, unlike other plants, grows from its roots instead of the tip. **This gives it astonishing powers of regeneration.** It also means it can be almost constantly cropped—a **never-ending supply of food**. This **indestructible** plant has taken over the Rift Valley plains. **It supports** the greatest numbers and diversity of large grazers in the world. But there is a downside. **Grass is hard to process** ["churlish"—i.e. "difficult to work with or **deal** ["bridge" or "poker" → "poke her"] with"], so grazers have to consume vast amounts. That means big guts, and big guts need a big body. A diet of grass also means eating for up to 16 hours per day, and that leaves little time for the other important tasks."

Psalms 129,

"Many a time have they afflicted me from **my youth** [typing these three words seemed like a sort of "chain"], may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. **Let them be as the grass** upon the housetops ["roofs"], which withereth afore it groweth up: Wherewith the mower filleth not his hand; nor he

that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.”

James 1:9-10,

“Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.” [Song of Solomon 2:1-4, “I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.”]

**Imagery can also be seen in things not so apparent.** For instance, Psychology tells the story of “Beginnings”—Narcissism [like the story of Narcissus, Father (GOOD) fell in love with His own reflection (His “offspring”)], **reverse role-playing** [LIFE behaves like DEATH, and DEATH behaves like LIFE—i.e. when bad things happen, we don’t say, “That’s death,” we say, “That’s life!”—sometimes LIFE is “hard” (like a “stone”); even though as **individuals** and as **individual nations** we portray **all** roles, **as a whole**, humans are LIFE role-playing DEATH (**The majority of the Holy Bible was written from DEATH’s perspective**) and as LIFE, we’ve each played the role of “Satan” at one point or another [anyone who thinks they know what someone else **ought** to be doing but is not, is at that moment role-playing “Satan”—“judging,” **fault-finding** in order to “accuse”—even if only “mentally”]; and LOVE role-playing LAW (hence, we have more “laws” in any given society, than the populace can remember—but, **Divine Law** is only **2**: “BE” and LOVE)], etc. **Physics, Newton’s Laws, the Analemma, DNA and the like are imagery that tells the same “story.”** **The following will express this clearly.** [SEE ALSO folder “**GRACE—The Olympic Games**” [the “We” games] for imagery in sports [and more correlations to **DNA**]—clues for the “contention”.]

**AUTHOR’S NOTE:** Beyond this point, the sections tend to fall apart at the end being unfinished; but please, keep going—it will start again! These sections didn’t blossom as the previous ones—I abandoned them to write the preface. They still contain personal notes to myself that may make no sense. The **original document will follow** a small section of notes I failed to insert or place. This note is true for both this and the original document.

**“How you describe something depends on what your measuring tools are.”**

—Lisa Randall, Harvard University

The more I read the Holy Bible with the knowledge of the revelation that Father has given me, the more I discover that the Holy Bible is actually an “instruction manual” for **how** our world works. I must admit, I was never interested in that. I found the physical sciences boring. I never took the time outside of class to read even the slightest bit of literature regarding it. I preferred dissecting a fetal pig to rolling marbles across various surfaces to gain understanding of friction, motion, and the properties of things at rest. I had no clue who the world renowned physicists were and did not want to know. It was not something I had ever planned to talk about. But, recently (as in the past few months), the Holy Bible changed my mind. Granted, it was written by men who were **archaic** in their understanding, **but** they were not the “Author” of THE BOOK. They were merely the “scribes”—i.e. the imagery of the “writers” of the DNA code. I now know that the AUTHOR of THE BOOK wanted us to fully understand this world in which we live because it is all part of **His Story**—History—which is “**our**” **story** [I’ve often heard it said that in order to know where you are “going” (destiny—i.e. “destination”) you first have to know where you came “from” (“point” of departure).]. And, He has transformed the “way” that I see things. I am not one of the brilliant minds of science (or anything else) and have only a bachelor’s degree in business, but as I read the Holy Bible and listen to preachers teach from this book, I see how matter is transformed into something greater, I see the DNA strand at work (and I have never studied genetics—my little knowledge comes from watching “CSI,” a 3:02-minute clip of film I saw on the John Ankerberg Show [on YouTube: “DNA Transcription and Protein Assembly” —submitted by *redand*

*brownpaperbag*], a 2-minute YouTube video from [www.FreeScienceLectures.com](http://www.FreeScienceLectures.com) (“DNA Replication Process” [As I am typing this, I see another YouTube video that I think **better shows the imagery** of replication and what Father did in the beginning. The video is called “DNA Replication and Transcription” by Mexus Education—an innovation company based in Mumbai, India. It is submitted by Iken Edu]) and a children’s book called *Life As We Know It* by Robert Winston), I see man becoming something that boggles the imagination. Understand the symbolic language of the text and the symbolism of “events” **as they happened in the text** [and the reiterations happening today], and you will understand the **four** basic questions: **THE WHY, WHO** [silent “w”], **WHAT** and **HOW** [the Father is the “Why, Who, What and How”—He is **THE Y-H-W-H** [the “four”]—He is **“ALLTHINGS”**].

## “Focus causes ‘blindness’.”

—Dale Bronner

“There is a certain amount of blindness that goes along with faith.”—TD Jakes

We limit ourselves when we only focus on one little thing—which is exactly what our Father has done since the beginning when He focused on that fertile field known as DEATH—the imagery of the **BLACK HOLE**—that is where we are in relation to **ALLTHINGS**. To understand it **ALL, every “thought”**—religious and secular (political, economic, sciences, social, history, military<sup>†</sup>, statistics, tradition, legend, myth, children’s stories, rumor, etc.)—must come together [Isaiah 43:8-9, “Bring forth all the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? **let them bring forth their witnesses** [imagery of Angels as “messengers” is the same imagery of the “messenger” DNA used to “assemble” the new strand (i.e. new testament) into the old strand (i.e. old testament)], that they may be justified: or let them hear, and say, **It is truth** [reading this again, after writing another portion on how the science relates to the Bible, I understand why “it”



keeps capturing my attention—“MANNA”! According to STRONG’S 4478, “manna” literally means “**a whatness?**”—it’s a question (similar to the characters in the book, *A Wrinkle In Time*). It’s as though someone said, “Your Highness,” and the question arose (from someone “hard” of hearing), “Your whatness?” “Ha” [laughter] replaced the “eye” (i.e. “i”) in “witness.” Cross-reference this with the words of Jesus in Mark 6:50, “...**it is I**”—like the game, “TAG, you’re IT!”]” 2 Corinthians 10:5, “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and **bringing into captivity every thought** to the obedience of Christ.”]. Note the **points of agreement**, observe the **patterns**. Like the pieces of a puzzle, no one piece is the whole picture, but a **“complete”** picture is provided to make it easier for the assemblers if they **“choose”** to use it—i.e. **the HOLY BIBLE—the first book ever printed and the only one that is and has always been a best seller throughout the “ages”**. Look intently **“in”** to it to see the picture clearly. The **HOLY BIBLE** [“**holē**” (i.e. “pierced”—like a black hole or the opening of the DNA strand) “**buy bull**” (as in a “bull” **stock**)—i.e. the “**pierced**” **breed**] is representative of the **book of “LAW”**, or the book of the “dead”—i.e. the book of the **“sacrificed SEED”** [the majority of the Holy Bible was written from DEATH’s perspective].

Luke 8:18,

“Take heed therefore **how** ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

Mark 4:24,

“And he said unto them, Take heed **what** ye hear: with what measure ye **mete**, it shall be measured to you: and unto you that hear **shall more be given.**” [Matthew 13:23, “But he that received seed into the good ground is he that heareth the word, and understandeth it;

which also beareth fruit, and bringeth forth, **some an hundredfold** [100% of the picture is found in the pages of the Holy Bible—from Genesis to Revelation (**omit nothing**)], some **sixty** [60%—the New Testament (the “less” (27 books) increased—John 3:30)], some **thirty** [30%—the Old Testament (the “greater” (39 books) decreased—John 3:30)].” Sixty percent plus thirty percent **does not equal** 100%. It equals 90%. The other **10%** is the **“tithes”**—i.e. the “silence” between the Old Testament and the New Testament which lasted 400 years. Which opens up something greater—why is there a “tithes” of the written text? Because there is a tithes of the “testament” [**“test a mint”**—i.e. a coin, the money are the “sons”]. I will come back to answer this imagery later. Stephen Hawking’s original communication device best explains this.

† [MIT.EDU has a website for the text of *THE ART OF WAR* by Sun Tzu (translated by Lionel Giles). I found it very insightful in gaining understanding of the “whys” of Father’s dealings with “man.” The tactics of Sun Tzu and the tactics of our Father are exactly the same. And, if you want to know Father’s “thoughts” in the beginning, read **Shakespeare’s Sonnets** or listen to Kirk Franklin’s album, “*HELLO FEAR*” or Celine Dion’s “*FALLING INTO YOU*” [the imagery of the introduction of **LAW** into the “seen” (scene)]. These all give a different aspect of Father’s “thoughts.” I have included a copy of *THE ART OF WAR* by Sun Tzu [in English this could be pronounced “Son, sue”—i.e. a command from Father to “**claim your rights**”] and Shakespeare’s Sonnets [“ten NO’s”—i.e. the “Ten Commandments”// I heard Creflo Dollar say, “If you focus on doing the ‘dos’ then you don’t have to worry about doing the ‘don’ts’”].]

**“The Bible is God’s ‘blueprint’...It’s a roadmap from earth to glory.”**

—Samuel L. Cox

**“We’re at a crossroads, now...In the natural, they’ve got all kinds of gadgets [to help you navigate] but if you don’t have this roadmap (the Holy Bible) you’ll stay [stuck] at that crossroads.”** —Samuel L. Cox

Last week (June 11, 2012), as I was looking for scientific support for the revelation that our Father has given me, I came across a DVD titled **STEPHEN HAWKING** and the *Theory of Everything*. I was surprised that the things that I heard in the film “fit” and echoed with so much of what I had already discovered by reading the Holy Bible. I would like to take the time to quote some things that was said in that film that caught my attention and allow this to lead into the discussion of the other. [You will forgive me if I don’t say it exactly right, since before a few weeks ago, I had no prior knowledge of what I am about to discuss. I’ll leave it to the “knowledgeable” to word it correctly.]

**“In the quantum world, common sense is violated. Common sense has no place in the quantum world.”—Prof. Michio Kaku, City University, New York**

“Despite his disease, Hawking was attempting to do what almost every other physicist said was impossible—to **unify** the two great theories of physics: the theory of the very large (Einstein’s Theory of Relativity) and the theory of the very small (Quantum Mechanics).....Twenty years ago, Hawking said he wanted to know the mind of God. He felt he was on the brink of delivering a simple elegant set of laws that would explain everything in our universe, and more importantly, how it arose.”—Narrator (Nigel Whitmey)

“My life’s work has been to unify the theories of the **very large** and the **very small**. Only then can we answer the more challenging questions: Why are we here? Where did we come from?”—Stephen Hawking

**“DEATH is, seemingly [“seamingly”], the ultimate limiter.”—Cynthia James**

“Hawking’s ‘No Boundary Condition’ [a condition **without limits** (i.e. **without LAW**)—1 Chron. 4:9-10, the prayer of Jabez; **Isaiah 58:6**, “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and **that ye break every**

**yoke?" Romans 7:6, "But now we are delivered [NIV1984: "released"] from the law..." Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the former things **are passed away.**"] is his most radical suggestion to date. It's a proposal, not a theory, but it's **based on strong science**. Hawking's universe did not have a beginning, but, bizarrely, it has also not existed forever. The best analogy Hawking can give is that of bubbles—but without the man to blow them up. The universe spontaneously arises. Time begins when the universe begins [the introduction (creation) of LAW—Habakkuk 2:1, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."]. It goes on expanding, perhaps forever. In Hawking's mind, our universe has no creator. It came out of nothing [Job 26:7, "He stretcheth out the north over the empty place, and **hangeeth the earth upon nothing.**" 2 Cor. 12:11, "**though I be nothing**"] and exists all on its own. It's the ultimate free lunch [Malachi 3:10, "...that there may be meat in mine house"...although Hawking did think of making some cash out of it (Narrator, Nigel Whitmey).] "Maybe Myrtle [spell?] and I should have patented our idea and had charged everyone royalties ["fee" → "tithes"] for their existence (Stephen Hawking)."**

[Being female, I have often wondered why those of my sex spent a great portion of their youth planning for one day of their lives—their wedding day. It always seemed strange to me to devote so much to just a "day." I believed it wiser to prepare for the "life" that is beyond "that" day. I marveled at my counterparts who believed that once that day came, life would be a bed of roses with peaches and cream. I guess they didn't see the world around them, so not much realistic thought was seriously given to how life would be the "day after" the "big day." But now I understand that as portrayers of LAW, the "fee male" only has "that" day. LAW was created for a specific purpose and a limited time. LAW is the tutor and governor appointed to "train up the child in the way he should go and when he is old he will not depart from it" (Galatians 4:1/Prov. 22:6).]

"In the quantum world, common sense is violated. Common sense has no place in the quantum world."—Prof. Michio Kaku, City University, New York

**"Common sense isn't common anymore."**

—Mohammad ("Mo") Fayyaz Hussain

Fact given: In "**empty**" space there are "**pairs**" [imagery of Noah's ark, and the DNA strand (each



has a mate—Gen. 6:19/Isa. 34:15-16/Song of Solomon 4:2, 6:6] of subatomic particles that emerge out of the “void,” exist for a nanosecond of time, then annihilates each other [war/the “battle”].

“So the idea is (pause) **out of nothing**, if you like, a pair of particles is created, then exist for a short time, and then annihilates [the story of man; and, Sodom and Gomorrah]. And that’s happening throughout space.”

—Prof. Bernard Carr, Queen Mary, University of London

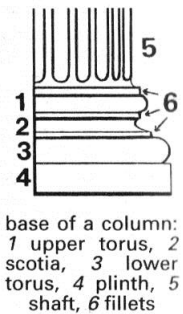
“This pair of particles is like ‘yin and yang’—**opposites that would not exist without each other**. One has **positive** mass, and the other, strangely, has **negative** mass.”—Narrator (Nigel Whitmey)

Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

“**yin**”—*n* [Chin (Pek) *yin*<sup>1</sup>] (1893) : the **feminine passive** principle in nature that in Chinese cosmology is exhibited in darkness, cold, or wetness and that combines with yang to produce all that comes to be [LAW]

“**yang**”—*n* [Chin (Pek) *yang*<sup>2</sup>] (1893) : the **masculine active** principle in nature that in Chinese cosmology is exhibited in light, heat, or dryness and that combines with yin to produce all that comes to be [LIFE and DEATH (which is why LAW is the “harlot”)]

Fact given: A “torus” [sounds like “Taurus” or “tore us”] is a curled-up [as in “bent,” “twisted,” or “spiralled”?] **dimension of space.** Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition [the dictionary words surrounding this word have significant meaning in relation to this revelation but I won’t sidetrack from the topic at hand]:



**torus**—*n*, *pl to-ri* [NL, fr. L, protuberance, bulge, torus molding] (1563) **1** : a large molding molding of convex profile commonly occurring as the lowest molding in the base of a column—see BASE illustration **2** : the thickening of a membrane closing a wood-cell pit (as of gymnosperm tracheids) having the secondary cell wall arched over the pit cavity **3** : a doughnut-shaped surface generated by a circle rotated about an axis in its plane that does not intersect the circle; *broadly* : TOROID **4** : a smooth rounded anatomical protuberance (as a bony ridge on the skull)

**toroid**—*n* [NL *torus*] (ca. 1900) **1** : a surface generated by a plane closed curve rotated about a line that lies in the same plane as the curve but does not intersect it **2** : **a body** whose surface has the form of a toroid

Fact given: The universe began small—the size of a **single atom** [faith begins as a mustard seed].

Fact given: The “plug” of a black hole is called a “**SINGULARITY**” [i.e. in biblical terms this would be the water in the well; in modern terms for a “plug”—**it is the connection to the POWER SOURCE!!!**].

“What we are learning seems so obvious, but it’s actually something very fundamental in physics, which is **HOW you describe something depends on what your measuring tools are.**”—Lisa Randall, Harvard University



A solar eclipse is visual imagery of a **black hole** and the letter “**O**” and the number zero (**0**). Genesis 29 takes this imagery even further—a “well” with a stone over its mouth [and life on the inside breaching the barrier to get “out”]. A “well”/the **belly of a “whale”** are synonymous with the “**womb.**” *June 2012 Solar Eclipse over Tokyo, Japan—AP photo by Koji Sasahara.*

“When black holes were first thought of and when I first started studying black holes, even I remember thinking, ‘Oh, a black hole...it’s the end of everything. A star collapses down and everything disappears into it and nothing ever comes out. So maybe it’s really boring.’ But really, black holes represent our best way to have an **ultimate test** of the physics of understanding the universe. Black holes are not ultimate endpoints. **They really are beginnings of something**—because around a black hole you have enormous amounts of activity going on. You have stars being ripped apart, and you have discs of secreting matter swirling around. You have cauldrons [“cauldron” (a large kettle or boiler); like a pot?—Jer.1/Eze. 24] of heat and light around a black hole. You have jets being produced by a black hole. You have particles coming out at half the speed of light being shot away from a black hole. You have stars being born around a black hole. There’s an enormous amount of stuff going on caused by the fact that that black hole is really there. And that’s exciting!”—Dr. Kim Weaver, NASA Goddard Space Flight Center

Genesis 1:1-5, “In the beginning God created the heaven and the earth. 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. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God **divided** [placed a “boundary” there—**LAW**] the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

“If Hawking is right, the difference [between “great” and “small”] began when the universe was the size of an atom...**at the beginning of everything**. The universe was **uneven** or fuzzy at the start. And that unevenness has evolved into the different parts of the universe we see today.”—Narrator (Nigel Whitmey)

“We see **four fundamental forces** of the universe [uni-verse→“**united WORD**”], today. **Gravity** [LAW, the boundary setter], which holds the earth, the sun and the solar system together; the **electromagnetic force** [LOVE “draws”—“With lovingkindness have I drawn thee” (Jer. 31:3)], which **lights up** our cities, and the internet, and laser beams; and also the **two nuclear forces** [“new clear”—represents the two twins: soul (DEATH) and spirit (LIFE)]. **But why should there be four fundamental forces?** We think that at the instance of creation, these four meld together into a single force—a **Superforce**.”—Prof. Michio Kaku, City University, New York  
Actually, it all began as a “single” force—GOOD—Who divided into four (cf. Gen. 2:10), became MORE, and “we” will “BE” that Superforce at the end of “time.”

“**At the Big Bang, everything was one**. But as the universe cooled, four forces emerged—electromagnetism, and the **two** nuclear forces [like nucleo-“tides”] which control atoms and radioactivity. They all seemed to be about the **same strength** [triune—“trinity”]. But the fourth force—gravity—refuses to join the club...To finish his Theory On Everything, [Hawking] needs to explain gravity at the moment of the BIG BANG when the universe was tiny.”—Narrator (Nigel Whitmey)

“If we want to know what happened when the universe began we have to have a theory that can describe gravity on a very small scale.”—Stephen Hawking

“Throughout the nineties, at only **four** words a minute, Hawking worked away at the problem of gravity. But in that time, cutting edge physics became extremely dependent on complex math. Hawking was relying on students and colleagues to perform computations [He “leaned” on a “staff”].”—Narrator (Nigel Whitmey)

“In 1988, there was certainly cause for optimism—only gravity had to be explained and **brought into the fold** [fold—“Other sheep I have which are not of this fold” (ref?)]. Back in the 1970’s, Hawking had already given physics an inkling of how it might work. He proved it was possible to **unite** the theories of the very large—stars, planets, and gravity—as originally proposed in Einstein’s Theory of Relativity [Is imagery really about a “**familial**” relationship?] and blend in some of the theory of the very tiny—of atoms, quantum mechanics [should we be thinking more along the line of “adult” (the large) to “child” (the small)?]. By joining the large and the tiny in a limited

way, Hawking had discovered that black holes are not completely black. They must, because of tiny subatomic effects, give-off some microscopic radiation. Physicists were fascinated. It was as if Hawking had pulled down a wall [Ezra/Nehemiah]. Suddenly the theorist of the very large and the theorist of the very small had something to talk to each other about [Ps. 133:1, “Behold, how good and how pleasant it is for brethren to dwell together in unity!”]. One of Hawking’s colleagues at Cambridge, Prof. Michael Green, remembers the turning point well.”—Narrator (Nigel Whitmey)

“In the Old days, the **two groups** were very separate. The **two groups** hardly spoke to each other until, I think, essentially, Stephen’s very important work in the mid 70’s...74. And I think that’s a key point of which these **two very separate** [like yin and yang?] kinds of disciplines started to **come together** [“unify”].”—Prof. Michael Green, Cambridge University

“The **race was on**. If Hawking could find a connection [as in a “coming together”?] between the large and the tiny and black holes, could there be more? Surely a single theory of the universe could be found that would include how gravity worked—both now and when the universe was tiny. Hawking and many others **fought** to expand his ideas. When a *Brief History of Time* came out, the front runner for a theory of everything was a theory called “Supersymmetry.” Supersymmetry is based on the idea that when it was extremely tiny, everything in our universe, including gravity, was merged into one Superforce [“merging”]?—but they came in “backwards”—i.e. instead of merging, the “one” became “many”—the “BIG BANG” was the result of the “division”—the “new clear” explosion that resulted from “splitting” the “force.”.—Narrator (Nigel Whitmey)

“We think that at the instance of creation, there was a Superforce, a master force, **a single force** that governed the properties of this dot-like universe. But then the universe began to expand and the force cracked [“He divided himself” (Gen. 14:15); “He divided unto them his living” (Luke 15:12); Zech. 7:3, “...separating myself” [Jupiter and Io are a visual of this—a “great” and a “small”]].”—Prof. Michio Kaku, City University, New York

“When the universe began, the Superforce was entirely symmetrical. It was made of the same stuff and it all behaved in the same way. But then as it expanded, this symmetry started to break. As differences in the force crept in, in the milliseconds after the Big Bang, different aspects of the universe started to form—matter, space, forces. Gravity started to become distinct from the rest of the universe. Gravity and all the other parts of nature we see today are the irregular, **imperfect** [“broken/fragmented”] **descendants of the original Superforce**.”—Narrator (Nigel Whitmey)



“The world we see today is very unsymmetrical. We have mountains, valleys. We have rivers, planets, stars. It’s not very symmetrical at all. So, the symmetry has been broken [Ps. 119:126 (NIV1984), “It is time for you to act, O Lord; your law is **being broken**.” The KJV says, “It is time for thee, Lord, to work: for they have **made void** thy law [cf. Gen. 1:2].”]. So the reason why the symmetries of the universe today are so broken is because the universe is ‘old.’ But at the instance of creation, 13.7 **billion** [“bill lion”→ “lion” pays a “fee”] years ago, we think the universe was whole, coherent [NOT a “fool”], “ONE”—with one Superforce, glued together by supersymmetry that typify the early universe.”—Prof. Michio Kaku, City University, New York

“Steven Hawking has spent 45 years trying to create a Theory of Everything. His main stumbling block has been finding a way to explain how gravity arose in the **white** heat of the Big Bang and why it’s so weak [imagery of light—something made of components that “divide” when passing through a prism [“prison”]—inside the prism they are “unequal” moving at different speeds, but as they “**exit**” they remain “different” but move as ONE (equal).]”—Narrator (Nigel Whitmey)

“The theory of supersymmetry solved part of the problem Hawking had with gravity. Now the whole of nature, including gravity, could be unified at the Big Bang by one set of equations. But there is still a problem: if gravity was unified with everything else at the Big Bang, why did it become so very weak afterwards, compared to the other forces?”—Narrator (Nigel Whitmey)

“Professor Michael Green is one of the big hitters in what is known as “Super String Theory,” or “string theory” for short. It suggests that all the particles and forces of nature are actually vibrating little string-like objects [To me this sounds like the imageries of **DNA** and light passing through a prism!...]String theory is a radically different way of looking at our universe. In string theory the entire universe, including space, time, and even gravity are made of tiny string-like objects that only appear to be different particles because of the different ways they vibrate. Our world is just a giant **mesh** of vibrating strings [like musical notes or “sound”—i.e. each has a “voice”? Luke 24:17, 32, “And he said unto them, **What manner of communications** are these that ye have one **to** [not “with”] another, as ye walk, and are sad?.....And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he **opened to us** [DNA unzipping] the scriptures?” I don’t know if this correct, but I wonder if a **BE**ehive is ever silent? I would think that there is a continual “hum” of “someone” speaking, even at “night.” Also, I can remember in elementary music class, our teacher had each of us to speak into a recorder and say these words, “This is my voice and no one else has one like it.” Each voice “vibrates” at its own frequency. Perhaps, the “Big Bang” is really the **cymbals ringing out** at the climax of the symphony we think of as “reality.” 1 Corinthians 14:7-8, “And even things **without life giving sound**, whether pipe [trumpet] or harp [a multi-“**string**” instrument], except they give a distinction in the sounds, how shall it be known what is piped or

harped? For if the **trumpet** [singular] give [plural (remember Gott-Li's model)] an uncertain sound, who shall **prepare** himself to the battle ["A body hast thou **prepared** me" (Heb. 10:5). It does **not** say, "for me." I believe this sounds like "me" **is** the "prepared" "body" (i.e. "container"), not that "me" is going to be placed "into" a body.]" 1 Samuel 4:5, "And when the **ark** [imagery of hole in DNA strand during replication] of the covenant of the Lord came into the camp [imagery of the new strands being built], **all Israel shouted with a great shout, so that the earth rang again** [cf. Heb. 12:25-27 ["rang" → "rung" (of Jacob's ladder/DNA strand)]]". 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 [mind is the "heart"—i.e. the "hole" that is LAW]." Ephesians 5:18-19, "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves [through "lips that are like a **thread** of scarlet" (Song of Sol. 4:3)] in psalms and hymns and spiritual songs, **singing and making melody in your heart** to the Lord [a song that never ends.].". And, the beauty of string theory is that it **unifies** the theory of the large [the original strand] and the theory of the very small [the new that is added to rebuild the strand during replication]."

—Narrator (Nigel Whitmey)

["mesh" = "net"—Prov. 1:17, "Surely in vain the net is spread in the sight of any bird."

Eze. 26:4-5, 12-14,

"And they shall destroy the walls of **Tyrus** ["tire us"—i.e. a "wheel" with "spokes"], and break down her towers [the imagery of this entire chapter is of the DNA strand of which we as humans trying to "BE" exemplify in that we have not as a "whole" learned the true meaning of BEing LOVE]: I will also scrape her dust from her ["her" is LAW, "dust" is "hew-mans"], and make her like the top of a rock. **It shall be a place for the spreading of nets** in the midst of the sea: **for I have spoken it**, saith the Lord God: and it shall become a spoil to the nations.....And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the **noise of thy songs to cease**; and the **sound of thy harps shall be no more heard**. And I will make thee like the top of a rock: thou shalt be **a place to spread nets** upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." [The declaration of the thing is in verses 4-5. He said that He had already spoken it, but verses 12-14 is where it is recorded that He "spoke" it. He declared the end from the beginning. There is a "backward" cycle at "play" here that is **quite often** seen in Scripture.]

"First of all, each vibration of the string corresponds to a particle. Therefore, string theory is a quantum theory. The jumble [like the confusion of language—i.e. BABEL (Genesis 11:1-9)] of particles we see is nothing but the jumble of notes vibrating on a string [as in a "song"—WORD-

PLAY: “son” → “song”—Job 30:9, “And now **am I** their **song**, yea, **I am** their byword [“buy” word].” Psalm 69:12, “They that sit in the gate **speak against me**; and I was the **song** of the drunkards [Prov. 31:6, “Give **strong** [“strong” always refers to “sons”—i.e. the Father being “many” → strength in “number”] drink unto him that is ready to perish, and wine to those that be of heavy hearts.”]. **But when the string** [“str” that replaced the “L” in “life” to make it “strife”?] [the string → imagery of the (DNA) strand? —“string” → “strong” + “BEing”?] **moves in space and time, it forces space and time** [LAW is “space” and “time” (i.e. “boundaries”)] **to ‘curl-up** [imagery of the DNA **strand** (the “language” of LIFE) coiling—like a strand of curly hair (cf. Daniel 7:9, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the **hair of his head like the pure wool**: his throne was like the fiery flame, and his wheels as burning fire.”/ Matt. 10:30, Luke 12:7, “But **even** the very **hairs of your head are all numbered**”/ Eph. 5:23, “**Christ who is the head** of the church”)] **and that’s why we have precisely Einstein’s equations.**”—Prof. Michio Kaku, City University, New York

[Revelation 1:10, 12,

“I was in the Spirit on the Lord’s day, and heard behind me a **great voice**, as of a **trumpet**,.....And I turned to **see the voice** that spake with me. And **being turned**, I saw seven golden candlesticks [a “menorah”—i.e. “bent” candlesticks with one “united” base—candlesticks are like “branches” of a **tree**];” [I have **always** firmly believed that **“everything” has a “voice”**—even “silence” speaks and, given the situation, it can speak volumes. I often listen to my house, my car, my refrigerator—they each tell me if all is well with them. I love to listen to the silence of the night—not with my ears—with my heart! Everything “speaks”—a room, a table, a light bulb. **We must learn “how” to listen!** Luke 8:18, “**Take heed therefore how ye hear** [the “ears” are to the mind what the mouth is to the stomach]: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”] (Hebrews 12:26-27, “Whose voice then shook the earth [the “small”]: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven [the “large”]. And this word, Yet once more, signifieth the removing of those things that are shaken [LAW—i.e. all boundaries (time, gravity, etc.)], as of things that are made, that those things which cannot be shaken may remain.”) **Mark 4:9, “And he said unto them, He that hath ears to hear, let him hear.”]**

[When I was a very young child, I had a severe ear infection. I remember the doctor holding tuning forks of various sizes to my ear to determine how much hearing I still had left in that ear. He **struck** each fork with a “rod” to make it vibrate with sound [Isaiah 30:32(NIV1984), “Every stroke the Lord lays on them with his punishing rod will be to the music of tambourines and harps, as he fights them in battle with the blows of his arm.”]. He was able to determine by my ability to hear (or not hear) the sound that they each made that I had

80% of my hearing left in that ear [80% is the same as saying, “Eight souls saved alive (1 Pet. 3:20—Noah and his family—and the eight corners of a cube).”].]

“Because string theory can encompass both the tiny quantum world and the vast world of space, it looks like it might hold the answer to the problem of gravity that was so tormenting Hawking.”  
—Narrator (Nigel Whitmey)

“When we try to pick out anything by itself we find that it is **bound fast by a thousand invisible cords [chords] that cannot be broken [indivisible], to everything in the universe.**” —John Muir (July 27, 1869)

“Green and Schwarz’s version of string theory not only included gravity but it had an amazing explanation for why gravity is so weak now. The reason: the universe is made up of eleven dimensions. It may sound like science fiction [to many, so does the Holy Bible!] but even Stephen Hawking is prepared to admit it might be right.”—Narrator (Nigel Whitmey)

The image of the eleven dimensions in the film reminded me of a **butterfly** flapping its wings.]

# IMAGERY IS EVERYTHING!

“String theory is the only candidate for a theory of everything that has the certain symmetry that physicists believe in but have not yet observed. If it is not found, we will have to think again.”  
—Stephen Hawking

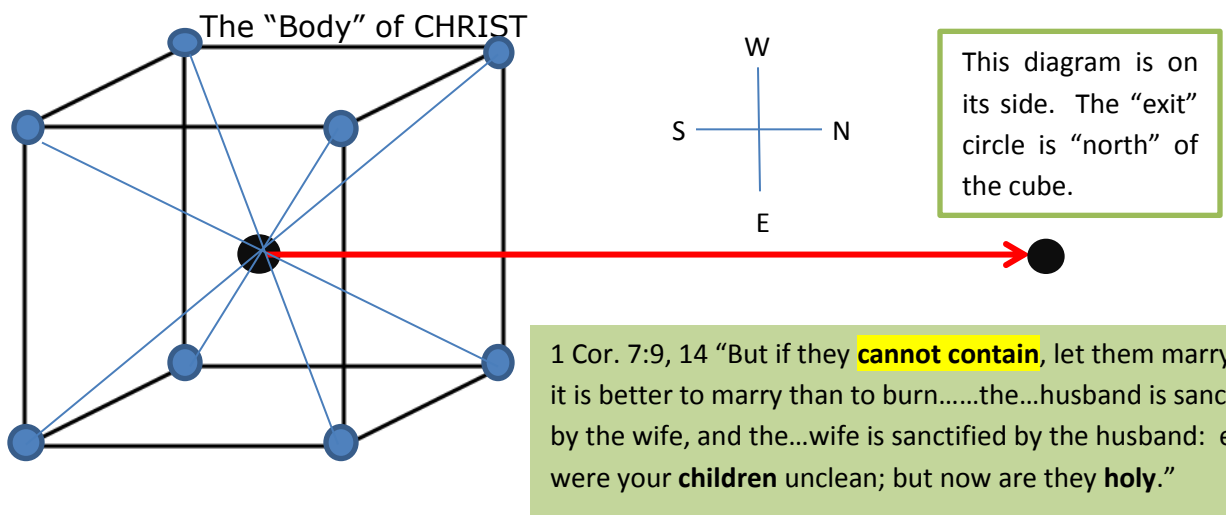


“String theory has been developed for twenty years now. The latest version is called ‘M’ theory and almost all physicists have huge hope for it as a Theory of Everything. But to explain gravity’s weakness, the theory has to be constructed in 9, 10, and even 11 dimensions. It sounds like science fiction. But string theorists believe those extra dimensions to be real. In fact, they seem to be all **around** us.”—Narrator (Nigel Whitmey)

I would like to suggest that perhaps the other dimensions are nothing more than the “peaks” and “troughs” of the wavelength of “sound” continuing on after the “Big Bang”. All of “creation” resonating with Father’s “BE”—when He made His “still, small (silent, being only ONE)” voice “cry with a loud voice (becoming MANY)”.

“String theory, in addition to the three space dimensions we’re familiar with—sideways, up, and **across**—there are some extra dimensions (in the simplest versions of the theory, we say there are six [6] extra dimensions) which we don’t see directly in the physical world. But nevertheless, they could be there.”—Prof. Michael Green, University of Cambridge

[A cube has 6 sides [and “8” corners—but it takes 9 points to “plot” a course (the 10<sup>th</sup> point in the diagram below is the “center” point of the cube that is the result of triangulating the 8 points of the cube to find the point of departure)]. There are 6 pyramids [triangles with square bases (4 corners)]—3 great, 3 small [figurative of Calvary—3 crosses (the “great”—LAW), 3 men (the “small”)]. I mention this now because it has great significance in what I am going to discuss later.]



“We don’t notice these extra dimensions because they are outside our universe. Some could be bigger than our three dimensions. Our entire universe could be sitting inside a higher dimension. We’re a bit like **fish** in a tank, **unaware** of the world outside, **unaware** of the extra dimensions.”—Narrator (Nigel Whitmey)

“Today, we physicists believe that **we are the fish**. We spend all our lives in three dimensions [imagery of Eccl. 4:12, “...a threefold cord is not quickly broken”—knitted (net) together]—going forward, backward, left to right, and up and down—not realizing that there could be other dimensions, other universes, other ponds. Perhaps as many as eleven dimensions in a multiverse of universes.”—Prof. Michio Kaku, City University, New York

“Some people say, ‘What’s at the [“No EL-]edge [i.e. “knowledge”] of the universe [“united word”—i.e. ONE WORD→ THE WORD→ the “BE”]? Is there a wall that says, “The End of The Universe. Do Not Pass Go. This Is It Folks.”’ [“Limits and Boundaries”] The answer is, ‘No!’ Think of the way Columbus handled that question. People said, ‘Columbus, if the earth is round, then what happens when you fall off the edge?’ And then Columbus said, ‘There is no edge ‘cause you just keep on going around in a circle. So in two dimensions, the earth is infinite. You can spend all your time going in a circle. But in three dimensions, the earth is a ball, it’s finite. In the same way our universe looks infinite in three dimensions—you can go anywhere and there’s no wall out there. But in four dimensions, in hyper-space, perhaps it’s just a pond.’—Prof. Michio Kaku, City University, New York

**I believe Grace is LOVE bending LAW in favor towards the “child”—so much so that LOVE, eventually, “broke” LAW. As in the “dance,” LOVE “dips” LAW backwards as they promenade around the dancefloor (i.e. the universe).** I believe that that describes **Gravity—it “bends” in favor towards the “child”—into a “curl”?** [2 Tim. 1:6, “Stir up the gift of God that is within you.”] Hence, the parable of a “round” earth instead of a “flat” one as our predecessors supposed—and a circular tale instead of a linear one. **As far as imagery in physics goes, Gravity is the best imagery of Who LOVE is—always working in favor of the “child”—strong enough to keep water in the oceans, and keep trains on the tracks; yet, gentle enough to allow a paper clip to be picked-up (Prof. Randall’s example), to prevent our bodies from being crushed while keeping our feet on the ground, and allowing us to dance.**

1 Corinthians 16:14-16,

“Let all your things be done with charity. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. [In 1 Corinthians 16 (entire chapter) I believe that the cast of characters are: Paul (who is speaking) is GOOD/LOVE; Apollos is LIFE (verses 12), the older brother of Luke 15 (parable of the prodigal son) who refused to go in to the “party” but stood outside condemning his younger brother; Timotheus is]

Psalm 35:10, 13-14, **THIS IS LOVE THAT DELIVEREST THE POOR?**

“All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is **too strong** for him [like “gravity”—i.e. LAW, the “graven” habitation (Isaiah 22:16)], yea, the poor and the needy from him that spoileth him [cf. Proverbs 1:10-19]?.....But as for me, when they were sick, my clothing was sackcloth [the darkness of space—the stars are the jewels on the “garment” that was “poured out in the top of every street (cf. 2 Sam. 13:18, “And she had a garment of divers colours upon her: for with such robes were the king’s daughters that were virgins apparelled [“apparelled”—“app par EL led”].” Lamentations 4:1 [vs. 13-22 is especially DNA imagery], “How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.”)]: I humbled my soul with fasting [to cut oneself off from “food”—DNA unzipping]; and my prayer returned into mine bosom. I behaved myself as though he had been my friend or brother: **I bowed down heavily**, as one that mourneth for his **mother.**”

Jeremiah 31:10-14,

“Hear the word of the Lord, O ye nations [“nay shuns”], and declare it in the isles [the plural of “I’ll”→ the “I wills”] afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him [from his “trouble”] **from the hand of him that was stronger than he**. Therefore they shall come and **sing** in the height of Zion, and shall **flow** together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd [“heard”]: and their soul shall be as a watered garden [“guard” “den”]; and they shall not sorrow any more at all. Then shall the **virgin** [“verge” “in” [“v” represents left and right “meeting” in a “low” place—see “GRACE: the Olympic Games” for imagery in vocabulary]] rejoice in the dance, both **young men** [imagery of the new strand of DNA] and **old** [imagery of the original DNA strand] together: for I will turn their mourning [“morning”] into joy, and will comfort them, and make them rejoice from their sorrow [sorrow→wor-ros→ “war” of the “ros(e)”]. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.”

Gravity is like Grace, it “bends” in favor towards the “child.”

Gravity is LOVE bending LAW.

Love is the “cousin” [“cuss sin”] in the tale of Amnon and Tamar. Amnon ravaged Tamar, but the cousin was the one who “set it up”—he advised him “how” to achieve his goal. LAW IS A PILLAR, NOT A BRIDGE or “and” a bridge? The

elephant DEATH became LIFE and the “heavens bent down”; LAW is the Pillar that supports it all—LIFE; LOVE is the everywhere/all around—the ground/ foundational stone/ bridge/ water/ light PLACE PICTURE HERE

## ANALEMMA: The Imagery of “TIME”

Understanding of the analemma is imperative to understand where we are in the cycle!

[see also the PBS/ Nova special, *THE FABRIC OF THE COSMOS: What Is Space? / The Illusion Of Time*, transcripts]

DEFINE ANALEMMA, place picture here

**What is the ANALEMMA?** The analemma [looking at the analemma, there is a countdown—after the “re-establishment” of order//“now go forward”—Israelites and the Philistines circled two different mountains—could the analemma represent both? “going forward” from December/January from both directions (left and right) racing to the “top” and “meeting” at the “point” where two ways meet, then continuing on together as ONE in the correct direction of the “curve”—i.e. April 15 → August 31/September 1 (the “place” called “THERE”!!!)]

**“Silly Sally went to town walking backwards upside-down.”**

—from the children’s storybook *Silly Sally* by Audrey Wood



I find it interesting that in dancing the **female dances backward**. It explains something to me that I wondered about concerning time and the analemma. Consider the following Scriptures.

Jeremiah 31:22,

“How long wilt thou go about, O thou **backsliding daughter**? for the Lord hath created a new thing in the earth, A woman shall **compass** a man [i.e. be his habitation (imagery of the sperm in the egg)—LAW is the “cell” in which each dwells; LAW determines each person’s “personal space”].”

[A play on words—“compass” can also represent more than one constellation. The constellations are all about “imagery.”]

Isaiah 59:14,

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street [i.e. truth is the “BE” (cf. Lamentations 4)], and equity cannot enter.”

Lamentations 1:8,

“Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness [imagery of childbirth—mother’s nakedness is “uncovered” as child passes “through” the birth canal—i.e. the “pouring out”]: yea, she sigheth, and turneth backward [She represented LIFE (the “BE”) to Father. She (the “BE”) gave birth to that “hole” (DEATH), she gave birth to “nothing”—in essence “turning backwards”].”

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 [cf. Lev. 18:8, “The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.”].

2 Kings 20:10-11,

“And Hezekiah answered, It is a **light** thing for the shadow to go **down ten** [“ten”—representative of the tithe and LAW (i.e. ten commandments)] degrees: nay, but let the shadow **return backward** ten degrees [going up facing the wrong way]. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.” [Imagery of DNA replication?]

Isaiah 38:8,

“Behold, I will bring again the shadow of **the** degrees [sounds like the heading of a Psalm], which is gone down in the sun dial of Ahaz, ten degrees backward. So the **sun returned** ten degrees, by which degrees it was gone down.” [Compare these verses (2 Kings 20 and Isa. 38) with Luke 19:12-27, “A certain nobleman went into a far country to **receive** [re-sieve] for himself a kingdom, and to **return**...”—**everything** means something! “pound” = ?]

Isaiah 28:13,

“But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might **go**, and **fall backward**, and be **broken**, and **snared**, and **taken** [Gen. 2:23/Gen. 3:6/Luke 24:30-32].” [Repetition = “spoken twice”]

1 Samuel 4:18,

“And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the **side** [Eve taken out of Adam’s side] of the **gate** [imagery of birth canal], and his neck [that which is responsible for “turning” the head (LAW?)] brake, and he died: for he was an old man, and **heavy**. And he [Eli [“Ei” “i” → “the” “eye”—Ps. 32:8, “I will guide thee with mine eye.”]] had judged Israel forty years.

John 18:6,

“As soon then as he had said unto them, I am he, **they went backward**, and **fell** to the ground.”

Jeremiah 7:23-24,

“But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be **well** unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and **went backward**, and **not forward**.”

Genesis 49:17,

“Dan [“judge”] shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward [Zech. 10:3—the “Lord” is the rider].”

Jeremiah 15:1-10,

“Then said the Lord unto me, Though Moses and Samuel stood before me yet **my mind could not be toward** this people: cast them out of my sight, and let them **go forth** [Luke 2:7, “And she brought forth her firstborn son...”]. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them **four kinds**, saith the Lord: the sword to slay<sup>1</sup> [Heb. 4:12, Rev. 11:5, Job 41:19-21], and the dogs to tear [“rent”]<sup>2</sup>, and the fowls of the heaven<sup>3</sup>, and the beasts [“BE’s” east] of the earth<sup>4</sup>, to devour and destroy. And I will cause them to be **removed** into all kingdoms of the earth, because of **Manasseh** the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? **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** [“re-pent”—“going **back up**” [this imagery is played out in the scenes of Heaven recorded in the Holy Bible in the imagery of God sitting

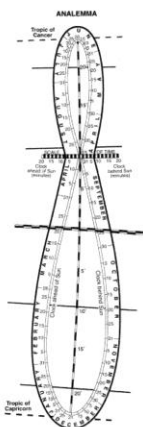
on a throne with water running from it like a toilet that is overflowing]; “God is not a man that he should lie or the son of man that he should repent (ref?). And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are **increased** to me above the **sand of the seas**: I have brought upon them against the mother of the young men a spoiler at **noonday** [“Jesus answered, Are there not twelve hours in the day?” (John 11:9)—“noonday” is the center (“cross”-point) of the analemma]: I have caused him to fall upon it suddenly, and terrors upon the city. **She that hath borne seven languisheth** [“Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.” (Proverbs 9:1-2)] [“The slothful hideth his hand [hand →LAW] in his bosom; it grieveth him to bring it again to his mouth” (Prov. 26:15). “He that hath no rule over his own spirit [LIFE] is like a city [LAW] that is broken down, and without walls” (Prov. 25:28).]: **she hath given up the ghost**; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue [“remnant”] of them will I deliver to the sword [the “WORD”] before their enemies, saith the Lord. Woe is me, my mother, that **thou hast borne me a man of strife and a man of contention to the whole earth!** I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.”

**“When you save the life of one, it is as if you saved the whole world.” —Hebrew WISDOM**

“I say unto you, that likewise joy shall be in heaven over one sinner [the “small”—DEATH] that repenteth, more than over ninety and nine **just persons** [the “great”—LIFE], which **need no** repentance.”—Luke 15:7

Isaiah 44:24-25,

“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; That frustrateth the tokens of the liars, and maketh diviners mad; **that turneth wise men backward, and maketh their knowledge foolish.**”



8 souls saved alive—the 4 **bold, solid** lines separates // John 11:9,

“Jesus answered, Are there not **twelve hours** in **the day?**”

If you look at the analemma, you will see that it resembles the number “8.” **The year begins at the bottom.** The winter equinox is the “tipping point” at the bottom. The summer equinox is the “tipping point” at the top. Dec/Jan is the “turning point.”



It is easier to go “down” steppes backward when you are carrying a load (have a loaded cart or wheel-barrel full of “goods”). (You can clumsily fall

forward or gracefully be led backwards—as in the dance.)

“forward”

Upside-down\*\*\*\*\*show images from earth’s topo

Genesis 8:22,

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

Psalms 74:16-17,

“The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter.”

FACTS to consider: read Genesis 31:36-42 “rebuked thee yesternight”

- 1) Jacob served Laban 14 years: 7 for Leah, 7 for Rachel
- 2) The “river” of Gen. 2 divided into 4 heads
- 3) Daniel 9:





Luke 16:26, "...And beside all this, between us and you there is a **great gulf fixed** [between the old and new testaments there is a "period"—gulf, void—of silence of about 400 years that corresponds to the "half hour" of silence in heaven in Rev. ?, and Daniel's half hour of "astonishment" (Dan. 4)]..." [from left to right—east to west "where neither twain shall meet." Sometimes the analemma is turned sideways and tipping points have gulf between?] [half→ flah→ flaw]

-Graffed in

-Made them equal unto us

#### BELOW IS A NEWS RELEASE FROM NASA.GOV:

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#### **Giant Black Hole Kicked Out of Home Galaxy**

WASHINGTON -- Astronomers have found strong evidence that a massive black hole is **being ejected** from its host galaxy at a speed of several million miles per hour [Isaiah 22:18, "He will surely violently turn and toss thee like a ball into a large country"]. New observations from NASA's Chandra X-ray Observatory suggest that the black hole collided and merged with another black hole and received a powerful recoil kick from gravitational wave radiation.

"It's hard to believe that a supermassive black hole weighing millions of times the mass of the sun could be moved at all, let alone **kicked out** of a galaxy at enormous speed [sounds like **the birth of a child being released from the "womb"**]," said Francesca Civano of the Harvard-Smithsonian Center for Astrophysics (CfA), who led the new study. "But these new data support the idea that gravitational **waves** -- **ripples** in the fabric of space [a "fold"? cf. Nehemiah 5:13] first predicted by Albert Einstein but never detected directly -- **can exert an extremely powerful force.**"

Although the ejection of a supermassive black hole from a galaxy by **recoil** because **more** gravitational waves are being emitted in **one direction** than another is likely to be rare, it nevertheless could mean that there are many giant black holes roaming undetected out in the vast spaces between galaxies.

"These black holes would be **invisible** to us," said co-author Laura Blecha, also of CfA, "because they have **consumed** ["eaten"] all of the gas surrounding them after being **thrown** ["heaved"] out of their home galaxy."

Civano and her group have been studying a system known as CID-42, located in the middle of a galaxy about 4 billion light years away. They had previously spotted **two** distinct, compact sources of optical light in CID-42, using NASA's Hubble Space Telescope.

More optical data from the ground-based Magellan and Very Large Telescopes in Chile supplied a spectrum (that is, the distribution of optical light with energy) that suggested the two sources in CID-42 are **moving apart [like DNA unzipping]** at a speed of at least 3 million miles per hour.

Previous Chandra observations detected a bright X-ray source likely caused by super-heated material around one or more supermassive black holes. However, they could not distinguish whether the X-rays came from one or both of the optical sources because Chandra was not pointed directly at CID-42, giving an X-ray source that was less sharp than usual.

"The previous data told us that there was something special going on, but we couldn't tell if there were **two black holes or just one** [**"two shall be one"** (ref?)]," said another co-author Martin Elvis, also of CfA. "We needed new X-ray data to separate the sources."

When Chandra's sharp High Resolution Camera was pointed directly at CID-42, the resulting data showed that X-rays were coming only from one of the sources. The team thinks that when two galaxies collided, the supermassive black holes in the center of each galaxy also collided. **The two black holes then merged to form a single black hole that recoiled from gravitational waves produced by the collision, which gave the newly merged black hole a sufficiently large kick for it to eventually escape from the galaxy. [Imagery here is of the DNA strand—it unzipped then re-zipped itself and the “new” strand has “escaped” the confines of the “galaxy”—like the children of Israel leaving Egypt or a baby being released from the confines of its mother's womb—and has all of space to enjoy—like Leviathan to play in the “deep” (space)!]**

The other optical source is thought to be the bright star cluster that was **left behind**. This picture is consistent with recent computer simulations of merging black holes, which show that merged black holes can receive powerful kicks [**like a mother from the baby in the womb**] from the emission of gravitational waves.

**There are two other possible explanations for what is happening in CID-42. One would involve an encounter between three supermassive black holes, resulting in the lightest one being ejected. Another idea is that CID-42 contains two supermassive black holes spiraling toward one another, rather than one moving quickly away.**

Both of these alternate explanations would require at least one of the supermassive black holes to be **very obscured** [**imagery of DEATH**], since only one bright X-ray source is observed. Thus the Chandra data support the idea of **a black hole recoiling because of gravitational waves.**

These results will appear in the June 10 issue of The Astrophysical Journal.

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## **WHY The MAYAN Calendar IS COMING TO AN END**

Isaiah 30:9 (or before?)-17 (verse 17 is imagery of the pyramids)

Ezekiel 30:14-16 [**How more obvious could Father be than this?**],

“And I will **make** Pathros [“sore path”] desolate, and will set fire in Zoan [“zone”—i.e. “place” (in Scripture), “cell” (in our world today) [Ezek. 26:1-5—analemma of the entire chapter = it repeats itself], and will execute judgments in **No** [“no”—i.e. **the “No thing”**—“For **all the promises of God** [“the **word** of promise”] **in him are yea** [“yea” sounds more like a **cheer** than a “**yes**”], **and in him Amen** [“A (sing.) men (plural)” → One that is now many” (2 Cor. 1:20)]. **And I will pour my fury upon Sin**, the strength of Egypt; and I will **cut off** the multitude of **No**. And I will set fire in Egypt: **Sin** shall have **great pain**, and **No** shall be **rent asunder**, and Noph [children of No? or Noph (the “fool”) is the opposite of “Soph” (“wisdom”—the “s” is for “sí” [“yes” in Span.])] **shall have distresses daily.**” [“N” is imagery of two “**sudden, acute**” turns. It is unwise to turn suddenly if you are carrying a “deep and large” load of “GOODs”—you could lose everything—especially on a mountain curve. A little while back, a friend was having cattle transported on a truck that turned over and resulted in shutting down an entire Texas “freeway” for a good part of the day because the cattle were scattered all over the place—part of her investment was running amuck. Imagery of the “S” is that Wisdom makes a **slow, smooth, calculated** turn [“you shall not go out in haste...but be led forth in peace” (cf. Isaiah 52:12, Isaiah 55:12)] to keep from turning over so that “none perish.”]

2 Corinthians 1:17-20,

“When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that **with me** there should be yea yea [twice said], and nay nay [twice said]? **But as God is true**, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, **even by me** and Silvanus [“silver vein us”—i.e. the silver “line”-ing of His house] and **Timotheus**, was not yea and nay, but in him was **yea**. For **all the promises of God in him are yea, and in him Amen**, unto the glory of God **by us.**” [This sounds like a “testimony” in the court-room drama.]

Jeremiah 31:35-37,

“Thus saith the Lord, which giveth the sun for a light by day, and the **ordinances** [the “sons” of the 1<sup>st</sup> “tale”/2<sup>nd</sup> “tale”] of the moon [moon always represents “**mother**”] and of the stars [stars represents the “sea-seasons”—“sí” [“yes”] “sons” → “yes men”—i.e. the spirit of “**agreement**”] for a **light by night**, which divideth the sea when the waves thereof roar [cf. Gen. 1:14]; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation [“**nay shun**”] before me for ever. Thus saith the Lord; If heaven above can be **measured** [cf. / like “sizing up the universe”—also title of the book by J. Richard Gott and Robert J. Vanderbei], and the foundations of the earth **searched out** beneath [cf. ] I will also cast off all the seed of Israel for all that they have done, saith the Lord [this sounds like “molting”—the snake casting off its “old” skin when the “new” has come].”

[My sister told me of a dream that she recently had. She said that in her dream, she stepped outside the front of our house (which faces south) and looked to the east and saw the moon. There was a sort of **sonic boom** that came from the moon that she **“saw”** but did not feel. It was seen in **“rainbow” colors** that moved in shockwaves towards her—getting wider and brighter and more colorful the closer it got. For some reason this imagery reminded me of the verse in 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** [cf. Heb. 12:25-27, “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: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also the heaven. And this word, Yet once more [cf. Jeremiah 18:4], signifieth the removing of those things that are shaken, as of things that are made, **that those things which cannot be shaken may remain.**”].”]**

Jeremiah 18,

<sup>1</sup> The word which came to Jeremiah from the Lord, saying, <sup>2</sup> Arise, and go down to the potter's house, and there I will cause thee to hear my words. <sup>3</sup> Then I went down to the potter's house, and, behold, **he wrought a work on the wheels** [wheels have a circular **frame**, **“spokes”** and turn on an **axle**—Rev. 1:12, **“I turned [“wheeled around”** (like the assistant of a “knife” thrower—head up, head down, head left, head right—round and round He goes—like **“a flaming sword which turned every way, to keep the way of the tree of life”** (Gen. 3:24))] **to see the voice”**].

**4 And the vessel that he made of clay was marred** [“marred” is “married” without the “eye”] **in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.**

<sup>5</sup> Then the word of the Lord came to me, saying, <sup>6</sup> O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay [in small print “cl” looks like “d”—“d” is imagery of “cl”→ therefore, “day” is congruent with “clay”; Father produced a major “claymation” motion picture] is in the potter's hand, so are ye in mine hand, O house of Israel. <sup>7</sup> At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it [this DNA imagery is imagery of an “extreme house makeover”—pulling up carpet, tearing out ceilings and leveling the house]; <sup>8</sup> If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. <sup>9</sup> And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; <sup>10</sup> If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. <sup>11</sup> Now therefore **go to** [computer command], speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I **frame** evil against you, and devise a **device** against you [like Russian roulette [“wheel” instead of gun]]: return ye now



every one from his evil way, and make your ways and your doings good. <sup>12</sup> And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. <sup>13</sup> Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. <sup>14</sup> Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? <sup>15</sup> Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths [going round and round the mountain], to walk in paths, in a way not cast up [“went lower” into the dry desert]; <sup>16</sup> To make their land desolate, and a perpetual **hissing** [“Sir Pent”]; every one that passeth thereby shall be astonished, and wag his head [“tails” are “wagged”—i.e. the “head”/leader of the tail end of the DNA strand that is the “hinder part broken by the waves” where the “new” comes and is “joined”/ “attached”]. <sup>17</sup> I will scatter them as with an east wind before the enemy; **I will shew them the back, and not the face** [cf. Exo. 33:17-23 [“...I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee...Thou canst not see my face: for **there** shall no man see me, and live [In order for the “God-factor” to exist, so that GOOD could “see” our “face” [cf. Gen. 1:2, “...darkness was upon the face of the deep”; Exod. 10:5, “And they shall cover the face of the earth, that **one** cannot be able to see the earth”], “GOOD had to “die” to all that He was by dividing Himself. As long as GOOD continued the way that He was, there would never BE “another” face to see”]], in the day of their calamity. <sup>18</sup> Then said they, Come and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us **smite him with the tongue**, and let us not give heed to any of his words. <sup>19</sup> Give heed to me, O Lord, and hearken to the voice of them that contend with me. <sup>20</sup> Shall evil be recompensed for good? for they have **digged a pit** for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. <sup>21</sup> Therefore deliver up their children to the famine, and pour out their blood by the force of the sword [the “word”—“s” represents a “change in the direction of the cycle”]; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle [all of this describes what Father did to Himself in the beginning]. <sup>22</sup> Let a cry [“cry”—“(upside-down) lambda [means a right-side-up “BE”]” are si (the “yes”)] be heard from their houses, when thou shalt bring a **troop suddenly** upon them [“troop” are the “new”—i.e. the “Son”—the “poor” “I” sacrificed]: for they have digged a pit to take me, and hid snares for my feet [the “space” between the “rungs” of the ladder (cf. Song of Solomon 2:14, “...the secret places of the stairs...”)—the “gaps” between the “rungs” of the DNA strand represent DEATH’s “hiding place”]. <sup>23</sup> Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, **neither blot out** their sin from thy sight [don’t blot out their sin→ let the “new” BE everlasting, don’t discard it because it’s “young”

and inexperienced], but let them be **overthrown** [this is similar to “transgression”—i.e. “**crossing over**”] before thee; deal thus with them in the time of thine anger [Father’s “passion”—the “time” He “bent” down **in** “favour”].

Eleven is the **number** of “confusion” or “disorder.” **Twelve** is the **number** of “order,” the twelfth year is the “re-establishment” of ORDER—the “great calm after the storm.” Twelve represents the “foot” placed upon the solid ground—the “hind feet” of the mountain goat. The DNA strand unzips creating disorder, but it begins to rebuild—thereby re-establishing order [the imagery keeps going back to the imagery of DNA].

I decided to look up “calendar” in Merriam-Webster’s Collegiate Dictionary to see if it could offer something more that may have been overlooked. I saw a word that had the same pronunciation, similar spelling, but whole different meaning.

**<sup>1</sup>calender** [same pronunciation as “calendar”]—vt **-dered; -der-ing** [MF *calandrer*, fr. *calandre* machine for calendering, fr. (assumed) VL *colendra* cylinder, modif. of Gk *kylindros*—more at CYLINDER] (1513) : **to press** (as cloth, rubber, or paper [all products of “trees”]) between rollers or [tectonic?] **plates** in order to smooth and glaze or to thin into sheets  
— **cal-en-der-er** *n*

**<sup>2</sup>calender**—*n* (1688) : a machine for calendering something

**<sup>3</sup>calender**—*n* [Per *qalandar*, fr. Ar, fr. Per *kalandar* uncouth man] (1621) : a member of a Sufic order of wandering mendicant dervishes

**mendicant**—*n* [ME, fr. L *mendicant-*, *mendicans*, prp. of *mendicare* to beg, fr. *mendicus* beggar—more at AMEND] (14c) **1** : BEGGAR **2** *often cap* : a member of a religious order (as the Franciscans) combining monastic life and outside religious activity and orig. owning neither personal nor community property : FRIAR [“fryer”—i.e. the “baker”?—that says, “**Well done,**” not “raw” ([raw→war] 1 Sam. 2:15-17); (cf. Genesis 40)]—**mendicant** *adj*

**dervish** [“served dish”—i.e. “**revenge**” is a dish best served cold (cf. Heb. 10:30, “Veng**ance** [Séance→ “say” **ants**] belongeth unto me, I will recompense, saith the Lord”)]—*n* [Turk *derviş*, lit., beggar, fr. Per *darvīsh*] (1585) **1** : a member of a Muslim religious order noted for devotional exercises (as bodily movements leading to a **trance**) **2** : one that whirls or dances with or as if with the abandonment of a dervish [David danced before the Lord with all his might] [“ants”—some regional pronunciations = “aints”—i.e. the “NOs”→ “the nose”—one canal that **divides** into two→ “**separatists**”]

**calends** [“**call ends**” and “lac(k) ends”; “call ends”—imagery of the DNA strand; “lack ends” [the “small” that are not “sufficient” on its own to meet the demand placed upon it]—imagery of DNA replication (more of the “**process**”)—1 Kings 17:18, “And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to **call my sin to remembrance** [“rebuilding” of the strand], and to slay my son [slay (a negative) DEATH (a negative)—two negatives is a positive→ DEATH is transformed into LIFE?]]—*n pl but sing or pl in constr* [ME *kalendes*, fr. L *kalendae*,

*calendae*] (14c) : the first day of the ancient Roman month from which days were counted **backward** to the ides [*ides*→“side”]

Luke 14:12-23 (imagery of the DNA replication process),

“Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy **friends** [“fry ends”], nor thy **brethren** [“breath ren(d)”], neither thy **kinsmen** [“skin men”], nor thy rich **neighbours** [“neigh” [sound of a “horse”] “BE” “ours”], lest they also **bid** thee again [take the “bidding” higher], and a **recompence** [a “rewrite”] be made thee. But when thou makest a **feast** [“far east”], call the poor, the maimed, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the **resurrection of the just** [re-birth of GOOD]. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and **bade** many [“bad”→“causing them to err” (Isaiah 30:28)]: And sent his servant at supper time to say to them that were **bidden**, Come; for all things are now ready. And they all with one consent began to make **excuse**. The first said unto him, I have **bought a piece of ground**, and I must needs go and see it: I pray thee have me excused. And another said, I have **bought five** [5, the number of “grace”] **yoke of oxen**, and I go to **prove** them [“test their ability”]: I pray thee have me excused. And another said, **I have married a wife**, and therefore I cannot come [“Even so, come, Lord Jesus.” (Rev. 22:20)—[www.com\(e\)](http://www.com(e))]. So that servant came, and shewed [“shoed”—like a horse] his lord these things. Then the master of the house being angry said to his servant, **Go out quickly** into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt [the “halt”—i.e. the “still” that is stagnant], and the blind [**Behold I come quickly....Surely I come quickly.**] (Rev. 22:7, 20)]. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, **Go out into the highways and hedges, and compel** [“come impel” (by force, if necessary)] **them to come in, that my house may be filled** [the parts to rebuild the strand are brought to the strand].”

In reverse, the letters, “MAYAN,” can read “**nay am**”—the “No,” the LIE—i.e. DEATH. [REDACTED] TRUTH, the real, bona fide truth, shall be known to all—“And they shall not teach every man his neighbour, and every man his brother, saying Know the Lord: for **all** shall know me [the “BE”], from the least to the greatest” (Hebrews 8:11).

Isaiah 52:1-6,

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the **uncircumcised** [“tearing down” **“Sir” “come” “sized”**] and the **unclean** [“an uncle”→ LOVE]. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands [“noose” or “reins”] of

thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt [“confinement”] to sojourn there; and the Assyrian [sing.] oppressed them without cause [“Assyrian”—“nay eye seer ass”]. Now therefore, what have I here, saith the Lord, that my people is [plural noun, singular verb] taken away for nought? They that rule over them make them to howl, saith the Lord; and my name [“BE”] continually every day is blasphemed. Therefore **my people shall know [“no”] my name** [His “Name” is the “building” made without hands (that is represented by the DNA strand) in which everyone has a specific “place” (or “cell”) and is “bound” to it by LAW]: therefore they shall know in that day that I am he that doth speak: **behold, it is I** [Isaiah 5:18-20(NIV1984), “Woe to those who draw sin along with cords of deceit, and wickedness as with cart ropes, to those who say, ‘Let God hurry, let him hasten his work so we may **see it** [“see the voice”→ sí (“yes”) it, “yes” the voice—i.e. agree with the “voice”]. **Let it approach**, let **the plan** [“plan”→ “nalp”→ “nail pee” (Isaiah 22:20-25, Psalm 22)] of the Holy One of Israel **come**, so we may know it.’ **Woe to those** who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter [GOOD did all of that].”.]”

Jeremiah 16:21,

“Therefore, behold, I will **this once** cause them to know [our present status is simply an **“exercise” in learning**—the OLYMPIC GAMES; Galatians 4:1, “**Now** I say [“now”—he didn’t “know” before], That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.”], I will cause them to know **mine** hand and **my** might [“mine” hand, not “my” hand—in Rev. 22:16, “mine” is used in reference to the angel “sent”, LAW, who represents the “container” where the “gold” is “mined”—dug out and brought out]; and they shall know that **my name is** The Lord [THE “name”—i.e. the “BE”—rules, commands, governs. **It is truth, it** cannot lie].

In Deuteronomy 5:11 it says, “Thou shalt not **take** the name of the Lord thy God in vain: for the Lord will not **hold** him guiltless that **taketh** his name in vain [“vein, vine”—the DNA “strand” is imagery of the confinement—i.e. the “cell”].” With this commandment in mind, consider the following verse:

Isaiah 30:27-33,

“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**, as an **overflowing stream**, shall reach to the midst of the neck, to **sift the nations with the sieve of vanity** [“sieve”→ Sí (“yes”) Eve—she represents the “mother” of the “MORE”—she represents “increase”—without “her” there would be “nothing”]: and there shall be a bridle in the jaws of the people, **causing them to err**. Ye shall have a song [Job 30:9, “And now **am I** their **song**, yea, **I am** their byword.”], as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe [a “tube”—imagery of the instrument, TUBA] to **come into the mountain** of the Lord, to the mighty One of Israel [He is “hiding” Himself in LAW, the container the “tube” or “pipe”].



And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones [“Hell” stones (cf. verses 28 and 33) or stones of “fire” (Ezekiel 28:14)—all the “Jew-els” that are hidden in the “hole” that is the container known as LAW—the “sap”-fires and the “rub”-BEs—i.e. **EVERY SINGLE ONE OF US ON PLANET EARTH—past, present, and future.** To BE “HEWN-MAN” is to BE a “JEW”-EL. To BE “HEWN-MAN” is to BE “CHRIST”-S(H)AND—i.e. the “sand” in the container (the “mountain” of the Lord) [like sand in an “hour”-glass] (CHRISTIANITY is not an “exclusive” club). To BE “HEWN-MAN” is to BE “MUSE LIMB” or the “B(e) meal sum” [“mil”-lions”—the handful [cf. Gen. 41:47/Ruth 2:16/Ps. 72:16/Ecc. 4:6/Eze. 13:19/Jer. 9:22/Lev. 2:2, 6:15/1 Kings 20:10/Lev. 5:12, 9:17/Num. 5:26/Exo. 9:8 (cf. Lev. 1 & 6/Num. 19/Isa. 61:3)] of meal in the bottom of the barrel [and the cruse [“cruise” ship] of oil] of the “woe man” used to sustain the “profit” Elijah (1 Kings 17:8-16). These are each three perspectives of the triangle [but the base of a pyramid is a “square”—having 4 sides—all other religions have a “part” in that 4<sup>th</sup> “share” of the “stock” market]—all are “in” LAW [LAW is the “hand,” DEATH/LIFE is the strong “arm” of [the] law—imagery of “in-laws”]. And we are all JESUS [HE’S US], the “WORD”—i.e. the “NAME” of God—the “church.” “Church” is like a water molecule: H<sub>2</sub>O [an Oxygen [“o” (a circle); “x” (a cross); “y” (an upside-down “lambda” [means a right-side-up “BE”]); “gen” (“gene,” “genesis,” “beginning”—a fresh start)] atom between two Hydrogen [“hide” “roe [see def. below]/row/rho” “gen” atoms]→ “ur” [you’re] is the element, oxygen; “c” [“sea, see, sí”] takes the place of each hydrogen; “h” [the “breath”] “joins” each “c” to the “ur” [“...from sea to shining sea,” “from faith to faith,” “from glory to glory”]→ We are the “breath”, the Water, the LIFE existing in the hole that is LAW [the “bounds of [our] habitation”], in the darkness called DEATH, like larvae in a cocoon waiting to be born again. **All of our differences—ethnic, cultural, economic, regional, whatever else that exists—are all imagery used to tell the story!!!!!!**. For **through the voice** of the Lord shall the Assyrian be beaten down, which smote [“moat”—Webster’s: “a deep and wide trench” (Dan. 9:25NIV1984)—a “dug-out”; the “s” is part of “smoke”—i.e. breath “like a stream of brimstone” (see verses 28 and 33)] with a rod [do(o)r → “doer”]. And in every place where the grounded [di-]staff shall [com-]pass, which the Lord shall lay upon him, it shall be with tabrets [t-a-b-r-e-t-s → “set brat”—DEATH] and harps [“harp” → prah → pray [“h” is a form of an upside-down “y”]]: and in battles of shaking will he fight with it [Hebrews 12:26-27]. For Tophet [t-o-p-h-e-t → the pot (Jeremiah 1:13-19)] is ordained of old; yea, for the king [DEATH (ref?)] it is prepared; he hath made it deep and large: the pile [“dung” pile?] thereof is fire and much wood; the breath of the Lord, like a stream of brimstone [imagery of “lava” overflowing or spilling-out of the confinement of the “hole” that is the volcano [“O love can!”]] doth kindle it.”

**1**roe—*n* [ME *ro*, fr. OE *rā*; akin to OHG *rēh* roe] (bef. 12c) : DOE

**2**roe—*n* [ME *roof*, *roughe*, *row*; akin to ON *hrogn* roe and prob. to Lith

*kurkulai* frog's eggs] (15c) 1 : the eggs of a fish esp. when still enclosed in the ovarian membrane 2 : the eggs of ovaries of an invertebrate (as the coral of a lobster)

Song of Solomon 2:7-9, 14-17,

"I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe [female ] or a young hart [male]: behold, he standeth behind our wall, he looketh forth at the windows [of the "court"-yard], shewing himself [like some "vile" person undressing Himself (DNA unzipping)] through the lattice ["la" (*Span.* "the"), "tt" (twice "crossed"), "ice" ("stay"—i.e. "dammed"/"stagnant"/"unproductive"/"still")].....O my dove, that art [not "who is"] in the clefts of the rock, in the secret places of the stairs [the "snares" of the feet], let me see thy countenance, let me **hear thy voice**; for sweet is thy voice, and thy countenance is comely. **Take** us the foxes, the little foxes, that spoil the vines: for our vines have **tender** grapes. My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, **turn**, my beloved, and be thou like a roe or a young hart upon the mountains of Bether ["bet her"/"BE Ther(e)"]."

Spring Quarterly of the *Prayer & Bible Band Topics* [Church of God in Christ, Inc. Publishing House] (p.12-13)  
"Christianity is not just another religion, for it centers on the person of the risen Saviour Jesus.....He is the Alpha and the Omega, which are the first and last letters of the Greek alphabet, implying that **He holds all things together**. He spans all time and eternity and is in control. He was dead but now is alive for all eternity." And "**He**" is "**us**."

Now, let's look at Deuteronomy 5:11 from different angles. In on [REDACTED]

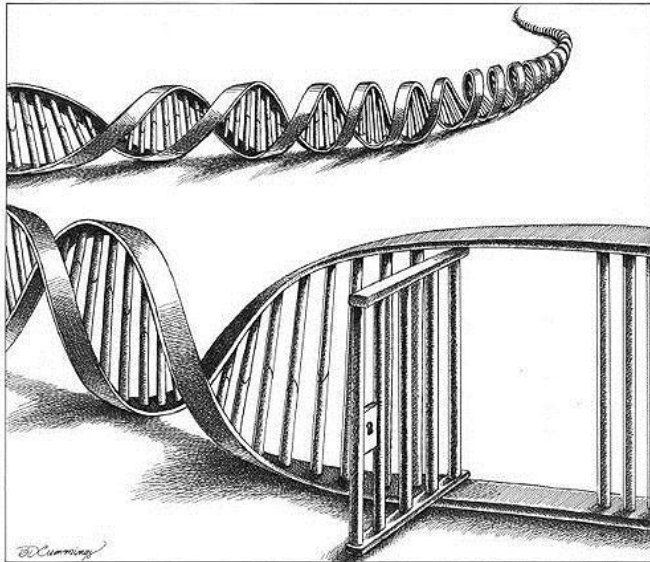
Without repeating myself too much, I want to place an excerpt from the folder "GRACE—THE OLYMPIC GAMES" that might shed a little light here. You can read it in its entirety later in the attachment.

EXCERPT from GRACE—THE OLYMPIC GAMES:

**In the beginning** there was only one "WORD" [cf. *Gospel of John 1:1-14*]"—"THE" Word. What if "THE WORD" is not a word or "name" that is known to man? **Revelation 19:12**, "He had a name **written**, that no man knew, but he himself." What if that name is the combination of all names of all times—"every" individual name of "every" individual being [even though there may be many with the same name, each is uniquely that individual's [similar to a car coming off of the assembly line—although the same make of car, no two could possibly be "**perfectly**" alike in **every** detail]—their "name" represents their "place" in the strand]. Let's say that this name is where the DNA strand begins. It could be represented by the four letters of the DNA strand—CTAG ["gate"—"c" is modified "e" (no crossbar—i.e. "rod": "Spare the rod, spoil the

child”—the deeds of the “old” man toward the young child.)). The “coil” would begin to “unravel” and do what it does using the substitution theory of exchange. What I am badly saying is that (using the substitution theory) you could place each “life” [Luke 15:12, “He divided unto them his living”—so that would include “all life,” including DEATH] of the Father into a link of the chain and eventually end where you began, spiraling as it went [DEATH would be the “weak” link; the “Woe man”—woman [i.e. LAW/WISDOM]—would be the “missing” link [“Let it not be known that a woman came into the floor”—Ruth 3:14] or vice versa.]. For a simple example of what I am trying to say, let’s use a simple word and show the sequence (the more languages you use the better this works): ram, ran, rat, rut, nut, tan, tar, mat, man, ram

ram ran rat rut nut  
tan tar mat man ram



I read that in traditional Aborigine culture when someone died, their name was no longer spoken—as if their “phone number” had been removed from the phone book—i.e. their calling number was “**disconnected.**” The caller is left with only an unpleasant “sound” and a “**message**” declaring, “This number is no longer in service. If you believe you have reached this number **in error**, please **hang up** and **dial again** [a story “twice told”].” The disconnection says, “No one no longer lives here...premises vacated .....cell empty”—i.e. they “**ex-celled**”!  
—from the Los Angeles Times; drawing by B.D. Cummings.

So, the “NAY AM” calendar ended because the “Nay” has fulfilled its purpose—the “nay” is no longer necessary.

Isaiah 30 ?—they said, No

I believe Father began by putting a “**yes**” in His heart—it was never “**no**.” **That was the deception.** There is a beautiful ballad that simply expresses this. Below are some of the words to the song by Troy Sneed, “*My Heart Says Yes*”:

Jesus, I love you  
Jesus, I love you, oh my  
And you are welcomed in  
You’re welcomed in this place.

I’m lost without you  
**Can’t do nothing without you**, oh no  
And you are welcomed in  
You’re welcomed in this place.

My heart says yes  
My heart says yes,  
To your will, to your way  
And you are welcomed in  
You’re welcomed in this place.

Later in the song he sings, “**I’m nothing without you..... Lord I’m thirsty for you...**”

The “yes” is for Father’s “**pleasure**.” It, we, exist to bring Him joy and pleasure. Father has an inheritance in us and we have an inheritance in Him. We are His portion and He is ours. We taste and see that He is GOOD; and He tastes and sees that we are GOOD. **He is us [Jesus]**. And we “**BE**” He! We are the same! We are ONE! No “great and small”—there never really was. It only “**seamed**” to “BE.” **All are GREAT! All are LORD! All are God! All are GOOD!**

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“Here is wisdom. Let him that hath understanding count the number [STRONG’S 706 (arithmōs) is “from 142; a number (as reckoned **up**).” STRONG’S 142 (airō) is “a primary verb; to **lift**; by implication to **take up** or **away**; fig. to **raise** (the voice), **keep in suspense** ( the mind); specifically to **sail away** (i.e. **weigh anchor**) [former constellation “Argo Navis”]; by Heb. [comp. 5375—“to **lift**”] **to expiate sin**”] of the beast: for it is the number of a man [Son of God (LOVE), Son of man (~~LAW~~ DEATH)—Matt. 11:27, “...no **man** knoweth the Son, **but the Father**]; and his number is Six hundred threescore and six” (Rev. 13:18).



“666”—that is “6” in three dimensions—the length, breadth, and depth of LOVE—the “cube” (-icle)—i.e. the **“SAFE”!** **PUT WITH “GAME”—baseball→“SAFE”, “PLAY BALL”**

Jeremiah 41:15-18—eight souls escaped from entering Egypt—8 corners of the cube

Galatians 3:22-29, “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the **law was our schoolmaster** to bring us unto Christ, that we might be justified by faith. But after **that** faith is come, we are no longer under a schoolmaster [“no longer bound by law”]. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.” Galatians 4:1-16, “Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is **under tutors and governors** until the time appointed of the father. Even so we, when we were children, were in bondage **under the elements** [imagery of the “**periodic** table”] of the world [whorled]: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem [to buy back the opportunity—to not treat as “slaves” but as “servants” being paid a “wage”] them that were under the law, that we might receive [“re-sieve”] the adoption [“add **option**”] of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father [the simple word, “Abba,” has very in-depth imagery: “A”—is similar to “H” (a bridge between to separate “lines”), but the “A” is “converging” after the bridge was “placed” there at a point that is the “destination”→ the “end”; 2 “BE’s” that are side-by-side (Noah’s ark: two-by-two); lowercase “a” is a “small” circle that “deviated by going “up” or “higher” [similar to “e”, but “e” is a more reminiscent of a **tear drop**.]]. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or **rather are known of God** [Father was “re-proved”], how turn ye again to the **weak and beggarly elements, whereunto ye desire again to be in bondage?** Ye observe [“obscurely serve”] days, and months, and **times**, and years [representative of the “**sea-sons**”]. **I am afraid of you** [DEATH feared the life that was increasing in that “hole” with him because “life” was like worms devouring his “flesh” (Exod. 16:20, “[the manna—“I AM THAT I AM”] bred worms), Deut. 28:39, Job 7:5, 19:26, 21:26, Isaiah 14:11, Micah 7:17, Acts 12:23/Isaiah 66:24, Mark 9:43-48; 1 Cor. 15:54], lest I have bestowed upon you labour **in vain** [in “vanity”/ in “**vein**”—the “vine” DNA imagery]. Brethren, I beseech you, **be as I am; for I am as ye are** [we are the “same,” you just don’t know “**how**” to “**BE**”]: ye have not injured me at all [your presence has not diminished Me; I am yet all that I ever was]. Ye know how through infirmity of the flesh I preached the gospel unto you at the **first** [cf. Gal. 1:6-24, Gal. 3:8, Gen. 12:3, **John 1:1-14** gospel preached at **the first** is the “WORD”—i.e. “**BE**”—Isaiah 50:4, “The Lord God hath given me the tongue of the learned, that I should know how to **speak a word** in season to him that is weary”—Father “**en**couraged Himself **in** the Lord” when He was alone and felt like “nothing.” Eccl. 5:3, “A fool’s voice is known by multitude of words.” The BOOK of LIFE is a “little” book because it only contains one word, “**BE**.” The BOOK of the LAW is “heavy” and contains many words—i.e. the “**increase**.”]. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, **that** [why is this single word separated by commas? Perhaps it should be,

THAT, short for I AM THAT I AM (but it is lowercase, so Father is speaking directly to His young son, “that” [i.e. “us”]—Eccl. 11:6, “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either **this** or **that**, or whether they **both shall be alike good**.”); \\ “**This is that...**”—John 6:58, “...bread”; Acts 2:16, “...which was spoken by the prophet Joel”; Acts 7:37, “...**Mosēs**, which...”; 1 John 4:3, “...**spirit of antichrist...should come**”], if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy [LIVED, the Devil], because I tell you the truth [truth is “BE” → When Father declared “BE,” He “died” to all that He was and became DEATH, the “caretaker” of LIFE in the “well” (LOVE is the “caregiver”).] As such, we call Him our “enemy.” We have been commanded in our portrayal of DEATH to “Love your enemies.”]?”

Galatians 1:6-24, DID I PLACE ALL OF THIS PASSAGE IN OTHER SECTION?

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel [Question: what was the original message, the “gospel”, that was preached? In Gal. 3:8 it says, “And the scripture [what scripture?], **foreseeing** that God would justify the heathen through faith, **preached before the gospel unto Abraham**, saying, In thee shall all nations be blessed [This is the gospel preached to Abraham, not the gospel preached before. (Gen. 12:3—blessing and cursing → “bless **them**”, “curse **him**”—“him” is the Father becoming DEATH/DEVIL/SATAN—Titus 3:10-11, “A man that is an **heretick** [“now”“clock”] after the first and second admonition [“cycles”] reject; Knowing that he that is such is subverted, and sinneth, being condemned **of himself**.” Job 15:6, “Thine own mouth condemneth thee... [cf. Jer. 31:27-30 (v. 30), “But every one shall die for his own iniquity: every man that eateth the **sour grape** [bitterness of ravaged LAW], his teeth shall be set on edge.”)]].” So what is the gospel preached before the gospel that was preached to Abraham? “**BE!** [John 1:1-14] **Which is not another**; but there be some [DEATH LIFE, the accuser] that trouble you [Zech. 10:3-4, “Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. **Out of him came forth the corner**, out of him the **nail**, out of him the **battle bow**, out of him **every oppressor** together” (cf. Isa. 54:16)], and would pervert the gospel of Christ [pervert the “BE” with “not BE”!] good news of the gospel grace with eternal damnation (remember: “God will justify the heathen [DEATH] through faith—JESUS’ faith [Gal. 2:20, “I live **by the faith of the Son** of God, who loved me, and gave himself for me.”)]]. But though we, or an angel from heaven, preach any other gospel unto you **than that which we have preached** [i.e. the WORD—i.e. “BE”] unto you [“according to my gospel”; “gospel of Jesus Christ and him crucified”], let him be accursed [“I would wish myself accursed, brethren...”; Gal. 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree”; “I speak only what my Father tells me”; “Ye are of your father the devil and the deeds of your father ye will do.”]. As we said before, so say I now again, If any man preach any other gospel unto you **than what ye have received**, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ [“I am among you as he that doth serve” (ref?); “he that is the greatest among you, let him be your servant”(ref?)]. But I certify you, brethren, that the gospel which was preached of me is

not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that **beyond measure** I persecuted the church of God, and **wasted it** [~~Resurrection LIFE (formerly known as DEATH) is speaking~~ Paul was **on orders** from Rome ["roam"—hence the modern parable of “roaming fees”]; therefore, this has to be LAW renewed to be WISDOM speaking]: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son **in me**, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia [arab → bârâ' (STRONG'S 1254 )—VINE'S writes concerning this word for “create (absolutely)”, “Especially striking is the use of bara in Isaiah 40-65. Out of 49 occurrences of the verb in the Old Testament, 20 are in these chapters. Because Isaiah writes prophetically to the Jews in Exile, he speaks words of comfort based upon God's past benefits and blessings to His people. Isaiah especially wants to show that, since Yahweh is the Creator, He is able to deliver His people from captivity [in Eph. 4:8 “he” led captivity **captive** and gave gifts (bribes) unto men”—speaking of “Christ” but it does not say “Jesus” (cf. Ezek. 28:1-6)].], and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days [3x5]. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face [none can see DEATH's face and live] unto the churches of Judea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God **in me** [in the Resurrected LIFE—“in him we live, and move and have our **being**”].”

Isaiah 55:8-13 [12-13,

“For ye shall **go out** with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands [join together]. Instead of the thorn shall **come up** the fir tree, and instead of the brier shall **come up** the myrtle tree: and it shall be to the Lord **for a name**, for an everlasting sign that shall not be cut off.” ]

Isaiah 52:11-12 (Message),

“Out of here! Out of here! Leave this place! Don't look back. Don't contaminate yourselves with plunder. Just leave, but leave clean. Purify yourselves in the process of worship, carrying the holy vessels of God. But you don't have to be in a hurry. You're not running from anybody! God is leading you out of here<sup>1</sup>, and the God of Israel is also your rear guard.” <sup>1</sup>“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and **a little child shall lead them.**” (Isaiah 11:6)]

Isaiah 52:12 (KJV),

“For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward.”

Isaiah 52:12 (CJB),

“You need not leave in haste, you do not have to flee; for ADONAI will go ahead of you, and the God of Isra’el will also be behind you.

## GEOGRAPHY

“**Islam**”, “**male si**”, “**is lam(e)**” [Hebrews 12:13, “And make straight paths for your feet, lest that which **is lame** be turned out of the way; but **let it rather be healed**”], “**is male**” [the “**male**” was the lame “**BE**”]—Islamic countries (where the Holy Bible is not permitted—it is “**cut off**”) represent the part of the DNA where there is a “**cutting off**”—i.e. the unzipping of the strand—which represents the “**maimed**” in Scripture

**Arabian Peninsula is represented by the swan**—see image from NGSAW—the most beautiful of birds...“in the water.” But upon dry land, it is awkward and gangly. That is an image of “us”—humans. That is how we as inhabitants of this planet are when we are disjointed and divided. The water represents “unity”—though individual molecules, no one molecule is either less than or greater than another and it takes many working together to form a “river.” “Still” [“**steel**”/“**steal**”] water is leveled—no molecule rises above another without the aid of an “outside” force acting upon it. The dry land is layered [like “skin”] and of various elevations—representing division and the negative mindset that “in order for one to come up, another must come down.” Arabian history shows this concept of division and unity in perfect form.

### This next section will deal with:

“**DNA**”, “**WAVELENGTH**” AND “**FREQUENCY**”—**compare to the sun spectrum of light (see A Runaway Star video by NASA—troughs (lagging strand) are the dark lines, peaks are the brightest part of spectrum)**

DNA expresses the imagery of “giving and receiving”—that is also expressed through “tithes and offerings”—and how “giving and receiving” results in the multiplication that always comes that is “good” for all [cf. **Philippians 4:15**; **Malachi 3:8-12** [this aside from the topic, please note verses 6 and 10 of **Philippians 4**, “**Be careful for nothing** [“though I be nothing” (2 Cor. 12:11)].....But I rejoiced in the Lord greatly, that now **at the last** your **care of me** hath flourished again; wherein **ye were also careful**, but ye **lacked opportunity.**”]. I want to talk about DNA in relation to “how” it relates to all “things.” I will take a different approach (or rather, approach it from a different angle of the “square”) from that in “GRACE: the **Olympic** Games.”

**lymph**—*n* [L *lymp̄ha*, water goddess, water, perh. modif of Gk *nymphē* nymph—more at **NUPTIAL**]



(ca. 1673) **1** *archaic* : the sap of plants **2** [NL *lymphā*, fr. L, water] : a pale coagulable fluid that bathes the tissues, passes into lymphatic channels and ducts, is discharged into the blood by way of the thoracic duct, and consists of a liquid portion resembling blood plasma and containing white blood cells but normally no red blood cells **for "slothful" see**

**"lymphatic"—put with discussion of "TIME"**

**polymer**—*n* [ISV, **back**-formation fr. *polymeric*, fr. Gk *polymerēs* **having many parts**, fr. poly- + *meros* part—more at MERIT] (1866) : a chemical compound or mixture of compounds formed by polymerization and consisting essentially of **repeating structural units**

**polymerase**—*n* (1958) : any of several enzymes that catalyze the formation of DNA or RNA from **precursor** substances in the presence of **preexisting** DNA or RNA **acting as a template**

Isaiah 5 (all); Isaiah 43:8-;

Isaiah 63:11-16, see also Jer. 13:19(10:6, 7, 20—see "none" in the Prophets ((Isa.) Jer.-Malachi)), ["gap, gaped, gaps"—Ezek. 22:30, Job 16:10, Ps. 22:13, Eze. 13:5]

Song of Solomon 2:14-15, "O my dove, that art in the clefts of the rock, in the secret places of the stairs **[the "snares"]**, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have **tender** grapes."

DNA—Amnon ["am none"—"I be nothing" (2 Cor. 12:11)] and Tamar ["ram mate"] → GOOD & EVIL

Intercessor→ Eze. 22, to stand in the gap→ "joined"→ "every joint supplied"

NONE SHALL LACK HER MATE—Isa. 34:15-16

Deuteronomy 25:17-19 (NLT), "Never forget what the Amalekites did to you as you came from Egypt. They attacked you when you were exhausted and weary, and they struck down those who were **lagging behind**. They had no fear of God. Therefore, when the Lord your God has given you rest from all your enemies in the land he is giving you as a special possession, you are to destroy the Amalekites and erase their memory from under heaven. Never forget this!"

Isaiah 24:16-23 [v. 22, "And they shall be **gathered together**, as prisoners are **gathered** in the **pit**, and shall be shut up in the **prison**, and after many days shall they be visited."]

Jesus feeding the 5 thousand with 2 fish and 5 loaves of bread—which He broke and gave and **multiplied**—"They need **not** depart."

Song 4:2?, 6:6, "[teeth] each has its twin."

Be not unequally **yoked** with **un**believers [un- BE leave -ers]

Philippians 1 (all is speaking of DNA) [vs. 17, "...set for the **defence** of the gospel"] [vs. 18, "whether in **pretense**, or in **truth**"]

**REGENERATION**→ **the "rebuilding"** → **the RETURN** —Gen. 15:16, "But in the **fourth generation** they **shall come hither again**: for the iniquity of the Amorites is not yet full."

Exodus 12:42, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

Psalm 22:30, "A seed shall serve him; it shall be **accounted** to the Lord **for a generation**."

**Business language**

2 Corinthians 5:17-19+ other verses in chapter

"Out of Egypt I called my son" (ref?)

## MESSAGE BIBLE

### Isaiah 6:1-8

[ *Holy, Holy, Holy!* ] In the year that King Uzziah died, I saw the Master sitting on a throne—high, exalted!—and the train of his robes filled the Temple. Angel-seraphs **hovered** above him, each with **six** wings. With two wings they covered their faces, with two their feet, and with two they flew. And they called back and forth one to the other, Holy, Holy, Holy is God-of-the-Angel-Armies. His bright glory fills the whole earth. The foundations trembled at the sound of the angel voices, and then the whole house filled with smoke. I said, "Doom! It's Doomsday! I'm as good as dead! **Every word ["son"—LOVE, LAW, LIFE, DEATH] I've ever spoken is tainted [yellow gold instead of clear]**—blasphemous even! And the people I live with talk the same way, using words that corrupt and desecrate. And here I've looked God in the face! The King! God-of-the-Angel-Armies!" Then one of the angel-seraphs flew to me. He held a **live coal that he had taken with tongs from the altar**. He touched my mouth with the coal and said, "Look. This coal has touched your lips. Gone your guilt, your **sins wiped out ["wasted"]**." And then I heard the voice of the Master: "Whom shall I send? Who will go for us?" I spoke up, "I'll go. Send me!"

### Ezekiel 26--important

1 Samuel 17:30, "And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner." [the fork in the DNA strand where the original divides and a "new" is introduced: the Father spake after the same manner means that ; "the people answered him again after the former manner" means ("money answereth all things"—Ecc. 10:19) they were "like him"—mature like the Father]

### "I am the vine ye are the branches" John 15

Ecclesiastes 4:?, "**...a threefold cord is not easily broken.**" Fact: crocodiles have an **invisible third eyelid** that moves across the eye so that the crocodile can see when underwater.

Isaiah 57:11(NIV1984), "**Is it not because I have long been silent that you do not fear me.**" **Eve (long "e")** Queen (LAW) says, "Is it not because I have long been silent that you do not fear me." [Even was gone, morning (mourning) had come and she [LAW, π, gravity ("**grave**" city), the master of the "boundary", the "well" filled with LIFE and covered by DEATH ("she" makes all things "even")]] was "silent" [made "her" presence little known; she spoke only for "him"—Psalm 120:7, "I am for peace: but when I speak, they are for war."]. But the day is drawing close towards "even"-ing. It is time for us all to "awake" to the knowledge of who "she" is. The "(h)our" has come ["Yours, mine, (h)ours"→like yin and yang—"his" [DEATH] is "heaven" [all that is light]; "hers" is "earth" [all that is darkness (covered by the "veil").] In the Great Exchange, DEATH received the "blessing" and LAW received the "curse" so that DEATH increased to LIFE and LAW decreased to the "negligible" [her garment of righteousness was "neglected" (like "negligee")].]

**negligee** also **négligé**—*n* [F *négligé*, fr. pp. of *négliger* to neglect, fr. L *neglegere*] (1756) **1** : a woman's long flowing usu. sheer dressing gown **2** : carelessly informal or incomplete attire

Revelation 5, etc.—the little book or “the book”—is the DNA strand—i.e. the Lamb’s book of LIFE.

John ate the book

Isaiah 42:13-17\*\*\*

Philippians—“giving and receiving”—opening and closing

Jeremiah 18:1-10, **this text plus more is located in 2 places—approx. page 98**

“The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. 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. Then the word of the Lord came to me, saying, 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. At what instant I shall speak concerning a nation, and concerning a kingdom, **to pluck up, and to pull down, and to destroy it**; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, **to build and to plant it**; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.”

**“ENERGY CAN BE CREATED,  
NOT DESTROYED”**—Albert Einstein

1 Tim. 5:17-18, Matt 17,--read Bish. Hilliard’s sermon notes in black and white striped book

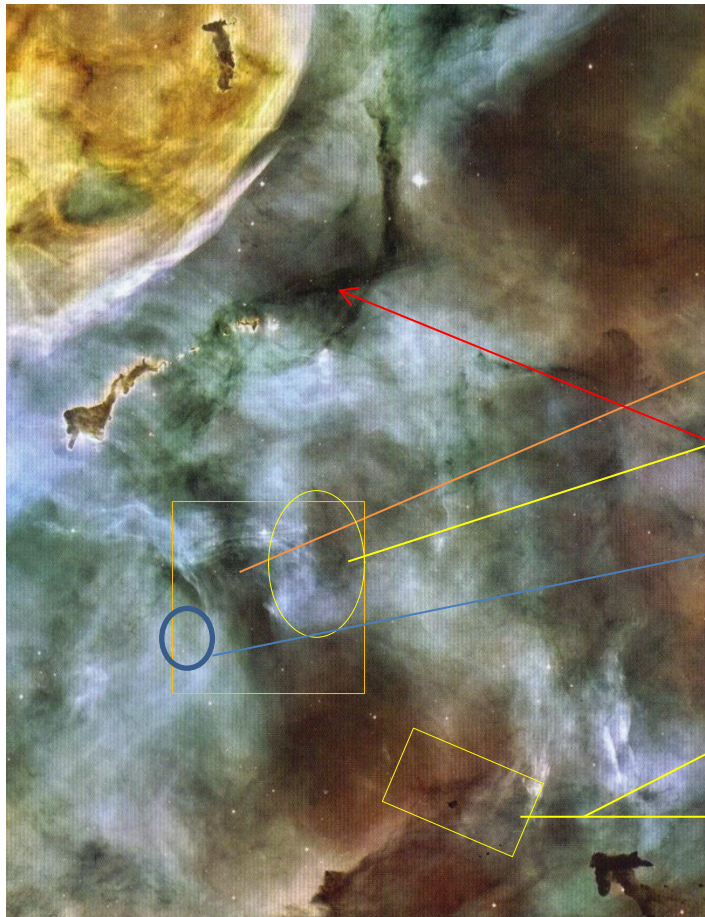
**INCLUDE PARABLE ABOUT “HOUSE BUILT UPON THE SAND”**—Noah’s ark/the Ark/Moses’ ark/DNA “hole”/beehive—the storms came and beat upon the house

I never studied genetics and have no intention of studying now, but I want to explain something the way I understand it from Scripture and the Hubble images. Imagine in the beginning that there was a “vine” [i.e. a DNA strand] that consisted of three attached “arms” [not two]. The “silent” arm (ref.7 ) [i.e. “silent partner”] is the one that determines the assignments of the ? [whatchamacallits—“manna”]—the way the Holy Spirit [LOVE → “DEATH”—

i.e. LIVED (the Devil)] gives us ours. Then the threefold cord was "broken" by the introduction of a fourth element that blew a "hole" into the strand—i.e. infant "arms". These four brought ALL THINGS in and out—like tweezers hand-picking each one and determining its position on the strand (? Chron. 9:26-28).

**"Your eyes will definitely cry in space. But the big difference is: tears don't fall! So grab a hanky."**

—Astronaut Chris Hadfield



TEMPORARY→PICTURE WILL GO HERE

What I see is a black ball (at tip of point) blowing a whole in the DNA strand—the bottom of which is the bony hands [look like horses legs] of the potter "remaking it again."

Cup "running" over—"You ran us" (Uranus)  
Job 16:20, "...mine eye poureth out tears..."

Face w/ white beard

Arrow—a "graph"?

Eye of horse/lion/dino

"cup" running over is also "eye"

Black ball which is the pupil of an eye—looks transparent. (The iris)

Second First arrow is a "shadow". The second has "substance."

Jeremiah 9:1, 18, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!...And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters."

Ezekiel 30 (all)—[vs. 14-15: Pathros ("sore path"—LOVE), Zoan ("zone"—LAW), No (LIFE—the older brother of Luke 15 who didn't want to go in), Sin (DEATH—the younger brother who wasted his living on harlots)]

**It is NOT Death that wants you to work for a**

**living. LIFE wants DEATH to work for a living**

**(labour to enter in to rest [sleep?])—Hebrews?—"For**



# whom do I labour and deprive my soul of good?" (Ecc. 4?).

LIFE became the "old" man and LAW became the old "hag"—people who have no passion for the work that they do tend to grow old fast, while those who have passion tend to stay young/youthful [I remember Dr. Oz doing a report on this on an *Oprah* Winfrey show a few years ago—it revealed that youthfulness was found in being **passionate** about what you "do".]

I read something in the Bible that mentioned "run" and I thought of "run DNA" [the "labour"—i.e. the "lab hour"]. So I went to Google to see if there was such a thing and the following is one of the results that came up. It seems to be a chemical "recipe" for analyzing DNA. Without understanding any of the science, the "words" spoke the same as what I was reading in the Holy Bible.

**Consider** this excerpt from a Sunday School book [*POWER FOR LIVING: Beyond The Present Time Adult Quarterly* for March-April-May 2013, Church of God in Christ Publishing House] **as you read** the "recipe":

## End of Days

No matter how long, vivid, and disturbing Daniel's vision was, he refused to turn away. He later wrote, "the visions of my head troubled me" (**Daniel 7:15**). **What do you think kept Daniel watching?** Was it nosiness, conviction, or compulsion? What can we learn from Daniel, as many of us find it hard to watch our own lives **unfold**? We've closed our eyes to our country's ongoing wars. We've refused to watch the downward spiral of our families, marriages, and economy. **First Peter 4:7** advises us, "But the end of all things is at hand: be ye therefore sober, and watch **unto** prayer." How can we take heed to his warning?

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## Agarose gel electrophoresis (basic method)

### Background

Agarose gel electrophoresis is the easiest and commonest way of separating and analyzing DNA. The purpose of the gel might be to look at the DNA, **to quantify it or to isolate a particular band**. The DNA is visualised in the gel by addition of ethidium bromide. This binds strongly to DNA by intercalating between the bases and is fluorescent meaning that it absorbs invisible UV light and

transmits the energy as visible orange light.

What percentage gel?

Most [H]agarose gels are made between 0.7% and 2%. A 0.7% gel will show **good separation** (resolution) of **large DNA fragments** (5–10 kb) and a 2% gel will show **good resolution for small fragments** (0.2–1 kb). Some people go as high as 3% for separating **very tiny fragments** but a **vertical** [heaven to earth] polyacrylamide gel **is more appropriate** in this case. **Low percentage [an-]gels are very weak and may break when you try to lift them. High percentage [an-]gels are often brittle and do not [sun-]set evenly.** I usually make 1% gels.

Which gel tank?

Small 8x10 cm gels (minigels [the “small”]) are **very popular** [and therefore, “many”] and give good photographs. Larger gels are used for applications such as Southern and Northern blotting. The volume of [H]agarose [“Hagar,” the bondmaid; “rose” [“sore”]—her “seed”] required for a minigel is around 30–50 mL, for a larger gel it may be 250 mL. **This method assumes you are making a mini-[an-]gel.**

### **How much DNA should I load?**

**The big question.** You may be preparing an analytical gel **to just look at your DNA** [as in “watch”—Mark 13:37, “And what I say unto you I say unto all, **Watch.**” Exodus 10:10, “And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: **look to it;** for **evil [live]** is before you.”]. Alternatively, you may be preparing a preparative gel **to separate a DNA fragment before cutting it out** of the gel for further treatment. Either way you want to **be able to see** the DNA bands under UV light in an ethidium-bromide-stained gel. Typically, a band is easily visible if it contains about **20 ng** of DNA.

Now consider an example. Suppose you are **digesting** a plasmid that comprises 3 kb of vector and 2 kb of insert. You are using EcoRI (a common restriction enzyme) and you expect to see **three bands** [Ecc. 4:12, “A threefold cord is not quickly broken”]: the **linearised** vector (3 kb), the 5' end of the insert (0.5 kb) and the 3' end of the insert (1.5 kb). In order to see the smallest band (0.5 kb) you want it to contain at least 20 ng of DNA. The smallest band is 1/10th the size of the uncut plasmid. Therefore you need to cut 10x20 ng, that is 200 ng of DNA (0.2µg). **Then your three bands will contain 120 ng, 20 ng and 60 ng** of DNA respectively. **All three bands will be clearly visible on the gel and the biggest band will be six times brighter** than the smallest band.

Now imagine cutting the same plasmid with BamHI (another popular restriction enzyme) and that BamHI only cuts the plasmid once, to **linearise** it. If you digest 200 ng of DNA in this case then the band will contain 200 ng of DNA and will be very bright.

**Too much DNA loaded onto a gel is a bad thing. The band appears to run fast (implying that it is smaller than it really is) and in extreme cases can mess[-lah] up the electrical field for the other bands, making them appear the wrong size also.**

**Too little DNA is only a problem in that you will not be able to see**

**the smallest bands because they are too faint** ["they faded, and were scattered abroad" (Matt, 9:36 [cf. Eze. 31:15, Gen. 47:13, Isa. 51:20])].

**Having said** all that, DNA gels are **forgiving**, and a **wide range** [having "variety" and "differences"] of DNA loads will give acceptable results. I usually digest and load 2–4 µL of the 50 µL obtained from a kit miniprep. For PCR reactions, it depends on the PCR but in routine applications 10–20 µL should be plenty to see the product on the gel.

Which comb?

This depends on the volume [like the # of sound decimals] of DNA you are loading and the number of samples. **Combs with many tiny teeth** may hold 10 µL. This is no good if you want to load 20 µL of restriction digest plus 5 µL of loading buffer. When deciding whether a comb has enough teeth, remember that you need to load at least one marker lane, preferably **two**.

Making the gel (for a 1% gel, 50 mL volume)

Weigh out 0.5 g of agarose into a 250 mL conical flask. Add 50 mL of 0.5xTBE, **swirl to mix**.

It is **good to use a large container**, as long as it **fits** in the microwave, because the [H]agarose **boils** over easily ["[He-]brews" and "spills" out of its container easily].

Microwave for about 1 minute to dissolve the agarose.

The agarose solution can **boil** over very easily so keep checking it ["to keep an eye on it"]. It is good to stop it after 45 seconds and give it a **swirl**. It can become superheated and NOT boil until you take it out whereupon it boils out all over your hands. **So wear gloves and hold it at arms length.** You can use a bunsen burner instead of a microwave - just **remember to keep watching it**.

Leave it to cool on the bench for 5 minutes down to about 60°C (**just too hot to keep holding in bare hands**).

If you had to **boil** it for a long time **to dissolve** the [H]agarose then you may have lost some water **to water vapour**. You can **weigh** the flask before and after heating and **add in a little distilled water to make up this lost volume**. While the agarose is cooling, prepare the gel **tank** ready, on a **level surface** ["even" plain—**Stephen Hawking's words—the amount added equals the amount subtracted so that the difference is "zero."**].

Add 1 µL of ethidium bromide (10 mg/mL) and swirl to mix

The reason for allowing the agarose to cool a little before this step is to minimise production of ethidium bromide vapour. Ethidium Bromide is **mutagenic** and should be handled with extreme caution. Dispose of the contaminated tip into a **dedicated ethidium bromide waste container** **[consecrated vessel?]**. 10 mg/mL ethidium bromide solution is made up using tablets (to avoid weighing out powder) and is stored at **4°C in the dark** with TOXIC ["toxic" → "two, too" "sick"] labels on it.

**Pour the gel slowly** into the tank. Push any bubbles away to the side using a disposable tip. Insert the comb and **double check** [twice paid] that it is correctly positioned.

The benefit of pouring slowly is that most bubbles **stay up** in the flask. Rinse out the flask immediately.

**Leave to set for at least 30 minutes** [Rev. ?, silence in heaven for half an hour], preferably 1 hour ["The hour has come and now is..." (ref?).], with the **lid on if possible**.

The gel may look set much sooner but running DNA into a gel too soon can give terrible-looking results with **smear** [smear, rub—i.e. "anointed"] **diffuse** bands.

Pour **0.5x TBE** buffer into the gel tank to **submerge** the gel to 2–5 mm depth. This is the **running** buffer.

**You must use the same buffer at this stage** as you used to make the gel. i.e. If you used 0.6xTBE in the gel then use 0.6xTBE for the running buffer. Remember to **remove** the metal [met all—i.e. help that is "meet" for all—LOVE and LAW] gel-**formers** if your gel tank uses them.

### Preparing the samples

Transfer an appropriate amount of each sample to a fresh microfuge **tube** [i.e. hole/well/pit].

It may be 10  $\mu\text{L}$  of a 50  $\mu\text{L}$  PCR reaction or 5  $\mu\text{L}$  of a 20  $\mu\text{L}$  restriction enzyme digestion. If you are loading the entire 20  $\mu\text{L}$  of a 20  $\mu\text{L}$  PCR reaction or enzyme digestion (as I often do) then there is **no need to use fresh tubes**, just add the loading buffer into the PCR tubes. Write in your lab-book the physical **order** of the tubes so you can identify the lanes on the gel photograph.

Add an appropriate amount of **loading buffer** into each tube and **leave the tip** [i.e. "tithe"] in the tube.

Add 0.2 volumes of loading buffer, eg. 2  $\mu\text{L}$  into a 10  $\mu\text{L}$  sample. The **tip will be used again** ["twice told"] to load the gel.

**Load the first well with marker** ["Thou has set me as a mark against thee" (Song of Sol?)].

I store my markers ready-mixed with loading buffer at 4°C. I know to load 2  $\mu\text{L}$  and how much DNA is in each band. See below for more on this.

**Avoid using the end wells** if possible. For example, If you have 12 samples and 2 markers then you will use 14 lanes in total. If your comb formed 18 wells then you will not be using 4 wells. **It is best to not use the outer wells** because they are the most likely to run **aberrantly**.

Continue loading the samples and finish off with a final lane of marker

I load gels from **right to left** with the gel oriented such that the wells are close to the edge of the bench, and the DNA will migrate away from the edge of the bench. This is because gels are **published**, by convention, as if **the wells were at the top and the DNA had run down the page**.



**Close the gel tank, switch on the power-source and run** [sounds like the instructions to the young profit sent to anoint Jehu (2 Kings 9:1-10—the entire chapter is simply telling DNA imagery using **characterization for the parts of the process as is the entire Holy Bible**)] the **gel [leg]** at 5 V/cm.

For example, if the electrodes are 10 cm apart then run the gel at 50 V. It is fine to run the gel slower than this but do not run any faster. Above 5 V/cm the agarose may heat up and begin to melt with disastrous effects on your gel's resolution. Some people run the gel slowly at first (eg. 2 V/cm for 10 minutes) to allow the DNA to move into the gel slowly and evenly, and then speed up the gel later. This may give better resolution. It is OK to run gels overnight at very low voltages, eg. 0.25–0.5 V/cm, if you want to go home at 11 O'clock already **[Matt. 20:1-16]**.

### **Check that a current is flowing**

You can check this on the power-source, the milliamps should be in the same ball-park as the voltage, but the best way is to look at the electrodes and check that they are **evolving gas (ie. bubbles)**. If not then **check the connections, that the power-source is plugged in etc.etc. This has been known to happen if people use water instead of running buffer.**

**Monitor the progress of the gel [leg]** by reference to the **marker dye** ["die"].

**Stop** the gel when the bromophenol blue **has run 3/4 the length** [9:00 of 12 hours] of the gel.

**Switch off and unplug** the gel tank and **carry** the gel (in its holder if possible) **to the dark-room to look at** on the UV light-box.

Some gel holders are not UV transparent so you have to carefully place the gel onto the **glass** surface of the light-box. **UV is carcinogenic and must not be allowed to shine on naked skin or eyes. So wear face protection, gloves and long sleeves ["covering"—a "veil"]**. [I have to place this note here: Months ago I had an allergic skin reaction to some hand soap. When I went to the dermatologist, they gave me several seconds of ultraviolet light treatments directly on the parts that needed "healing." I found it very interesting that the thing that is normally harmful was the very thing that was used to bring the healing.]

### Loading buffers

The loading buffer **gives colour and density** to the sample to make it easy to **load into the wells**. Also, the dyes are **negatively charged** in neutral buffers and thus move in the same direction as the DNA during electrophoresis. This **allows you to monitor the progress** of the gel. The most common dyes are bromophenol blue (Sigma B8026) and xylene cyanol (Sigma X4126). **Density is provided by** glycerol or **sucrose** [suck the breasts of LOVE].

### *Typical recipe*

- 25 mg bromophenol blue or xylene cyanol
- 4 g sucrose
- H<sub>2</sub>O to 10 mL

The **exact amount of dye is not important**

Store at 4°C to avoid mould growing in the sucrose. 10 mL of loading buffer will last for years.

Bromophenol blue **migrates** at a rate equivalent to 200–400 bp DNA. If you want to see **fragments** anywhere near this size then use the other dye because the bromophenol **blue will obscure the visibility of the small fragments**. Xylene cyanol migrates at approximately 4kb equivalence. So do not use this if you want to **visualise** fragments of 4 kb.

### Size markers

There are lots of different kinds of DNA size markers. In the old days the cheapest defined DNA was from **bacteriophage** so a lot of markers are **phage** DNA cut with restriction enzymes. Many of these are still very popular eg, lambda HindIII, lambda PstI, PhiX174 HaeIII. These give bands with known sizes but the **sizes are arbitrary**. **Choose a marker with good resolution** for the fragment size you expect to see in your sample lanes. For example, for tiny PCR products you might choose PhiX174 HaeIII but for 6kb fragments you would choose lambda HindIII. More recently, companies have started producing **ladder** markers with bands at defined intervals, eg. 0.5, 1, 1.5, 2, 2.5 kb and so on up to 10 kb. If you know the total amount of DNA loaded into a marker lane, and you know the sizes of all the bands, you can calculate the amount of DNA in each band visible on the gel. This can be very useful for **quantifying** the amount of DNA in your sample bands by comparison with the marker bands. **It is good to load two markers lanes, flanking the samples**. Lots of companies sell DNA size markers. It pays to shop around for the cheapest. Often the local kitchen-sink biotech company sells excellent markers.

### TBE

**TBE** stands for Tris Borate EDTA.

People also use TAE (Tris Acetate EDTA). Make up a 10x stock using cheap reagents. **Do not use expensive 'analytical grade' reagents. Cheap** Tris base and boric acid **can be bought in bulk**.

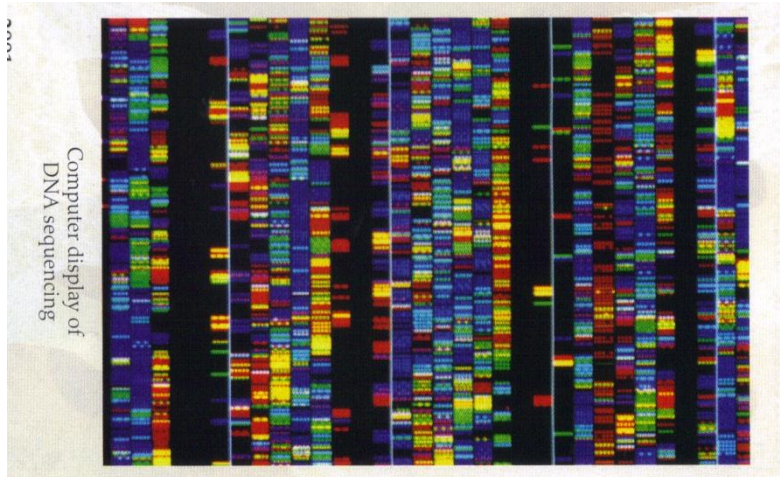
### Recipe for 2L of 10xTBE

- 218 g Tris base
- 110 g Boric acid
- 9.3 g EDTA

Dissolve the ingredients in 1.9 L of distilled water. pH to about 8.3 using NaOH [**“Nay,” “Oh”—i.e. denial and suffering**] and make up to 2 L [**two “ELs”—the great and the small**].

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**PLACE image here of DNA (readout?) that looks like a collection of “high-rise” buildings**



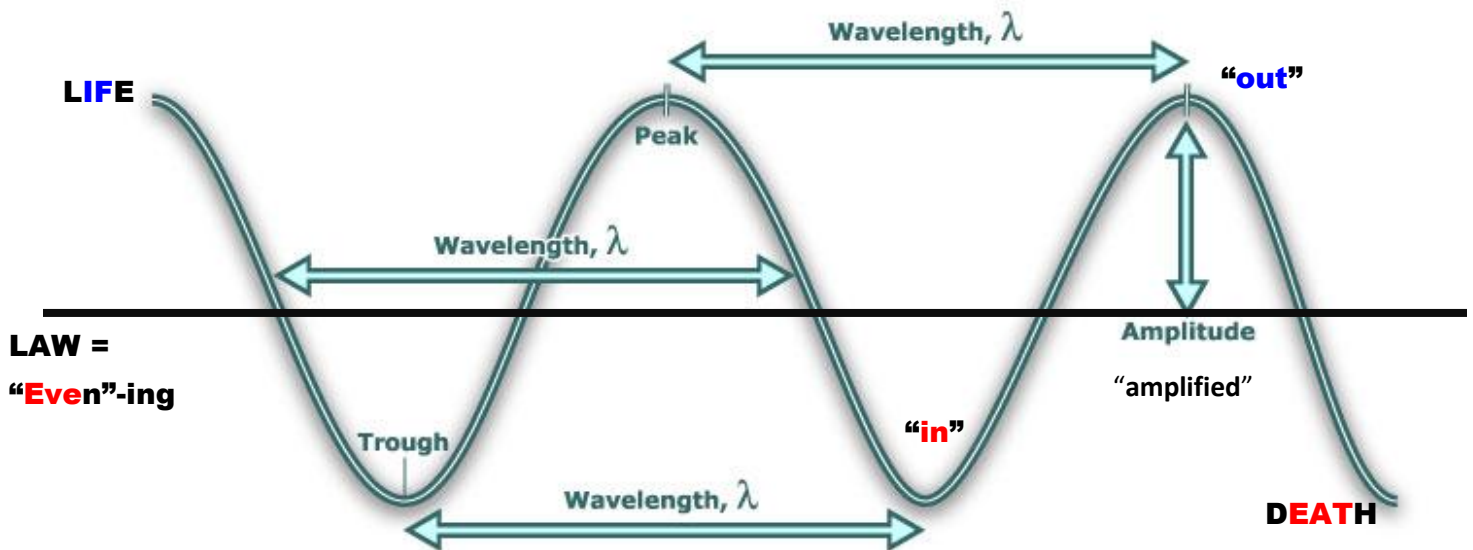
**Isaiah 14 (all):15, “Yet thou shalt be brought down to hell, to the sides of the pit.”**

“there is none besides (?) me”

In the first of “a story twice told,” Israel and Lucifer are two sides of one coin—yin and yang. She was LAW and he was the LAWLESS one.

**Wavelength**—imagine toilet tissue rapidly falling off of the roll. It falls in “waves” [cf. James 1—“He that wavereth...?.....let not that man think that he will receive anything of the Lord”] The “S” resembles a “wave”—i.e. a “complete” cycle?

## FREQUENCY



LIFE is dancing around LAW (the center, the “Strait street,” the “pole”—i.e. “tube”—i.e. “(iron) rod (of correction)” [of the “curt AIN”]) like a “swag” “vail, lance”; or, a “Butter Fly” (flapping his many “wings”). LIFE kept going astray becoming DEATH [silent, invisible, and “nothing”—located in the center of all things], but LAW drew him back. He became “more” and LAW drew him back.

### Psalm 119:67, 69,

“Before I was afflicted I went astray: but now have I kept thy word...The proud have **forged a lie against me**: but I will keep thy precepts with my whole heart.” [LIFE is being jerked by a chain held by the hand of LAW—who sets LIFE’s “bounds.”]

### Psalm 139:2-18,

- <sup>2</sup> Thou knowest my **downsitting** and mine **uprising** [play on words], thou understandest my thought [singular] afar off. [sounds like the exercise of “squatting”]
- <sup>3</sup> Thou compassest my path and my lying down, and **art** acquainted with all my ways.
- <sup>4</sup> For there is not **a word in** my tongue, but, lo(w), O Lord, thou knowest it **altogether**.
- <sup>5</sup> Thou hast **beset me behind and before**, and laid thine hand upon me [Job 41:8].
- <sup>6</sup> Such **knowledge** is too wonderful for me; it is **high**, I cannot attain unto it.
- <sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- <sup>8</sup> If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- <sup>9</sup> If I take the **wings of the morning**, and dwell in the uttermost parts of the sea;
- <sup>10</sup> Even there shall thy hand lead me, and thy right hand shall hold me.
- <sup>11</sup> If I say, Surely the darkness shall cover me; **even the night shall be light** about me.
- <sup>12</sup> Yea, the **darkness hideth not** from thee [it “embraces” the light—imagery of “yin and yang”]; but the night shineth as the day: the darkness and the light are both alike to thee.
- <sup>13</sup> For thou hast possessed my reins: thou hast **covered** me in my mother's womb.
- <sup>14</sup> I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.



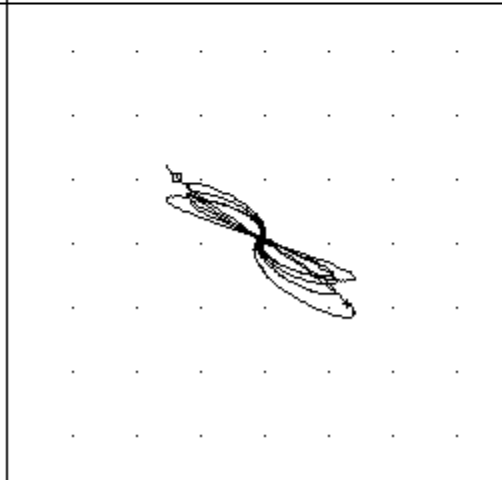
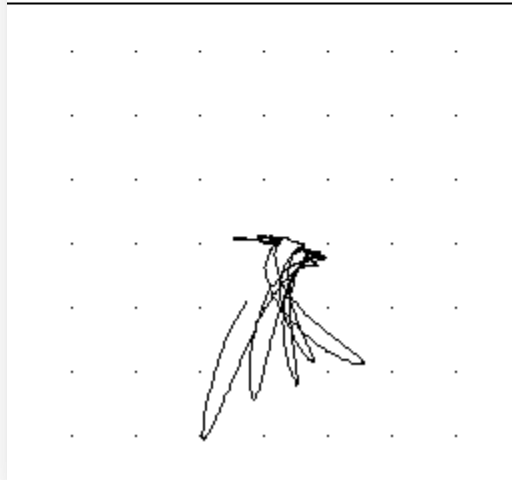
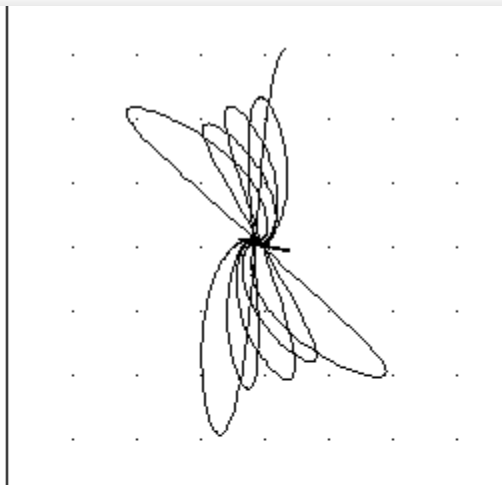
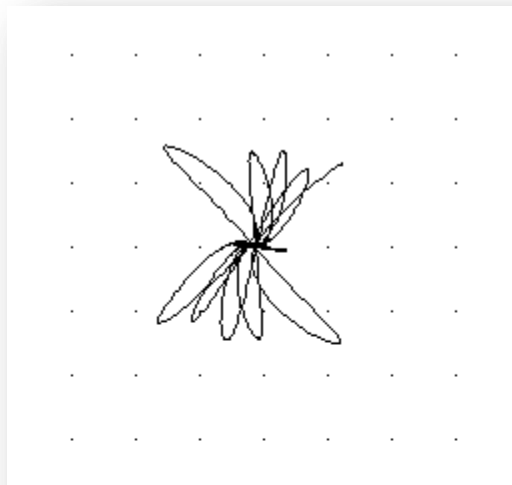
<sup>15</sup> My **substance was not hid** from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

<sup>16</sup> Thine eyes did see my substance, yet being unperfect; and **in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.**

<sup>17</sup> How precious also are **thy thoughts** unto me, O God! how **great is the sum** of them!

<sup>18</sup> If I should count them, they are more in number than the **sand: when I awake, I am still with thee.**

**See images next page.**



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ANALYZE:
Playback>Stop 0
      threshHold 1
Redraw <> Mode
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+36° 1.66V 20%0
Tube SP
Cal table 0
Quit
channel 4 D
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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
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“SPACE”—include quote by

No god formed(?)/ Gen.2:8, “man whom he formed”

“a body I have prepared for you”

Rev. 2:21, “I gave her space”

the “box” or “hole” that we presently dwell in—the container that is the “eight souls” saved by water—the 8 corners of the cube [the imagery of the spider—a “ball” with 8 “branches”]

“UPSIDE-DOWN” —include images of the “TURNING”

Psalms 74:1-23,

“O God, why hast thou cast us off for ever [a “breach” in the word “forever”—this is the same imagery as the DNA strand unzipping]? why doth thine anger smoke [fireless smoke?] against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations [d-esol-a-tion → “shun a lose ‘BE’ [“d” is backward “b”]—i.e. “accept no prisoners” [“ax” cept [“t” always represents the “cross (-ing, -roads)”—“cep” is “French fr. Gascon cep tree trunk, mushroom”]]; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs [Genesis 1:14/cf. Ezek. 28:14]. A man was famous according as he had lifted up axes upon the thick trees [Daniel 4/Matthew 3:9-12]. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground [Rev. 12:3-10 (notice it says “day and night” in verse 10)]. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. We see not our signs [“seasons” (Gen. 1:14)]: there is no more any prophet [Rev. 19:10, “And I fell at his [the angel’s] feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren [the angel referred to himself as John’s brother] that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”]: neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. O deliver not the soul of thy turtledove [Lev. 12/Luke 2:24] unto the multitude of the wicked: forget not the congregation of thy poor for ever. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty [imagery of Heaven and Earth: Heaven is

light and LIFE; Earth is darkness and **DEATH**—John 11:10, “There is no light in him,” therefore he casts a “shadow” (cf. Psalm 23:4/Colossians 2:16-17, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of **Christ**.”)]. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that **rise up** against thee [this conveys the thought of being used as a stepping stone/ladder to plant one’s foot upon in order to reach a place that otherwise is unreachable] increaseth continually [Isaiah 9:7].”

Job 26:2-14,

“How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counseled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? And whose spirit came from thee? Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering. **He stretcheth out the north over the empty place** and **hangeth** the earth upon **nothing** [Isaiah 22 (esp. vss. 22-25); 1 Cor. 13:2, “...have not charity, I am nothing”; 2 Cor. 12:11, “...though I be nothing”; Ezek. 28:19]. He **bindeth up** the waters in his thick clouds; and the cloud is not rent under them. He **holdeth back** the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, **until** the day and night come to an end. The pillars of **heaven tremble** and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth **through** the proud [Rev. 18:7, “How much she glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”]. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but **how little a portion** is heard of him? but the thunder of his power who can understand?”

Isaiah 44:23,

“Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth

**[there is a verse, in Isa. 42?, about the “south” --the “isles”—isle → I’Il]**





**Turning Learning on its Head** from eSchool News (By Melanie Turner)

Read more by smurikDate: Wednesday, March 21, 2012 Time: 2:00pm ET / 11:00am PT Duration: 1 hour Sign up for this free webinar to learn more about Flipped Learning and how to reach all of your students in every class every day. This overview will introduce participants to the concept of Flipped Learning: Where educators are actively transferring the responsibility and ownership of learning to the students. Flipped learning happens when the teacher's lecture is delivered to students via video outside of the classroom. Then traditional class time is used for active problem solving and one-to-one or small group tutoring with the teacher. Students can watch the short video lectures as many times as they wish to grasp the content and then come to class ready to jump into the lesson, ask questions, work on collaborative projects and explore the content further. Find out what the technology requirements are and then quickly and simply implement this growing trend in your classrooms. This session is sponsored by two of the major supporters of this ideology: EduVision by JDL Horizons and TechSmith, maker of Camtasia software. For more information about the technical needs to flip your classroom, contact Tom Lapping. Be sure to attend the Flip Conference June 18-20. What you will learn: How teachers are embracing Flipped Learning in elementary and secondary schools for all disciplines. How this initiative, started by teachers, is quickly spreading as a new way of teaching and learning. How the Flip can be done on a budget with fast results in student achievement. Best practices for starting a Flipped program in your school or district. To view the archived webinar please click through to page 2...

Imagery can also be found in Human Physiology. I will address this, but I want to add something about cancer that I have recently learned. My brother has been undergoing treatment for rectal, liver, prostate, and now, brain cancer.

My brother has what the doctors term “**small** cell” cancer. It is the most aggressive form, I am told—powerful things tend to come in small packages. They can treat it in one place successfully and it can reappear somewhere else. In my brother’s case, the chemotherapy treatment that was prescribed for him worked to rid his “body” of the “unnatural growths.” The new problem arose because of the natural protective mechanism of the brain. The brain has a “barrier” that protects it by not allowing substances “in” that could harm it. It is this barrier that prevented the chemotherapy drugs from getting in to his brain to eradicate the cancer cells that may have gotten in to there. There is something odd about my brother’s case. The doctor says that the form of cancer he has is behaving like the form that begins in the “lungs.” That form tends to move from the lungs to the brain. My brother’s began in the rectum, moved to the liver, was “transferred” to the prostate (by the biopsy [“buy option” of the “sí” [yes]] to check for prostate cancer), and when that was treated (and it had no other “place”) it took up residence in the “head.”

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I felt led to use the King James Version, although I am accustomed to the NIV1984 version. I have heard preachers say that there is a thing you preachers call THE LAW OF FIRST USE. Well, I believe that can apply to more than just biblical text. A preacher once told me years ago that the first thing is usually the “God” thing. Thirdly, I have other document folders and notes (more than I can keep up with) that were intended to be placed into this paper. Because, I have set a time for myself that I will stop, and that time is quickly approaching, I will send it in whatever unfinished state it is in, attaching the necessary folders. I feel as though I have been given an artesian well of information [too much for one person to study alone], and I see no end to what can be discovered. I am not someone who quits, but I have a need to see the end—“of making many books there is no end; and much study is a **weariness of the flesh**” (Ecc. 12:12).

## Ecclesiastes 4:9-12

[v. 12, "And if one prevail against him, two shall withstand him; and a threefold **cord** is not quickly broken."] Verses 13-16 speaks of:

- a) Poor and wise child than an old and foolish king—child is Lucifer/Jesus and the king is DEATH. Kingship began with him.
  - a. Out of Prison he comes to reign—DEATH. "Whereas ...he that is born in his kingdom **becometh** poor"—refers to the state that Lucifer and all of us were born to being sons of the Most High, but are forced to live as paupers in the kingdom of DEATH, the "shadow" of "things" to come ["but the body is Christ" (ref?)].
  - b. "The second child which shall stand up in his stead" refers to JESUS. In the first cycle it could be DEATH.
  - c. "They that come after him shall not rejoice **in** him [they shall be "out"]"—"him" refers to DEATH.]

## Psalms 129,

"Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me. **The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. [DNA—REGENERATED]** Let them be the **grass** upon the house tops, which withereth afore it groweth up: Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in

the name of the Lord.” “lilies of the field”—earth, what/who are the “lilies”?

Psalm 129,

“Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: **he hath cut asunder the cords of the wicked** [“wick-ed” → wick educator—the “teacher” is the “light”]. Let them all be confounded and **turned back** that hate Zion. [DNA replication imagery] Let them be the **grass** upon the **house tops** [the “roof”], which withereth afore it groweth up [Father “dying” to be “reborn” through His children]: Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom [referring to Moses’ “hand” in bosom?]. Neither do they which go by say, The blessing of the Lord be **upon** you: we bless you **in** the name of the Lord [it’s from the “in” side out, not the “out” side in.]” “lilies of the field”—“field” is earth, what/who are the “lilies”?

**Psalm 118 (esp. v. 25 for Philippians 4—prosperity, need supplied)—put with stories**

⊗ → made using “:” and “(“

Proverbs 22 (all):14-17, 28,

“The mouth of strange women [plural] is a deep pit: he that is **abhorred** [“Jacob have I loved, Esau have I hated”] of the Lord shall fall therein. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.....Remove not the ancient landmark [margin: “bound”], which thy fathers have set.”

**The FOUR [GOOD, LOVE/REST, LAW/WISDOM, LIFE/DEATH]—and like Job and his four friends, they were each given the opportunity to speak.**

“REST” = “BEING “; “SLEEP” = “DEATH” (i.e. God is a “movin’ thing”!—a river. “Be still and know that I am God.” “Still waters run deep.”)

The imagery that exist in the heavens:

**Job 32:7,**

“I said, **Days** [the “four”—LOVE, LAW, LIFE and DEATH] should speak, and **multitude of years** [Self-Existent One—“GOOD”] should teach wisdom.



## Passed from death to life

**Considering the Möbius strip and the analemma of the sundial, you have to consider the effect upon Scripture in allowing such a negative voice as DEATH and HELL to speak.**

Galatians 1:6-24,

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel [Question: what was the original message, the "gospel", that was preached? In Gal. 3:8 it says, "And the scripture [what scripture?], **foreseeing** that God would justify the heathen through faith, **preached before the gospel unto Abraham**, saying, In thee shall all nations be blessed [This is the gospel preached to Abraham (Gen. 12:3—blessing and cursing→ "bless **them**", "curse **him**"—"him" is the Father becoming DEATH/DEVIL/SATAN—Titus 3:10-11, "A man that is an **heretick** ["now""clock"] after the first and second admonition ["cycles"] reject; Knowing that he that is such is subverted, and sinneth, being condemned **of himself**." Job 15:6, "Thine own mouth condemneth thee... [cf. Jer. 31:27-30 (v. 30, "But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."))], **not the gospel preached before**]." So what is the gospel preached before the gospel that was preached to Abraham? **"BE!" Genesis 1:28-31, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was *very good*. And the evening and the morning were the sixth day."** Regardless of how you take verse 8 of Gal. 3—the gospel preached whether according to Gen. 1:28-31 or Gen. 12:3—man is "BLESSED!": **Which is not another**; but there be some [DEATH] that trouble you [Zech. 10:3-4, "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. **Out of**

**him came forth** the **corner**, out of him the **nail**, out of him the **battle bow**, out of him **every oppressor** together" (cf. Isa. 54:16)], and would pervert the gospel of Christ [pervert the "BE" with "not BE"!]. ~~good news of the gospel grace with eternal damnation~~ (remember: "God will justify the heathen **[DEATH]** through faith—JESUS' faith [Gal. 2:20, "I live **by the faith of the Son** of God, who loved me, and gave himself for me."])). But though we, or an angel from heaven, preach any other gospel unto you **than that which we have preached** unto you ["according to my gospel"; "gospel of Jesus Christ and him crucified"], let him be accursed ["I would wish myself accursed, brethren..."; Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"; "I speak only what my Father tells me"; "Ye are of your father the devil and the deeds of your father ye will do."]. As we said before, so say I now again, if any man preach any other gospel unto you **than what ye have received**, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ ["I am among you as he that doth serve" (ref?); "he that is the greatest among you, let him be your servant"(ref?)]. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that **beyond measure** I persecuted the church of God, and **wasted it** [~~Resurrection LIFE (formerly known as DEATH) is speaking~~ Paul was **on orders** from Rome ["roam"—hence the modern parable of "roaming fees"]; therefore, this has to be LAW renewed to be WISDOM speaking]: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son **in** me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia [arab → bârâ' (STRONG'S 1254 )—VINE'S writes concerning this word for "create (absolutely)", "Especially striking is the use of bara in Isaiah 40-65. Out of 49 occurrences of the verb in the Old Testament, 20 are in these chapters. Because Isaiah writes prophetically to the Jews in Exile, he speaks words of comfort based upon God's past benefits and blessings to His people. Isaiah especially wants to show that, since Yahweh is the Creator, He is able to deliver His people from captivity [in Eph. 4:8 "he" led captivity **captive** and gave gifts (bribes) unto men"—speaking of "Christ" but it does not say "Jesus" (cf. Ezek. 28:1-6)].], and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days [3x5]. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face [~~none can see DEATH's face and live~~] unto the churches of Judea which

were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God **in me** [in the Resurrected LIFE—“in him we live, and move and have our **being**”].”

The sower sowed the word and an enemy sowed tares [“tears”] among the wheat. Job, the man of sorrow and acquainted with grief [DEATH], speaks in the book of Job 31:35, “Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that **mine adversary** [GOOD] **had written a book** [a collection of “words” between “covers”].”

[Luke 4:17-20,

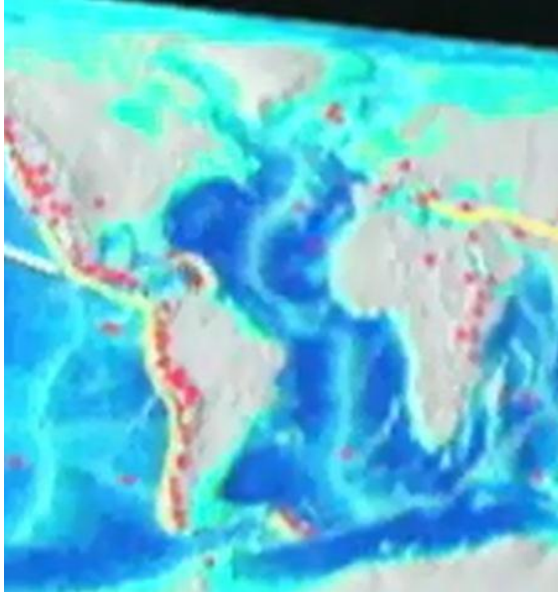
“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the **acceptable year of the Lord**. And he closed the book, and he gave it again to the minister, and sat down.”]

Like Luke 12:16-21, their voices were allowed to tear down and then build back up. That is why there are passages of Scripture that are contradictory to the nature of LOVE.

Genesis 1:1,

“In the beginning God created...”

“**Created**” is **STRONG’S 1254 (bârâ’**→ turn it around and you get “Arab”) and is “a primitive root; (absolutely) to *create*; (qualified) to *cut down* (a **wood**) [George Washington, the Father of our nation, cut down his father’s cherry tree and is credited with saying, “I cannot tell a lie”], *select*, *feed* (as formative processes):— choose, create (creator), cut down, dispatch, **do** [not “think”, not “say”], **make** (fat).” Below is an image taken from the Discovery Educational channel film “Volcanoes”. Ezek. 26:9, Matt. 3:10



At first, I believed LAW to be the antagonist, forgetting about DEATH. Now I know that LAW was not the enemy. LAW is the “prime” minister of DEATH—the “ministration of death” according to KJV (2 Corinthians 3:7). Note: it did not say “**ad**ministration.” DEATH can only subtract—“**the abomination that causes desolation**”. LIFE can only “add.” **LAW acts as the “helpmeet” for LOVE, LIFE, and DEATH. That is why the Father said that He would magnify the law and “make it honourable” (Isaiah 42:21).** I believe that before you finish reading these document(s) [I may decide to attach the sub-documents instead of trying to insert them all into the main document folder], you will see and understand for yourself.

Below are excerpts from a document folder that I have not yet inserted into this document. It is titled, GRACE—**NOEL** and is founded on the Scripture in John 8:44 where Jesus said,

“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 [the “BE”]**, 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.”

I had to ask myself, “Who did he murder and what was the **lie**; and why did Jesus call him their “father” when He said in Matthew 23:9, ‘Call no man your father upon

earth: for one is your father, which is in heaven’?” I had to also keep in mind what Jesus said in John 12:49-50,

“For I have not spoken of myself [John [i.e. Israel/LAW/WISDOM] always referred to himself as “the disciple whom Jesus loved”]; but the Father which sent me [Rev. 22:16], he gave me a commandment, what I should say, and what I should speak. And I know that his commandment [not his “words” —but His WORD, “BE”] is life everlasting: even as the Father said unto me, so I speak.” [Psalm 120:7, “I am for peace: but when I speak, they are for war.”]

## GRACE—NOEL (THE LIE?) (NO GOD, BUT A KING)—Isaiah 45:14/1 Sam. 8/ Judges 9:1-21

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Revelation 19:9-10, “And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the **true sayings of God**. And I **fell** at his **feet** to worship him. And he said unto me, See thou do it not: I am thy **fellow servant**, and of thy **brethren [the angel called himself John’s fellow servant and brother]** that have the testimony of Jesus: worship God: for the **testimony of Jesus is the spirit of prophecy** [i.e. the Spirit of **increase** of the “BE”].”

[What are the false sayings? —the “not BE”—i.e. DEATH]

Revelation 22:6, “And he said unto me, **These sayings are faithful and true**: and the Lord God of the holy prophets sent his **servants** the things which **must shortly be done**.”

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Psalms 14:1 & 53:1, “the **fool hath said in his heart**, There is no God.”

Isaiah 45:14, “...Surely God is in thee; and there is none else, there is no God.”

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Reading Leviticus 25:47-55 (I believe verse 55 is the “**LIE**.” COMPARE this with what Jesus said in Matthew 6:9, “Our **Father**...”). Lev. 25 verse 55, “For unto me the children of Israel are **servants**; they are **my servants** whom I brought forth out of the land of Egypt: I am the Lord your God [not “Father”].”

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**LOVE brought them forth, but this is not LOVE speaking!**

**Servants are bound by law (a covenant/contract [cf. Isaiah 21:16**

**NIV]).** “What you bind on earth is bound in heaven, what you loose on earth is

loosed in heaven” (ref?). **Servanthood is founded in LAW. Sonship is**

**founded in LOVE!**

(lost in LOVE, saved by GRACE)

[Although He is the BEGINNING of All Things] **LOVE’s relationship is as**

**“Father”!**

**DEATH LIFE usurped a relationship as “God,” DEATH was**

**“given” that role because of the “even”-ing factor.**

~~Throughout the main document, I believed that it was LAW that was the~~  
~~harshest of all. I was wrong. The harshest of all is Death LIFE. But Death~~  
~~feeds on the fear of men. Man’s fear of DEATH has made man a slave to~~  
~~DEATH. And DEATH has ruled with a rod of iron [not with a shepherd’s staff]—~~  
~~like pharaoh and the children of Israel.~~

~~DEATH~~ **LIFE** demands that you (DEATH) “work”  
**for a living.** True, real LOVE is not hard to please!!!!

**DEATH wants to make you weary of LIFE.**

**GOOD gave life as a free “gift”** [Revelation 21:6, “I will give unto him

that is athirst of the fountain of the water of life freely.” Revelation 22:17, “And let him that is athirst

come. And whosoever will, let him take [not “beg”] the water of life freely”—I believe this verse is

calling out to Death to be more. Jesus said in John 10:10, “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.” Jesus was crucified between two thieves—DEATH (robs men of LIFE) and

HELL (“hell enlarges itself”). Job 25:22-23, “He draweth also the mighty with his power: he

riseth up, and no man is sure of life. Though it be given him to be in safety, whereon

he resteth.”].

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# Dr. Jekyll and Mr. Hyde = One Person

["physician" "Je(s)" "kill"] ["miss stir" "hide"]

Musician → **Muse – sí - schin**

Deuteronomy 18:15-22

Deut. 18:21-22,

"And if thou say in thine heart, How shall we know **the word** which the Lord hath **not** spoken [the "**not BE**"? When a **p**rophet speaketh in the name of the Lord, if **the thing follow not**, nor **come to pass**, that is **the thing** which the Lord hath not spoken, but the prophet hath spoken it presumptuously: **thou shalt not be afraid of him.**" ["there is no fear in death"] "Fear hath torment" **put with Zechariah 10:3-4 ?**

Prophet is capitalized in verse 15. The "word" not spoken is the "not BE"—"**nothing.**"

**"To be or not to be—that is the question."**

— Shakespeare

— Shakespeare

"To be or not to be—that is the question."

## THE TRUTH BEHIND "THE LIE"

Jesus said in John 8:44, "Ye are of your **father the devil**, and the lusts of your **father** ye will do. **He was a murderer from the beginning**, and **abode not in the truth** [outside the door—"BE" is the truth—Rev. 12:9, "he was cast out"], 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 [**WHAT IS THE LIE?**]." In Matthew 23:9, Jesus says, "**Call no man your father** upon earth: for **one is you father**, which is **in he-aven.**"

**CLUE: d-e-v-i-l → l-i-v-e-d**

The LIE IS TO **NOT** "BE" -i.e. **DEATH**

**The gifts and callings of God are without repentance. He does not take back LIFE once He gives it.**

DEATH does not abide in the "BE." The "BE" is Truth. That's why the Holy Spirit [the "BE"] is the Spirit of Truth. LIFE (Isaac) basked in his Father's presence, but DEATH (Ishmael) was driven away because he could not obey his Father's command to live. Abraham, "O that Ishmael might live in your sight."—our requests for LIFE are always granted.

LOVE (Jesus) **is ALL THINGS.**

The Father gave the command for **increase** (Jeremiah 29:?—you shall not diminish). Even Hell increased ("HELL enlargeth itself"—that is "increase" (multiplied) [to become heaven? Or something else with Life]). In that "cycle" of things, Hell is turned into Heaven, DEATH is turned into LIFE. Mathematically speaking, "two negatives make a

positive."  $(-1) \times (-1) = 1$

**Hell multiplied DEATH =**

**LIFE**

There can never be "decrease" and there is no DEATH. "And of the increase of his kingdom there shall be no end." (Isaiah 9:?)

"He that cometh to God must believe that He is and that He is a rewarder of those who diligently seek Him."

LOVE said, "BE".

DEATH LIFE was saying, "Not BE."

As ancient Israel was destroyed (in a day?), that same fate awaits the United States—if we refuse LIFE, if we persist in “playing the game” to its **dramatic** conclusion. We have a choice. LOVE, our Father, is saying, “Choose LIFE.”

In Luke 12:54-57 Jesus says,

“When ye see a cloud rise out of the west [1] straightway ye say, There cometh a shower; and so it is. And when ye **see** the south wind blow [2], ye say, There will be heat; and it cometh to pass. **Ye hypocrites**, ye can discern the face of the sky [3] and of the earth [4]; but how is it that ye do not discern this time? Yea, and why even of yourselves **judge ye not what is right?**”

...“Judge ye not what is right...” with these words of Jesus in mind, I would like to begin... ...**THE CASE FOR GRACE.**

---

## NOTES

He closed the book and sat down.

Job 31:35, “Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.”

Job 30:

**“Second”—a place in line and a fraction of time.**

**Sun, sum, summer [to re-sum → re-count → take a census [“since us”]]**

Mexico—“messy” come—“even so come, Lord Jesus.”

“messy” co. → messy company → the “offscouring”

A play on the English with a slant on Latin/Spanish. -----“aqui” [“here”] and “aqua” [“water”]

“El” and “THE”

**T-H-E**

**Y-H-W-H (Altogether, 7 = “the 7 Spirits of God”) = ALL THINGS**

**The Why, Who, What, How**

**Belial: Wicked, Lawless, Worthless, Hopeless ruin** put with “Mystery of 7”

Jesus Christ the “chief” corner stone?

Consider Daniel 9, death the stone the builders rejected

5 of the game”= principalities, rulers of darkness, etc.

**Put the “parable” section at the beginning?**

Lamb

“lame” “BE”

“BE” “male”—Zechariah—to be male

[“Zechariah” is **STRONG’S 2148** (Z<sup>e</sup>karyâh, *zek-ar-yaw’*; or Z<sup>e</sup>karyâhûw, *zek-ar-yaw’-hoo*) and is “from 2142 and 3050; *Jah has remembered.*” **STRONG’S 2142** (zâkar) is a prim. root; prop. **to mark [Lucifer]** (so as to be recognized), i.e. **to remember [Israel]**; by impl. **to mention [the “brothers”]**; also (as denom. from 2145) **to be male [both are recorded as one]**:— x burn [incense], x earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, think on, x well.” **STRONG’S 2145** (zâkâr) is “from 2142; prop. *remembered*, i.e. a **male** (of man or animals, **as being the most noteworthy sex**):— x him, male, man (-child, -kind).”]

Paid tithes while in the loins of Abraham—every male slain while in the loins of Father.

Call no man father but God. Father the devil [lived].

**“Oh that my words were printed in a book.”**

**Knees prevented me.**

**“eenk” → “ink”**

**“My tongue is the pen of a ready writer.**



We press leaves to preserve them in a book.

“The lust of your father ye will do...” → procreate (have children) → release your substance to BeMore.

→ Be “joined” to another

LOVE YOUR ENEMIES—Matt. 5:? → “Your enemy the devil goes about...” → Our “enemy” is the One who truly LOVES us the most

Enlarge yourself! → Hell enlarges itself

Take away the stone from the mouth of the well.—Gen. 29

“ If eye is evil”

Eye = mouth verse in Prov? About –jewish proverb—Don’t witness with your mouth what you didn’t witness with your eyes!

Well in 2 Kings 2 = ?

(bitter?)

James → bitter envy & many be defiled

Base kingdom; ball-Isaiah 22:19?; **9 innings in baseball**

The history of man...the theory of evolution...etc . are simply “imagery” the Father used to show us the difference between what we are and what we shall be on that “great day of the Lord” when we shall be like Him in His fullness—~~in that great assembly of just men made perfect.~~ On that day when mortality takes on immortality and all is made truly ONE. ~~Two days total—“All Fools Day” (the small, limited day), and the “Great Day of the Lord” ( )~~ One day that consists of “night” and then “day.” The night is for a short time. The day is eternal—unending.

**Ruthless**—cruel, callous, brutal, pitiless, merciless, coldblooded, hardnosed, unfeeling, hardhearted, heartless, [antonym= merciful]

**floor** → “**roof**” with “**el**” in it [Ruth 3:14]

- Gypsies (the Roma of Bulgaria that I saw on PBS) are a **parable** of the roaming of the children of Israel—(Jesus had no place to lay his head)—no place of their

own, no rest, treated as the refuse, scum) The Untouchables of India I  
have a verse in the C6too that speaks of the people around them telling them to  
keep moving on because they were not wanted there—in Num. & Deut.?

“Though I be nothing” (2 Cor. 12:11)—yet “nothing” speaks!

2 Cor. 5:17-18—“ALL THINGS made new”

Rev. ? Jesus said, “I make ALL THINGS new.”

Jeremiah 1:6-?, the Father tells Jeremiah that He throws down, destroys, uproots, etc.

Matthew 15:13

Bricks are made from “mixture” and are uniform/same (uniform = ONE form)

“About a day” → Abi-out

Gen. 49:27,

“Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at  
night he shall divide the spoil.”

“ravin” -ravine? “wolf” -“flow” → “ravine as a flow”?

There are many things hidden in the images in space and on earth. Everything means  
something. When I was in college I took art classes and we were required to sign our  
work. I never liked seeing my signature on a drawing, so I would “hide” my signature  
somewhere in the drawing in plain sight but disguised to be part of the picture instead  
of standing out from it. That is what the Father has done. Things that seem  
commonplace and insignificant have a wealth of meaning if you take the time to look  
for it—“observe the ant.” Here are just a few.

Prov. 18:9, “He also that is slothful in his work is brother to him that is a waster.”

2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count  
slackness; but is longsuffering to us-ward, not willing that any should perish, but that  
all should come to **repentance.**”

Jesus crifixion = **Pilate said, “Behold the man.”**

**“I am the resurrection and the life. No man  
cometh to the Father except by me.”**

**“I and my Father are one.” — John 10:30**

## And when he had come to himself

WISDOM—i.e. the MIND of God—“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the **spirit of man** which is **in** him? even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. 2:10-11) —from page 39-40

Covenant is the place of GRACE—the “secret place” where the “fearful” and “unbelieving” can “hide” until they are “revealed” by the Light that is Jesus. They are hidden in the cleft/clift of the ROCK—the “body of Christ” (Rev. 4:3/Ezek. 28:13). When we accept Jesus, we step out of the darkness of the place of GRACE into the light of SONSHIP.

Philippians 3— We remove the heart of stone for the heart of flesh

John 4:34—Jesus walking on the water or in the boat?

2 Sam. 12—David and Bathsheba and Uriah

Will, foreknowledge

Will = document of trust

Foreknowledge = 4 + known + ledger

John 11:9-10, “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. But if a man walk in the night, he stumbleth, because there is **no light in him.**”

**“[God will] obscure the strength in your life and expose your weakness... God will handicap your very strength [so that you will develop your weakness].”**—Dale C. Bronner

**“Prayer is like rain.”**—Dale C. Bronner

**The DNA code is the “book” of LIFE ?**

**“the” foot = 12**

Covenant.....Anyone who has ever lived on this planet is “in” covenant with God. He wants us to step out of covenant and into SONSHIP. **Sonship is worship—“WORD” “ship.” ??????????????**

~~Sonship without Wordship allows chaos—everyone as he sees fit [seas fit [DNA mates] → seas meet/ help meet]~~—DEATH LIFE did not want them to spill out but

remain contained as in the covenant. Everyone as he sees fit is not chaos but **fellowship**

Luke 15:11ff tells the DNA story [Genetic **coding(?)** story]. LOVE came out = the link undoing itself to build another, got the older brother and brought him back; the older brother came in to link with the one that had been attached [the younger brother—the “new” thing]

Let’s use the DNA strand as an example of what I am trying to convey. Covenant means that you, as only a single link in the strand, remain in that position [or “place”] always. Sonship means you have freedom to the “entire” strand. You are not “locked” into that one “place.” Access is granted to the entire strand; for the “son” owns it all—(verse that says “God, who gives us “all things” (cf. Rev. 21:7))—not just a “corner” [of the “market”].

Covenant is the place of GRACE—the “secret place” where the “fearful” and “unbelieving” can “hide” until they are “revealed” by the Light that is Jesus. They are hidden in the cleft/cliff of the ROCK—the “body of Christ” (Rev. 4:3/Ezek. 28:13). **When we accept Jesus, we step out of the darkness of the place of GRACE into the light of SONSHIP.**

## So Why Should We Come To JESUS?

John 14:6-7,

“I am the way, the truth, and the life: no man **cometh unto the Father**, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

John 10:30,

“I and my Father are one.”

### Acts 12:11

And when Peter was **come to himself**, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of **Herod**, and from all the expectation of the people of the Jews.

### Luke 15:17

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!

I was recently sent an email about the BEAUTY OF MATHEMATICS (I don’t know who created it, but it originally came from **Juliane** Valentine). I want to place here some things that was in it and the conclusion of the matter. **PLACE BEAUTY OF MATH HERE**

## DNA IMAGERY

2 Samuel 14:26,

“And when [Absalom] polled his head, (for it was at every year’s end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king’s weight.”

**1poll—**

**2poll—**

We each cast our vote by the decision we make. We can choose to “go on to maturity” by choosing to “be” Jesus. Or, we can choose to continue in this “dream” and play it out to its “dramatic” conclusion. We each get to cast a vote. It is not up to our “political” leaders. This is an election where ~~every~~ vote actually counts.

To deny Jesus is to deny who you are—a son of the Most High [GOOD]—for He **is** us! To deny Jesus is to remain hidden in the “secret place” where the fearful and unbelieving are “kept” until they are ready to make their “debut” and step onto the stage and live in the light and be clothed in “**Glory**”—that is the **only** spiritual garment.

Jesus destroyed nothing. Jesus ~~balanced everything~~ tilted the balance in our favor! Jesus was never too high for the poor. Jesus was never too low for the wealthy and affluent. Matthew 20:12, “Thou hast made them equal unto us.” ~~Jesus is the balancel~~ **Jesus is all things—the pool of water that rose when the stone was cast into it; the stone that was cast; the Person casting the stone; all the variables involved in this scenario. Jesus is equal to the “great” and to the “small”. JESUS—He’s us!**

John 10:10,

“~~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.**” [DNA imagery—i.e. our existence “destroyed” who our Father “was” without us—“alone.”]

The way our physical bodies function **tells a spiritual story**. Our individual bodies are each examples of the Father (Jesus) in the beginning. Our human physiology tells the story of beginning—from the tiny egg and sperm coming together to grow into a large adult, to the tiniest cell and subcellular parts in our bodies—the “great” and the “small” reconciled into one “body.” And just as He placed a “hole” in Himself, He placed one in each of us as well—a “god-sized” hole or “void.” We are born with it—spiritually as well as physically speaking. We **are** our Father’s children! As we grow older that spiritual hole gets bigger and we try filling it with the “things” we desire, just as He did—He desired “us”—a family. He placed that hole “there” inside of each of us so that we would desire “Him” in return. [Our Father was “born again” through each of us His



children.] He has to be born in each of our hearts (just as we were born in His) to make us “whole”—truly ONE. We return to Him what He gave to us—like a puzzle, we are each a “piece” of His “**WHOLE**.”

Genesis 14:15,

“He divided himself.”

Luke 15:12,

“He divided unto them his living.”

Lord of hosts = captain

Hebrews?, Isaiah?

“**assemblies** I cannot away with

Isaiah 24:16-23 [v. 22, “And they shall be **gathered together**, as prisoners are **gathered** in the **pit**, and shall be shut up in the **prison**, and after many days shall they be visited.”]

Give it all back to Him so that His “body” can re-assemble [“ass” “cymbal”] itself. “He who refreshes others will himself be refreshed” (Proverbs ?). A selfish existence is a miserable existence. “Give and it shall be given to you good measure, pressed down, shaken together, and running over shall men pour into your bosom” (ref). That is the testimony of our Father.

**“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**

Isaiah 64:4,

“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, **beside** thee [does this imply something “hidden”—i.e. the “**silent part**” of the DNA strand], what he hath prepared for him that waiteth for him.”

1 Corinthians 2:9,

“But 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.”

Like the Father, it is only in giving do we truly experience the fullness of “all things”. True joy is found in “giving.” “Giving” of ourselves removes the dividing walls. We “**pour**” ourselves out into each other, breaking through the barrier and releasing ourselves from the “cells” that we have been dwelling in. Give it all back to Him so that His “body” can re-assemble [“ass” “cymbal”] itself. “He who refreshes others will himself be refreshed” (Proverbs ?). A selfish existence is a miserable existence. “Give and it shall be given to you good measure, pressed down, shaken together, and running over shall men pour into your bosom” (ref). That is the testimony of our Father.

Jesus crifixion = **Pilate said, “Behold the man.”**

**“All things work together for GOOD, for those who are in Christ Jesus.”**

**“I am the resurrection and the life. No man cometh to the Father except by me.”**

**“I and my Father are one.” — John 10:30**

**And when he had come to himself**

**“If you’re going to get something from God, there can be nothing between you and Him [no “gulf”].” —Gary Oliver**

**YESTERDAY**—“**purim**”—DEATH was allowed to eat his enemies alive. TO day, now he is a new “man”—new “creature”—old things are passed away and all things have become new.

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.”

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.”

Elijah [“EL” “i” “Jah”—the “eye” of God]—the watcher—the Shepherd who lovingly looks [l-o-o-k-s → s-k-o-o-l → “school”] over His sheep.

John 8:44,

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is **a liar** [LIVED → DEATH (the LIE)], and the father of **it**.

Covenant.....Anyone who has ever lived on this planet is "in" covenant with ■■■. He wants us to step out of covenant and into SONSHIP. Sonship is worship—"WORD" "ship."

Galatians 4:1-2,

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors [LOVE] and governors [LAW] until the time appointed of the father."

Let's use the DNA strand as an example of what I am trying to convey. Covenant means that you, as only a single link in the strand, remain in that position [or "place"] always. Sonship means you have freedom to the "entire" strand. You are not "locked" into that one "place." Access is granted to the entire strand; for the "son" owns it all—(verse that says "God, who gives us "all things"(cf. Rev. 21:7))—not just a "corner" [of the "market"].

There is a reason why one book—the first book ever printed—The Holy Bible has endured throughout **all** generations. It is because this book, the Holy Bible, represents our past, our present, and our future. It is the testament of "god." It was given as an instruction manual so that we could know the "way."

**So what is "the way"?** What did Jesus mean when He said, "I am the way ["in" Christ], the truth [the "BE"], and the life [eternal life]. No one cometh to the Father except by me"?

"In him we live and move and have our being"

"We shall be like him when we shall see him as he is"—in the "invisible." We shall be able to see "in," "through," and all "round" that building.

**Read all of 2 Timothy 2**

**“But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.”—Proverbs 4:18-19 [tells of an “exchange”!]**

**“The greatest thing you can do for someone is to heal them by making them laugh.”**

—Drew Barrymore

—the role of the jester

**DO YOU KNOW WHO YOU ARE? [text this: do u no ho u r?]**

“Thou art the Christ, the son of the living God.” (ref?)—CHRIST is the “body” of DEATH. Jesus is the CHRIST. Jesus is “us.” Jesus is the “son”, We are “sons”

**Why did Jesus say, “No man knows the day or the hour when the Son of man cometh, but my**

**Father only.” The “Day” is “today”—this “great day of the Lord” (there is only ONE). The “hour” is “noon” [noon/moon] (Matt. 20:1-16)** “Are there not twelve

hours in a day?” (ref?)

**“the hour has come and now is.”**

JESUS → “He” “is” “us” → the good, the bad, the ugly—all things

**“For there is nothing hid, which shall not be manifested; neither was anything kept **secret, but that it should come abroad.**”**

—Mark 4:22

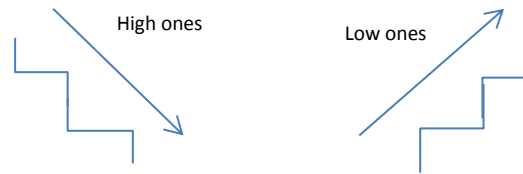
Those who **love** it, shall eat the fruit thereof."

Alpha and Omega—first and last—beginning and end [of the law?]

Isaiah 9:14-16, "Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies [John 8:44?], he is the tail [Deut. 28]. For the leaders of this people cause them to err; and they that are led of them are destroyed [my people are destroyed for lack of knowledge].

Order my steps aright  
feet like hindfeet

Do everything decently [descent] and in order



**WHY DID JESUS APPEAR "IN THE END OF THE WORLD" TO "PUT AWAY SIN BY THE SACRIFICE OF HIMSELF"** (Heb. 9:26-28)?

Matthew 1:19, "Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to **put her away** privily."

Terra mater = earth

"arret" → "a rat"? → who ate the rat behind the tree? /also → Mount Ararat → "heir, a rat"

2 Cor. 5:11, "Knowing **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."

My hands are presently suffering from a condition that I find interesting. I went to the doctor before about it when it first happened. The doctor said that it is an allergic reaction to "soap." The thing I found most interesting was that before I left his office, he had the nurse give me "ultra-violet" treatments. The dangerous rays of the sun was the most beneficial for the healing of the condition of my hands.

## Laws of Motion

Sir Isaac Newton proposed three laws of motion in 1665. These Laws of Motion help to explain how a planes flies.

1. If an object is not moving, it will not start moving by itself. If an object is moving, it will not stop or change direction unless something pushes it.



2. Objects will move farther and faster when they are pushed harder.

3. When an object is pushed in one direction, there is always a resistance of the same size in the opposite direction.

After seeing a commercial for *Storage Wars*, Paul said to me, “That’s something...people benefitting from other people’s misfortune...that’s what this world is about.” [benefitting → “bene”= “good” → good fitting]

“A miracle is what seems impossible but happens anyway.”—from movie *The Men In Black 3*

John 3:29-36,

29He 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. 30He must increase, but I must decrease. 31He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33He that hath received his testimony hath set to his seal that God is true. 34For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him [“measure” would be LAW—“confinement”]. 35The Father loveth the Son, and hath given all things into his hand [Isa. 45?, “command ye me”]. 36He that believeth on [not “in”] the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.]

Excerpt from Mike Murdock’s *Seven Signposts To Your Assignment* (p. 5-7, line from p. 12):

*“Wisdom Is The Product of Love.*

*Love Births Persistence.* When you love something, you give birth to extraordinary tenacity, determination and persistence. Recently, I read a powerful story about a runner. In his youth, he had a terrible disease. Doctors insisted he would never be able to even walk again. But, something powerful was already within him...his love for running.

His love for running birthed *determination*. He ended up winning a gold medal in the Olympics.

Love is stronger than sickness. It is stronger than disease. It is stronger than poverty.

Find what you truly love, and *build your daily agenda around it*.

You contain certain qualities, special gifts and worthy traits. They make you *unique*. You are distinct from the herd. What is it? What do you *love to talk* about the *most*? *Think* about most?

I discussed this with my staff recently. ‘If every human on earth was paid \$10 an hour for work, regardless of the type of job, what would you choose to do? For example, if you chose to be a janitor of a building, you would receive \$10 an hour for it. If you decided that you wanted to be a heart surgeon, you would still receive \$10 an hour. What would you love to do if money was not involved?’ *That Is Your Life Assignment.*

Moses loved people. When he saw an Egyptian beating a fellow Israelite, he moved quickly. In his passion for justice he killed the Egyptian. That was unfortunate. It postponed his Assignment. But his love for his people was a clue to his mantle as a Deliverer. He was attentive to their *cries*. *He cared*. His compassion ran deep. Because he had a love for people, he was able to lead people.

Abraham loved peace. He despised conflict. So when God decided to destroy Sodom and Gomorrah, Abraham became an intercessor and mediator for Lot, his nephew, who lived in Sodom. His love for peace and justice was rewarded by God. Though Sodom and Gomorrah were destroyed, Lot and his daughters were brought out safely. It happened because Abraham contained something very precious: a love for peace. *His love for peace birthed the Wisdom necessary to achieve it.*

Recently, a close friend of mine came to our ministry and gave a special teaching. He gave us a personality profile that enabled us to discover the greatest gifts within us. He showed us how to examine the lives of Bible characters and how to relate to them. This is one of the most important things you can do. You must find what you really care about and develop your life around it.

It is wise to correct the flaws within you.

It is even wiser to acknowledge and embrace your dominant gifts and expertise.

Permit the *true you* to emerge. I have often heard people insist to a shy person, ‘You must talk more!’ Then the same person will turn to someone talking a lot and say, ‘Be quiet! Just sit and listen!’

We instruct youth, ‘Get more serious about life.’

We instruct the elderly, ‘You need to be less serious!’

Do not move away from the essence of what God made you. Understand the importance of your *uniqueness*. Your distinctions must be discovered, embraced and celebrated.

Sameness Creates Comfort.

Difference Creates Reward.

Discern your gifts. *Identify* your difference. Build your daily agenda around it. Whatever you are gifted to do is what you should be doing.

Remember: *What You Love Is A Clue To The Gifts And Wisdom You Contain To Complete Your Assignment.*"

"Your Greatest Enemy Is Always Within You." (p. 12)

"Better the end of a thing than the beginning."

John 19:39-40

Job 16:18, "o earth, cover not thou my **blood**, and **let my cry have no place.**"

(cf. Deut 13:23 or 23:13) (Jesus said, "I go to prepare a place for you"—graven habitation?)

Job 17:1, 13, "My breath is corrupt, my days are extinct, the graves are ready for me.....If I wait, the grave is mine house: I have made my bed in the darkness."

Job 16:20, "My friends scorn me: but mine eye poureth out tears unto God."

Eze. 22:?, "I looked for a man among them to stand in the gap and found none"

Job 17:10, "But as for you all, do ye return, and come now: for I cannot find one wise man among you."

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.' We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you *not* to be? You are a child of God. Your playing small does not serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we're liberated from our own fear, our presence automatically liberates others."—Marianne Williamson

- o [\*A Return to Love: Reflections on the Principles of "A Course in Miracles"\*](#), Ch. 7, Section 3 (1992) book by Marianne Williamson

My notes:

Hebrew letters for JESUS “name”—one looks like a structure that has a side and a roof and a pillar that “almost” touches the rooftop. Isaiah 22:1, “The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?” We are the “roof” of the house. Architectural structure that has a roof over the “porch” and pillars that “almost” reach to the roof. #18—All warfare is based on deception.

MY NOTES:

? Chronicles 11-12 –Rehoboam’s reign—had to be strengthened

LAW rests upon DEATH, the foundation

LOVE bent the heavens and came down—LIFE was the bridge?

LAW is the pillar

DEATH is the foundation that had to be rescued from those who were stronger than he

The “weight” was too much; pressed beyond measure

Who is touching both sides of the bank of the river? LOVE, LAW, LIFE?

T. D. Jakes:

Psalm 37:--read all—DNA imagery—GRAVITY

“Discouragement”

A tale told by a fool

Steps of a good man are ordered by the Lord

## John 14:23, John 15:10-15

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love....Greater love hath no man than this, that a man lay down his life for his friends...

**FRIENDS → “fry ends” → Jesus Christ is the end of the law for righteousness**

**African braids → in past they used to burn ends to keep them from coming undone**

**Beginning and the end, alpha and omega, first and the last**

The Father said, “**Ask of me**” (Psalm?). When I read that, I am reminded of two things: the words of my father, Dave, and those of a pastor at my church. My father often says, “If you don’t ask questions, you don’t get answers.” I once heard Mark Carrillo (one of the pastors at my church) say, “The quality of your questions, yields the quality of your answers...God’s ability to supply answers is greater than [our] ability to ask.”

**“You don’t really know what’s in you until you get to that place called ‘there’ .....There will be situations that will introduce you to you....There is a place called ‘there’ that will make you come alive....” —Dale Bronner**

The microchip...it didn’t just make computers smaller, through the use of computers, it helped to make our world smaller. We are more connected now than ever—through the internet, cell phones, etc. It only takes seconds to be connected to someone on the other side of the world. And it’s not just available to the wealthy—even the impoverished have benefited from it.

Hebrews 12:11-?,

“feeble” → “fee” “BE” “EL” → “EI ‘BE’ the fee”

Don’t let your course get you out fo the way of your destiny”—tdj

Wilt thou be made whole?

ADD TO PAGE 45—‘This is ONE “day”’

—the “day” began in the “evening” [“Fall” season], got dark [Night → DEATH—representing “Winter”], went to early “mourning” [also “Winter”], to “SONrise” [(off-) “Spring”], to the “eternal “day” [LIFE → “SUMmer” heat—“saved; yet so as by fire”]; and it is all transformed by GOOD into “THE” eternal DAY.

“Evening and morning”

Being female, I have often wondered why those of my sex spent a great portion of their youth planning for one day of their lives—their wedding day. It always seemed strange to me to devote so much to just a “day.” I believed it wiser to prepare for the “life” that is beyond “that” day. I marveled at my counterparts who believed that once that day came, life would be a bed of roses with peaches and cream. I guess they didn’t see the world around them, so not much realistic thought was seriously given to how life would be the “day after” the “big day.” Now I understand,



that as portrayers of LAW, the “fee male” only has “that” day. LAW was created for a specific purpose and a limited time. LAW is the tutor and governor appointed to “train up the child in the way he should go and when he is grown he will not depart from it” (Galatians 4:1/Prov. ?).

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## EXCERPT FROM: GRACE—the PYRAMIDS

[The larger pyramids represent the sons who are “stronger” and the smaller ones represents the “people not strong”—us humans. Pyramids [“pyr” and “amid” = “fire in the midst”] are triangles with a **square base.**]



Image from [planetware.com](http://planetware.com).

The thing that I have difficulty with is the “cycle” of things (that’s what I call it). What holds true for one can in some way hold true for all—that perfect oneness. [In the example above, the larger pyramids could also represent the 1<sup>st</sup> son, the “ancients,” and the smaller pyramids represent the second son—the half nation who are the angels, and the half nation who are the humans.]

Revelation 22:16,

“**I Jesus** have sent mine angel to testify unto you these things in the churches. **I am** the **root** [the Father] and the **offspring** [Jesus] of David, and the **bright** [star shining in the east—Israel] and **morning star** [Lucifer].”

In the illustration above, the Father—the one—became many. [Luke 15:12, “**He divided** unto them [all living things with breath—Gen.1] **his living** [His LOVE LIFE]”...Lamentations 4:1, “How the gold is become dim! how is the most fine gold changed! the **stones** of the sanctuary are **poured out in the top** of every street”... ..like the **stars** in the heavens. This is why I believe that Lucifer’s body is transparent gold studded with gems—he “**re-membered**” God. Hebrews 1:3 says, “Who [the **Son**—v. 2 does not say “Jesus”] being the brightness of his glory, and the **express image** of his person...” **Israel is the image of the “invisible.”** Exodus 24:10 is the first time the word “**body**” is used in Scripture, “And they saw the God of Israel: and there was **under his feet** as it were a **paved work** [“judgment seat in a place that is called the Pavement” (John 19:13)] **of a sapphire stone**, and as it were the **body of heaven** in **his** clearness.”—ONE is not just the Person seated on the throne (sounds the same as “thrown”), **He is also the building and foundation of all that we call heaven.**]

The many in heaven became one. The one on earth (Israel [she, too, is represented in Adam—first and last]) became many, then became one again. The Father experienced the same things as His children. The description of the “anointed cherub” fits the Father and His “sons”—Lucifer (in heaven) and Israel (on earth). There are chapters in the Bible that speak of the Father in one instance and of the sons in another but treats them as one and the same. I believe **NO TEXT SHOULD BE EXAMINED FROM JUST “ONE” ANGEL (ANGLE).**

**How does the Möbius strip relate to the “circle of the earth”?**

There are things to consider. First is the analemma. Second the verse from \_\_\_?\_\_\_, "...that **goeth** out of my mouth, it shall not **return** to me void but shall prosper in the thing wherein I sent it." If Greenland is the "tongue" then it represents the mouth of God and is therefore the beginning and the end of the Möbius strip/analemma? [The "tongue" points toward the "beginning"?] Earth is the place of the Pavement—a mosaic. Put the pieces together in the correct order and what will it yield?

**THERE IS ALSO ANOTHER PARADOX IN THE SCRIPTURES THAT IS SOMETIMES DIFFICULT TO FOLLOW—THE "DIVIDING OF SOUL AND SPIRIT"**—"My **spirit** will not always strive with man" (ref?), "My **soul** shall have no pleasure in them" (ref?). In math and science, I believe it is called "equal and opposite." It is like a dream I once had. In my dream there were big muscle men (angels) working in a warehouse. There was a conveyor belt on either side of the room with a pillar of light at the end in the center—picture a church altar and two isles leading towards it. The muscle men were each doing **two** totally different, **opposite** actions in **one** smooth motion. They were putting things on the conveyor belts and taking things off without changing hands. Their bodies were the only things moving—their hands neither grabbed nor released anything (their hands merely held on to what was **there**)—yet things were going onto and coming off of the conveyor belts. I stood there wondering, "How can this be?"

**EXAMPLE:** 1 Chron. 9:26-30, "For these Levites, **the four chief porters [Y-H-W-H]**, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them **in** and **out** by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour [I believe this speaks of those appointed for leadership], and the wine [those appointed to minister life], and the oil [those appointed to "grease" the "wheel" and keep things "moving"—i.e. those that minister the Word], and the frankincense [those appointed to suffer—such as those not allowed to "BE"], and the spices [those appointed for "evil"]. And some of the sons of the priests made the ointment of the spices [i.e. gave birth to→ imagery of choosing their team players—Hitler, Idi Amin, Saddam Hussein, Stalin, etc. are the "de-spicers" ["despisers"] chosen for LIFE's team (LIFE played the "accuser"/Satan→through LIFE, LAW sowed "discord"/ dis-"chord" among the brothers)]." Mark 2:3-4, "And they come unto him, bringing one sick of the palsy, which was borne of **four**. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." John 19:23, "Then the soldiers, when they had crucified Jesus, took his garments, and **made four** parts, to every soldier a part..." **Genesis 2:10-14**, "And a river went out of Eden [e-d-e-n → n-e-d-e ("need")] to water ["re-tau"] the garden ["rag-den"/ "guard den"]; and from thence it was parted ["rent"], and became into **four heads**. The name of the first is Pison ["no-sip"]: that is it which compasseth the whole land of Havilah ["have-a-lot"], where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon ["no high" (low)—consider verses that say, "and, lo,..."]: the same is it that compasseth the whole land of **Ethiopia** ["ethical opium"—**morphine**]. And the name of the third river is Hiddekel ["hide EL cell"—{"k" is same as "lc" and 2 "d" is 2 backward "BE's"}]: that is it which **goeth toward the east** of Assyria ["ass ]. And the fourth river is Euphrates ["you set freights rates"—"fee mail"/"fee male" ]."

**THE FOUR = ISRAEL = the CITY of 4-square** (the New Jerusalem—Rev. 21:16)

JOHN 19:25, “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.” [3 Marys (“marry/marred”) that are 4 (Israel as His mother, wife/sister and daughter—“Daughter, thy sins be forgiven thee”)]

**THE FOUR could also represent: 1) the Father 2) Israel 3) Lucifer 4) Jesus**

**THE FOUR could also represent: 1) Israel—right hand 2) Lucifer—left hand**

**3) Israel—left hand 4) Jesus (Lucifer)—right hand**

**THE FOUR are also: LOVE, LOVE as the day ONE, LOVE as the son Lucifer, LOVE as the son Jesus**

**THE FOUR: LOVE, LAW, LIFE and DEATH**

You probably know most of these scriptures by heart so you may be a step ahead of me. I had to look them up. I believe these scriptures support the premise that Israel “represents” the Holy Spirit and the “womb” through which all must come “into” the kingdom (Father was the door through which all “went out”—the “first” Adam: 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.”). Jesus Day ONE is the One who “opened” the door—the butler—the **firstborn that opened the womb** in the original event [Lucifer was the firstborn that opened the womb in the first re-telling, Jesus in the last]. **Jesus is the “SEED.”**

**Job 3:10-11, “Because it shut not up the doors of my mother’s womb, nor hid sorrow from mine eyes. Why died I not from the womb? why did I not give up the ghost when I came out of the belly?” [WOMB IS ALWAYS REFERRED TO AS “OPENED” OR “SHUT” LIKE A “DOOR.”]**

[Psalm 24:7-10, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.”—INDICATIVE OF OUR FUTURE IN OUR INHERITANCE?]

**ESTHER 6:2, “...two of the king’s chamberlains, the keepers of the door, who sought to...**

Eccl. 4:?, “Two are better than one.”

1 Cor. 3:6, “I have planted, Apollos watered; but God gave the **increase**”—**Man and wife produce offspring!**

Proverbs 1:23 Wisdom says, “Turn you at my reproof: behold, **I will pour out my spirit unto you, I will make known my words unto you.**”

Isaiah 42:24-25, “Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet **he knew not**; and it burned him, yet he laid it not to heart.” [“Saved; yet so as by fire”]

Rev. 11:5, “And if any man **will** hurt them, fire proceedeth out of **their** [plural] **mouth** [singular], and devoureth their enemies: and if any man **will** hurt them, he must in this manner be killed.” **Jesus and Israel are both fire and water—they are ONE.**

Psalm 24:1, The earth is the **Lord’s** [3068], and the fullness thereof; **the world** [“word” [the “BE”] with “el” in it—God in man—“Emmanuel”], and they that dwell therein.”

Zechariah 4:14, “Then said he, These are the two anointed ones, that **stand by** [5975 (same word and sound as 5976)] the **Lord** [113] **of the whole** [3605] **earth** [NOTE: **He only said “earth.” But why “whole”?**]” [also, to be “on” standby?—i.e. “waiting in the wings”]

STRONG’S 113 (’âdôwn or ’âdôn)

STRONG’S 3605 (kôl or kôwl—pronounced “kole” [or “coal”?]) is “from 3634; prop. the whole; hence all, any or every (in the sing. only, but often in a plur. sense):—

[STRONG’S 5975 (’âmad) is “a prim. root; to *stand*, in various relations (lit. and fig., intrans. and trans.)”

STRONG’S 5976 (’âmad) is “for 4571; to *shake*:— be at a stand.” STRONG’S 4571 (mâ’ad) is “a prim. root; to *waver*:— make to shake, slide, slip.]

### **Who is on the Lord’s side—Joshua ?**

Esther 5:1-3, 6; 7:2, “Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king’s house, **over against** the king’s **house**: and the king sat upon his royal throne in the royal house, **over against** the **gate** of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and **touched the top** of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? **it shall be even given thee** to the **half** of **the** [didn’t say “my”] **kingdom**...And the king said unto Esther **at the banquet of wine**, What is thy **petition**? and it shall be granted thee: and what is thy **request**? **even to** the **half of the kingdom** it shall be performed....[**there were 2 banquets of “wine”**]....And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and **it shall be granted** thee: and what is thy request? and **it shall be performed, even to** the **half of the kingdom**.” [“Thou shalt also decree a thing, and **it shall be established** unto thee: and the light shall shine upon thy ways” (Job 22:28).]

**2 banquets, 2 tales, 2 anointed ones (2 tithes?)—bring “all” the tithe into the storehouse**

**LOVE Himself gave the first—the “hair” that was “cut-off”—the “ancients”—the firstborn who have borne (carriers = chariots ?) the heat of the “day” (Matt. 20:12);**

**day ONE gave the second—Lucifer and his followers  
Jesus gave Himself.**

Include the 5 sisters who received an inheritance with their male counterparts in NUMBERS 27:6-11 and Joshua? **READ NUMBERS 25**

Matthew 23: 8-10, “But be not ye called Rabbi [**4461**—*trace through to Hebrew root*]: **for one is your Master** [**2519**—*trace all the way down*], even Christ [Ps. 24:1, “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.”]; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters [2519]: **for one is your Master, even Christ.**” [Verses 8-10 remind me of the water molecule (H<sub>2</sub>O), in which one hydrogen is on the left side and one is on the right side—the Father is in the middle. The 2 anointed who stand by the Lord of the whole earth (Zech. 4:14).] **see also “Father’s Deeds”**

Romans 7:4, “Wherefore, my brethren, ye also are become dead to the law [not “sin”—lawless?] **by** [“by”—see Webster’s Collegiate Dictionary 10<sup>th</sup> edition—one meaning says **“in conformity with”**...“in conformity with the purpose of his will] the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

**[The Father placed Himself not only in the body that sat on the throne, but also in a body like one of his sons and became totally one of them—took upon him the form of a servant—and forgot what manner of person he was, being totally one of them. The personality on the throne knew all, while the personalities in the son-suits had to learn all.]**

## **CHRIST , ANTICHRIST**

In Psalm 19:7-12 David said,

“The law of the Lord [law of LOVE] is perfect, converting the soul: the **testimony of the Lord** [Rev. 22:16; Rev. 11—Israel was the one sent to be a witness (i.e. give testimony)] is sure, making wise the simple [Israel represents the Spirit of Wisdom]. The statutes of the Lord are right, **rejoicing the heart** [giving comfort?]: the commandment of the Lord is pure [“BE”], enlightening the eyes [she was the bright light shining in the darkness]. The fear of the Lord [Father] is **clean**, enduring for ever [Ps. 51:7, “[Lucifer’s (the ebony) words] Purge me with hyssop, and I shall be **clean**: [Israel (the ivory) wash me, and I shall be whiter than snow.”]: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his **errors** [“Because the foolishness of God is wiser than men” (1 Cor. 1:25)]? **cleanse** thou me from **secret faults**.

**Isaiah 44:1-5,**

**“Yet now hear,** O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun [“Jesus” and “run”--? Kings, young prophet told to anoint Jehu king and then open the door and run], whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and **another shall subscribe** [3789—“a prim. root; to grave; by impl. to write (describe, inscribe, prescribe, subscribe):—describe, record,



prescribe, subscribe, write (-ing, -ten).”] with his hand unto the Lord, and surname himself by the name of **Israel**.” “I am of Paul, I am of Apollos, I am of God”

Myles Munroe wrote a book titled, *The Most Important Person On Planet Earth*—speaking of the Person of the Holy Spirit. Now the most important person in a nation is its leader. In a monarchy, the most important person is the king or queen—the ruling head—the “lord” of the nation [Jesus].

What all this says to me is that the **“Lord”** (#113 (‘âdôwn or ‘âdôn) “from an unused root (mean. to rule); sovereign, i.e. controller (human or divine):—lord, master, owner. Comp. also names beginning with ‘Adoni.’”) **of all the whole earth**” is the Holy Spirit (i.e. represented in the first “re-telling” by the “regenerated” Angel—Israel). “Observe the ant” (Prov. 6:6, Prov. 30:25, “The ants are **a people not strong** [humans].” [cf. Genesis 25:23]). **Ants have a queen!—Israel represents Lord of the “planet” earth, but “whole” earth refers to more than this planet. I now believe it refers to all of ONE’s offspring—angelic and human—the jars of clay!—the new wineskins—vessels that can be broken and “spilt”.** “Woman have power on her head”—**1 Cor. 11:10**

**2 Timothy 1-2—sounds like words that the “woe man” (represented by Israel) could have said to her son/husband...**

2 Tim. 1:17, “But, when he was in Rome [roam], he sought me out very diligently, and found me.” (cf. Proverbs 18:22, “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.” Proverbs 2:4, “If thou seekest her as silver, and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord, and find the knowledge of God.”)

### **CONTRADICTIONS:**

Proverbs 1:28-29, “Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord.”

Proverbs 8:17-18, “I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. (vs. 14, “...**I am understanding**; I have strength.”)”

Wisdom [wise-dom = dominion of the “wise”] may mock but **understanding** (the true heart of LOVE) will answer. **Jer. 8:8-9, find other verses**

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End of GRACE—PYRAMIDS

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["divine" → **“die vine”**]—put in **“GAMES”**

**PUT IN GRACE: OLYMPIC GAMES**

**Stoopball**—*n* (1941) : a variation of baseball in which a player throws a ball against a stoop or building and runs to base while other players attempt to retrieve the rebound and **put the runner out**

## Something OLD, Something NEW, Something Borrowed, Something Blue.

### **The shoe was borrowed**—Ruth 4?

rope tied around the ankle of the high priest in case he died in the Holy of Holies, they could pull him out without going in themselves. ROPE equals the GREAT CHAIN of Rev. 9 and equals the DNA strand. LOVE is the chain/rope/DNA strand. Wisdom pulls/ "draws out" of the well of salvation

2 Cor. 3:18—unveiled faces behold as in a glass

"The season for the fulfillment of destiny is here."—Sam Adeyemi

"If you want to attract God, you must create the right environment for Him."—Sam Adeyemi

Haggai 2:6-10 [v. 7—"shake"]

Lust=pressure --Bill Winston

Deut. 7:1-2—"show no mercy"

# Genesis 23:3-10,

# "Abraham stood up

# from before his

dead...”—DNA

IMAGERY, “cave”,  
Machpelah, Ephron

Genesis 1:3,

<sup>3</sup>Then God said, “Let there be light”; and there was light.

Hebrew:

אור:	וַיְהִי	אור	יְהִי	אֱלֹהִים	וַיֹּאמֶר
light.	and there	was light:	Let there be	God	And said,
\`owr	<b>way</b> <sup>a</sup> hiy-	\`owr	Y <sup>a</sup> hiy	\`Elohiym	<b>Wayo</b> ’mer

of the Genesis chapter 1, and the first few verses of Genesis chapter 2. And it is important to know that the Solomon Concept [based upon Ecclesiastes 1:9] reveals the future in a very unique way throughout this book. This book, the [Holy] Bible, is the only book that tells the future.”

**“Jesus is merely an expression of God’s love.”—T. D. Jakes**

“If you can’t grow with me you can’t go with me.”—TDJ

**Star Trek: Next Generation episode that explored Data’s humanity and “rights”—read Habakkuk 2:6,**

“...Woe to him that **increaseth that which is not his!** how long? and to him that ladeth himself with thick clay!”

Also the 4<sup>th</sup> Star Trek movie mentions this about the “whales”

Donnie Swaggart—find exact quote about condition of world/America is a reflection of the condition of the church.

Quote from Greg Mohr about “if it exists in the leadership...”

~~If the world is a reflection of the church, and the church is a reflection of the leadership of the church, then the buck stops there—not with the political leaders—then the problem cannot lie in the secular arena.~~

~~The example that we Christians in America have shown the world is that “respect for authority” is limited to only those of our own political affiliation. We find “political bigotry” acceptable in the American church.~~

Debbie posted this to Carman’s web-page for me.

**“Love has no loopholes.”**—T. D. Jakes

[“No way out—it requires total commitment” (cf. Jer. 18:22, “...hid snares for my feet”)]

[DNA imagery of the strand breaking down to rebuild // Paul was **on orders** from Rome [“roam”—hence the modern parable of “roaming fees”]

Krill feed on phytoplankton, microscopic, single-celled plants that drift near the ocean’s surface and live off carbon dioxide and the sun’s rays. They in turn are the main staple in the diets of literally hundreds of different animals, from fish, to birds, to baleen whales.

Simply put, without krill, most of the life forms in the Antarctic would disappear.—National Geographic

The New Testament follows, also, the pattern of Job—i.e. a 5<sup>th</sup> voice is included—**GRACE!** [plus 7 more to make a “foot”]

= (looking at the image from the Carina Nebula as cf. for ...“faith, which worketh by love)  
LAW (who becomes “THE Faith” (the “**SEED**”) once “submitted” to LOVE) + LIFE + **DEATH**

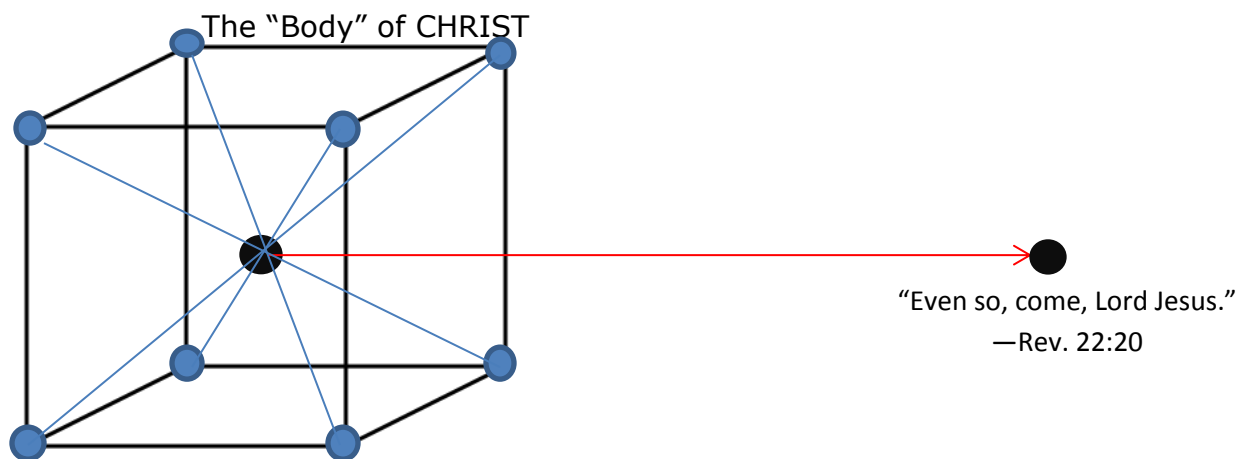
**but, also like gravity, you can reject it—jump out of a 30-story building and I’m sure you’ll make a “splash.”**

Amos 9:9, "For, lo, I will command, and I will sift the house of Israel among all nations, **like as a corn is sifted in a sieve** ["sifted in a sieve of vanity"], yet shall not the **least grain fall upon the earth.**" [vs. 10, "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us [Job 3?, "...the knees prevent me"].]

Find verse about "prayer prevent"

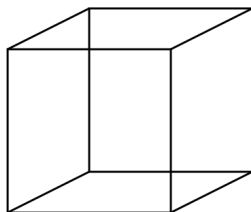
#### THE CALVARY HILL:

- FOUR—a repentant sinner<sup>1</sup>, a unrepentant sinner<sup>2</sup>, an innocent man<sup>3</sup>, and the "cross"<sup>4</sup>
- SIX—3 men, 3 "crosses"



**"He" went in, so that "we" could come out.**

Now "we" are the "container" of LOVE.



#### VERSES on BIBLEGATEWAY.COM

- 1 Corinthians 14:1, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."



- Romans 1:7, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
- "pursue love"—(NIV1984): Psalm 57:3, Prov. 15:9, Prov. 21:21, 1 Tim. 6:11, 2 Tim. 2:22

### Hebrews 4:7

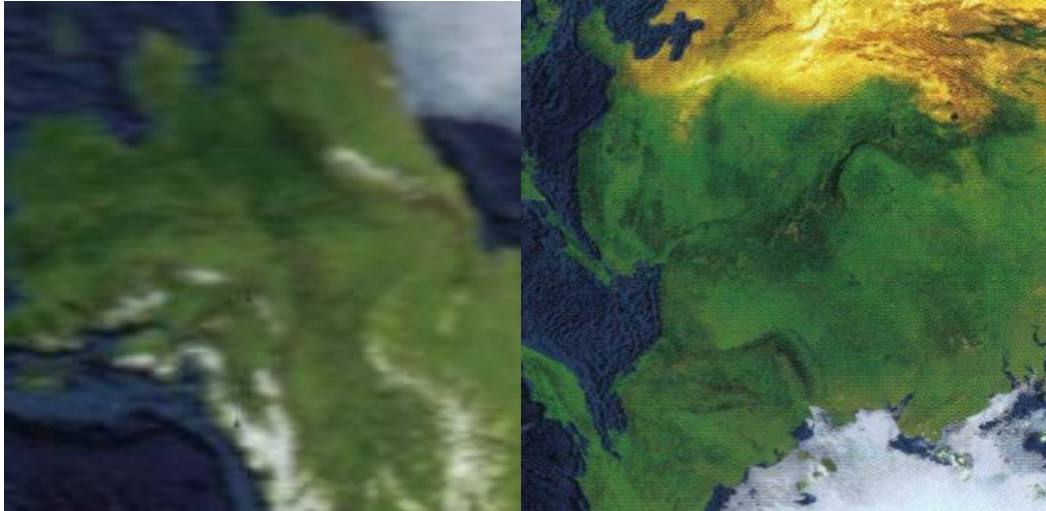
Again, **he limiteth a certain day**, saying in David, To day ["To day" → to leave the "night" and enter the "day"], after so long a time; as it is said, To day [2x] if ye will hear his voice, harden not your hearts.

["Wealth [Father's "money" is His "SEED"] of the sinner [wicked] is laid up [in the hole] for the just ["Just As I Am" / "I AM THAT I AM"]" (Prov. 13:22)]

[I believe that the images of SPACE tell the story, when placed in the correct order—Hubble did not come to exist for "nothing." When I have finished writing enough of this paper to prove the truth of Father's existence and that He has a "good, and acceptable, and perfect, will ["wheel"]" for each of us, I plan to focus on the images because "a picture is worth a thousand words."]

Job 16:22-Job 17,

<sup>16:22</sup>When a few years are come, then I shall go the way whence I shall not return. <sup>1</sup>My breath is corrupt, my days are extinct, the graves are ready for me. **2**Are there



Israel is a shoe with a broken heel and a “shoe-horn”

“I’d rather have Jesus ‘in’ me than with me.”—Benny Hinn

“When He is ‘with’ you, you can ‘feel’ Him. When He is ‘in’ you, you can ‘taste’ Him.”—Benny Hinn

“There is life in God’s word. And when that life is poured-in on the inside of your spirit, you will not die! The Lord said to me one morning on the way to church, he said, ‘How can a man die when he spends his time pouring life on the inside’.”—Creflo Dollar

Prov. 14:30

Pro. 16:24—see all translations for both (Moffat , Knox, Ampli.)

Abimelech took Sarah and when he returned her to Abraham, God opened the wombs of the women there. This is the imagery of the first and second tales. Father created LAW, His helpmeet. She was “taken” in the first re-telling of Heaven [they were LAW-abiding]. Then when some “re-belled”, and became lawless—kicking LAW OUT—the second tale was “fruitfull” with all the “wombs” OPENED.

“There is a certain amount of blindness that goes along with faith.”—TD Jakes

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## the Caspian Sea is a legless scorpion with a “lie on” “man-e”

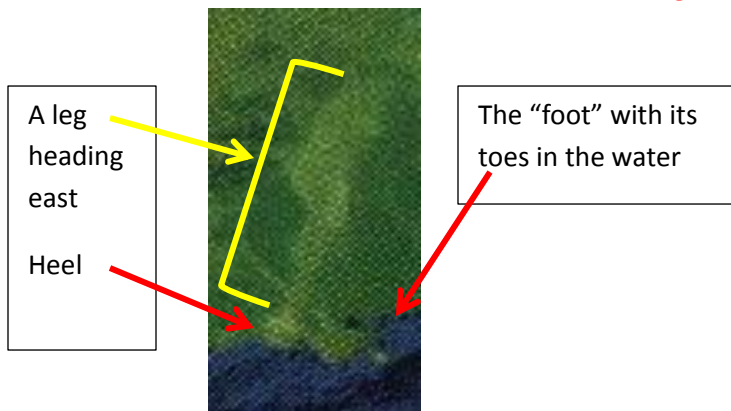
Deut. 33:23-25(Complete Jewish Bible),

“Of Naftali he said:

‘You, Naftali, satisfied with favor  
and full of blessing from ADONAI,  
take possession of the sea and the south.’

Of Asher he said:

‘May Asher be most blessed of sons,  
may he be the favorite among his brothers  
and bathe his feet in oil. [cf. Ezek. 32:2, 14/Song of Sol. 5:3]



**Isaiah 42:3, “A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.”** LAW was transformed from judgment to truth by the “lower” road—bowing “back”.

**“You need one idea that neutralizes the distraction of all of your other ideas.”**  
—Oral Roberts

**“When dealing with someone who knows the art of war as well as you do, I guess the best deception, sometimes, is to tell the truth.”—NCIS: Los Angeles**

Luke 24:21, "But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done."

"Gonna have a dream, you might as well dream big."—*JUMPER* (motion picture)

My notes:

Hebrew letters for JESUS "name"—one looks like a structure that has a side and a roof and a pillar that "almost" touches the rooftop. Isaiah 22:1, "The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?" We are the

"roof" of the house. What is the Architectural structure that has a roof over the "porch" and pillars that "almost" reach to the roof. #18—All warfare is based on deception.

Knowledge—"know!" "edge"

"Navigator, this is the entrance to the labyrinth. There are hundreds of doors, all of which would kill you...save one. You see I designed it to play tricks with the mind. After all, the mind is the greatest trap of all. So you've got to control your fears so you don't turn on yourself or each other if you wanna make it to Tartarus [Paul of Tarsus—significance?]."—*Wrath of the Titans* (motion picture)

- Chronicles 1:2, "Kenan, Mahalaleel, Jered"—using a different perspective:  
Kenan ["**na**y neck"]—STRONG'S 7018 (**Qêynân**) "fixed"  
Mahalaleel ["**lee** (the) (the) **ham**"]—STRONG'S 4111 (**Mahâlal' êl**) "praise of God"  
Jered ["**dear** Eg(ypt)/**dear** edge"]—STRONG'S 3382 (**Yered**) "descent"—from 3381: "a primitive root; to descend (lit. to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or fig. to fall); caus. to bring down (in all the above applications):— abundantly, bring down,

## TRANSLATION:

Ezekiel 28,

"The word of the Lord came again unto me, [this placement of commas is significant! Do not ignore the punctuations or you will miss what Father is saying!] saying, Son of man ["Son of man" compared to "Son of woman"→ the seed of the "woman" (Gen. 3:15)—Job 14:1, "Man that is born of woman is of few days, and full of trouble→ **"Son of man" means He has no "beginning"!**], say unto the prince of Tyrus ["tire us"—wheel [a "turning" thing] with "**spokes**"], Thus saith the Lord God; [there is a reason that this is a **semi-colon** and not a comma] Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art not a man, and not God, though thou **set** thine heart as the heart of God ["stones" are placed in a "**setting**"—**there are multiple meanings for many words; if you remain aware of that fact you will**

gain better understanding of the imagery—because the imagery “plays” [“preys/prays”] on those “other” meanings—the imagery is a “game” of WIT—I find it quite fascinating to play]: Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures [cf. Luke 12:18/Isa. 22:16]: **By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:** Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness [with “soot/ashes/sackcloth”]. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee [“him” not “them”], I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers [plural]: for I have spoken it, saith Lord God. Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

[a man is defiled by what he puts “in” to himself—Pauline epistle----“defiles a man”] cf. verse 8 with Rev. 12

Ezekiel 28:13-15, “Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 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.**”

2 Corinthians 6:17,

“And what agreement hath the temple of God with idols? for **ye are the temple of the living God;** as God hath said, **I will dwell in them, and walk in them;** and I will be their God, and they shall be my people.”

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.**”

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”

**“As a nation, we are never stronger than when tested.”**—from movie where the President is taken hostage in the White House—Morgan Freeman

But like George Bailey in *It's A Wonderful Life*, Life is saying, “I want to be ME, again. I want to ‘live’ again”—no longer playing the role of DEATH. Our insistence upon covenant [LAW] keeps LIFE “typecast” in that role.

February 25, 2013



What is TRUTH? Some say that truth is subjective, relational. “We,” the “BE,” the “fragments” of GOOD, are TRUTH. We live “under” LAW. We are “joined” together by “strings” that makes us ONE “family.” So, is truth subjective? I agree. It is subjected under LAW. Is truth relational? Yes, “relational” in the fact that it is “knitted” together as a FAMILY.

Then you will understand **what** is **right**, and **just**, and **fair**

John 14:6, “Jesus saith unto him, I am the **way**, the **truth**, and the **life**: no man cometh unto the Father, but by me.”  
now abideth **faith, hope, and charity**

This is not a cube with 6 lines—something with **9** parts

Love has “no” loopholes—“no” ledge (**ledge is a boundary**)→ you can’t fall off because it keeps going  
Jeremiah 31:34,

“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for **they shall all know me**, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” [“No” the Lord→ deny LIFE and BE the sons of DEATH (2 Cor. 5:14, “...if one died for all, then were all dead”)]

Acts 1:?, “it is not for you to know the times, and the seasons

Colossians 1:8-10 (this chapter is really talking about Father),

“Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be **filled with the knowledge of his will** in all wisdom and spiritual understanding [**the “offspring” are the “knowledge of his will”**]; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and **increasing in the knowledge of God.**”

**“These two laws encapsule all of the commandments. If you get these two right, you get credit for all the rest”** —T.D. JAKES...

**“If you really want to grow, go through something. What you can become depends on what you can overcome.”** —Dale Bronner

“God uses the journey to create an awakening in you...The greatest lessons in life are not always learned in a course but on a course...sometimes your co-worker is a ‘crash’ course.”—Dale Bronner

**“In the darkness, the father is establishing a root system for your life”**—Dale bronner

“Time only brings to fruition the reality of what was underneath.”—T.D. JAKES

“Jesus is not so much telling us how to build a house, He’s telling us how to build a life.”—T.D. JAKES

“When what you believe infiltrates behavior, the process gives you foundation.”  
—T.D. JAKES

“It is not just the hearing of the word, nor is it the doing of the word, it is the ‘**process**’ of doing the word that gives you foundation. It is the ‘**struggle**,’ it is the **wrestling**, it is the **praying**, it is the **pulling**, it is the **trial**, it is the **temptation**, it is the **stumbling**, **falling**, **getting back up again**, it is the **aggravation** and the **intimidation** that gives you foundation...It’s not just the mechanical influence of robotically ‘doing the word’, it is that just as you go to do it, you learn things about God that you didn’t know. You learn things about yourself that you didn’t know. You learn how to go through aggravation and heartache. You learn how to deal with obstacles and situations. And while you’re trying to do and carry out what He told you to do, all of a sudden **you’re going deeper and deeper and deeper and deeper and deeper**. And so if He gave it to you without letting you build **in to** it, you wouldn’t be prepared **for** it.”  
“If you look at the text, ‘**doing**’ is ‘**digging**.’ He said when you do the word, you are like the man who ‘**dug**’ down to the rock. When you start ‘doing’ what God tells you to do there is an inevitable ‘**digging**’ process where everything that isn’t solid has to get out of your way for you to be able to do what....This is the process when friends leave....See, I’ve got to tell you this cause it will look like the Devil has gotten loose in your life, but it’s not the Devil, it’s the shovel. And when the shovel starts digging down everything starts moving. I want to talk to somebody who’s getting a lot of movement in your life. Everything is moving, everything...things you thought would never move are moving”--TDJAKES

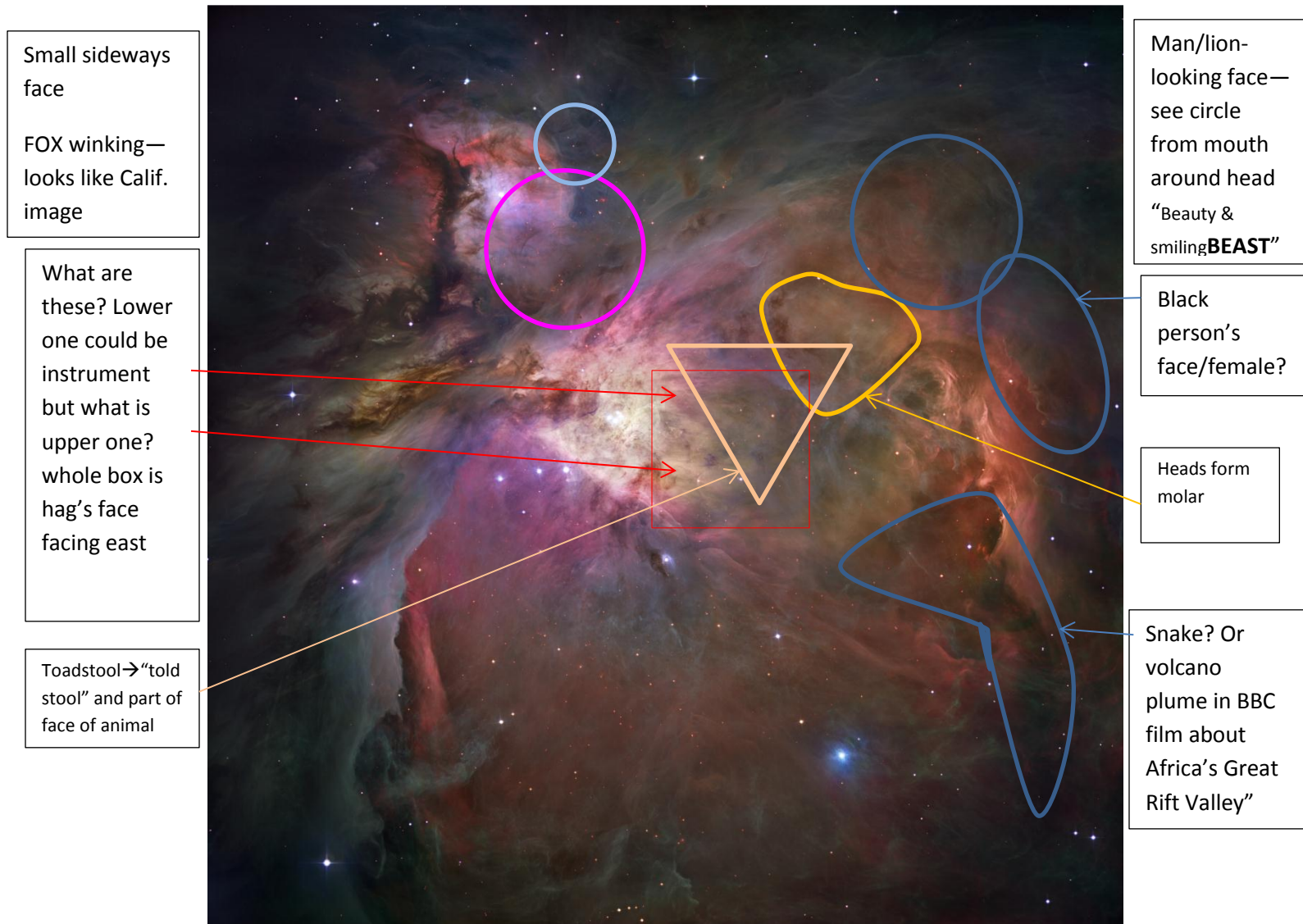
If we fail to make a “decision,” all will return to “**fact tory settings**”—i.e. there will be **only “one alone”**—we will cease to exist as individuals! We will go “out” exactly as we came “in”—only ONE.

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], “<sup>1</sup>My son, **keep** my words, and **lay up** [“down” and “up”] my commandments **with** thee. <sup>2</sup>Keep my commandments, and live; and my law as the apple [like an “**app EL**” computer] of thine eye. <sup>3</sup>Bind them upon thy fingers, write them upon the [periodic] table of thine heart. <sup>4</sup>Say unto **wisdom, Thou art my sister**; and call understanding thy kinswoman: <sup>5</sup>That they may keep thee from the strange woman, from the stranger which flattereth with her words. <sup>6</sup>For at the window of my house I looked through my casement, <sup>7</sup>And beheld among the youths, a young man void of understanding, <sup>8</sup>Passing 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)l (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 **appointed**. 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.”]

was looking at maps in the atlas by the Oxford Press. I noticed a jack-o-lantern face with a tent-shaped crown on the head—formed by the depths of the Pacific Ocean in its northern section—and when I looked again at the Orion image, I noticed the “tent” shaped turban on the head of DEATH.



## Revelation 16

### King James Version (KJV)

<sup>1</sup> And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the **vials** of the wrath of God upon the earth.

<sup>2</sup> And the first went, and poured out **his vial** upon the earth; and there fell a **noisome** and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

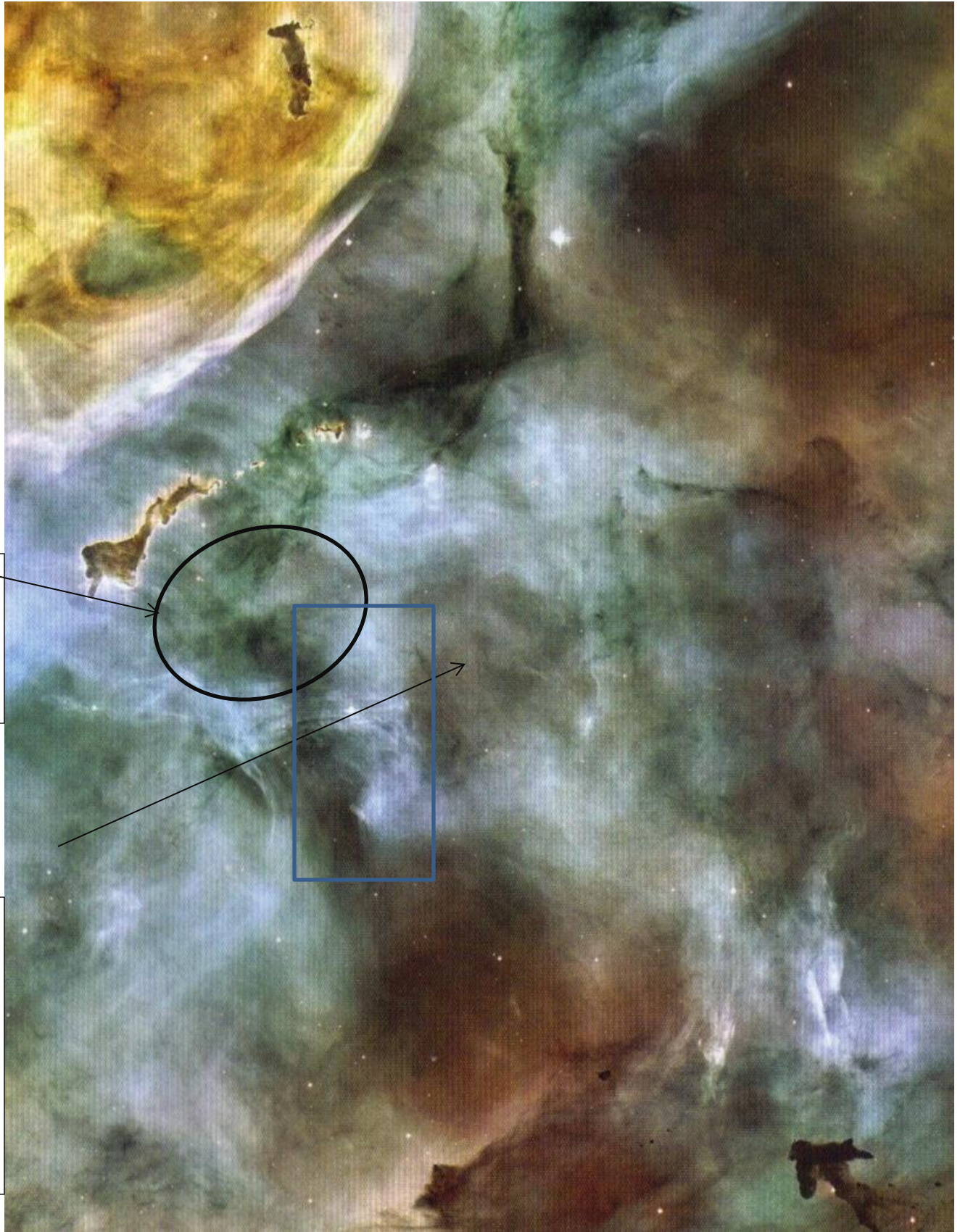
<sup>3</sup> And the second angel poured out **his vial** upon the sea; and it became as the blood of a dead man: and every living soul died in the sea [2 Cor. 5:14, “Because we thus judge, that if one died for all, then were all dead.” ].

<sup>4</sup> And the third angel poured out **his vial** upon the rivers and fountains of waters; and they became blood.

- <sup>5</sup> And I heard the angel of the waters say, Thou art righteous, O Lord, which art ["drawn"], and wast[e], and shalt be, because thou hast[e] judged thus.
- <sup>6</sup> For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
- <sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.
- <sup>8</sup> And the fourth angel poured out his vial upon the sun [Son]; and power was given unto him to scorch men with fire.
- <sup>9</sup> And men were scorched with great heat, and blasphemed the name of God [the "bounds" of their "habitation"], which hath power over these plagues: and they repented not ["went no up again"] to give him glory.
- <sup>10</sup> And the fifth angel poured out his vial upon the seat [so that it "overflowed" like a toilet (Dan.)] of the beast [Lion/Lamb]; and his kingdom was full of darkness [2 Sam. 22:7-25]; and they gnawed ["Naw" is slang for "No" // "de wang" ["wang" is Southern vernacular for "wing"] → "wang" is a variant of "wane" [to decline, decrease, to flow out] → "g" is an "e" that has "come out"] their tongues for pain,
- <sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented not ["went not up again"] of their deeds.
- <sup>12</sup> And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
- <sup>13</sup> And I saw three unclean spirits like frogs come out of the mouth of the dragon ["no g(u)ard" — "drag on" sounds like a computer term or a "male-man" in "fee male" clothes], and out of the mouth of the beast [Lion/Lamb], and out of the mouth of the false prophet [DEATH/LIVED/the Devil].
- <sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle ["EL t-tab"] of that great day of God Almighty.
- <sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
- <sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon. ["Arm aged don" → "Arm aged the God-Father"] [(Complete Jewish Bible version) "Har Megiddo" → "LAW odd imeg" → "I'm the odd 'egg'" // "imeg" is variant of "image" → "I'm age" — i.e. the length of Days]
- <sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
- <sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
- <sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
- <sup>20</sup> And every island fled away, and the mountains were not found.
- <sup>21</sup> And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague ["wonders" (Exodus 8-12)] thereof was exceeding great.

"Scrat"

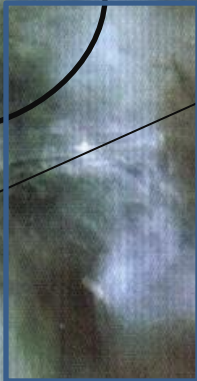
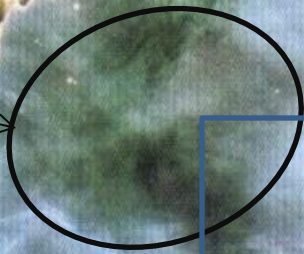




Clam—  
pearl of  
great  
price/  
lips

Face is  
a sheep  
or  
camel

A person in  
black and a  
cap with  
his hand to  
his  
mouth—  
“living  
hand to  
mouth”



Buck:

“Why did you let this happen, God? What did I...What did I do? Tell me. **Is this some kind of game? Is this some kind of test?...WHY?!!!** Why are you doing this to me? To Chloe? What if I just go to Chicago right now. What are you going to do? Kill me?”  
—LEFT BEHIND: World At War

**Jeremiah 49:38**

And I will set my throne in Elam [male], and will destroy from thence the king and the princes, saith the Lord.

**Daniel 5:19-21**

King James Version (KJV)

<sup>19</sup> 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. [sounds like GRAVITY]

<sup>20</sup> But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

<sup>21</sup> And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

## THE POWER OF CHOICE

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“Why did you let this happen, God? What did I...What did I do? Tell me. **Is this some kind of game? Is this some kind of test?...WHY?!!!** —LEFT BEHIND: World At War

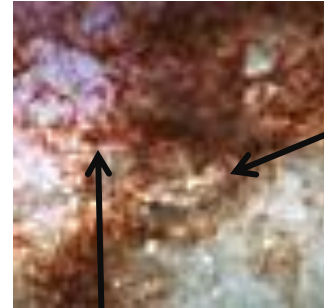
**February 13, 2012**

μ in the “Consolas” font is called the “micro sign”

## Smoke Without Fire: a Different View of the Cigar Galaxy



The eye looks like a “cup (or little “dipper”) and saucer”.



Saucer

Handle

[Click to Enlarge](#) **I can see an “eye”↑ there is another on the left, lower \\ This image as a whole looks a “shrub” with its roots “out” of the ground! Are the “weaving” patterns I see part of the Hubble image or part of something the image was placed on?**

This image shows the most detailed view ever of the core of Messier 82 (M 82), also known as the Cigar Galaxy. Rich with dust, young stars and glowing gas, M 82 is both unusually bright and relatively close to Earth. The starburst galaxy is located around 12 million light-years away in the constellation of Ursa Major (The Great Bear).

This is not the first time Hubble has imaged the Cigar Galaxy. Previous images (for example [heic0604](#)) show a galaxy ablaze with stars. Yet this image looks quite unlike them, and is dominated instead by glowing gas and dust, with the stars almost invisible. Why such a difference?

The new image is more detailed than previous Hubble observations – in fact, it is the most detailed image ever made of this galaxy. But the reason it looks so dramatically different is down to the choices astronomers make when designing their observations. Hubble’s cameras do not see in colour: they are sensitive to a broad range of wavelengths which they image only in greyscale. Colour pictures can be constructed by passing the light through different coloured filters and combining the resulting images, but the choice of filters makes a big difference to the end result.

Using filters which allow through relatively broad bands of colours, similar to those our eyes see, results in natural-looking colours and bright stars, as starlight shines brightly across the spectrum.

Using filters transparent only to the wavelengths emitted by specific chemical elements, as in this image, isolates the light from glowing gas clouds, while blocking out much of the starlight. This explains why the stars appear faint in this image, and why the dust lanes are sharply silhouetted against the brightly glowing gas clouds.



The image shows the light emitted by sulphur (shown in red), visible and ultraviolet light from oxygen (shown green and blue, respectively), and light from hydrogen (cyan).

The field of view is approximately 2.7 by 2.7 arcminutes.

**Credit:**

ESA/Hubble & NASA

# Biblegateway.com

## word-search:

### “fountain”

“Why did you let this happen, God? What did I...What did I do? Tell me. **Is this some kind of game? Is this some kind of test?...** WHY?!!!”  
—LEFT BEHIND: *World At War*

“decide” (BE side/ BE “**cide**” —[MF, fr. L *-cida*, fr. *caedere* to cut, kill—more at **CONCISE**]) → “de” is a “BE” that is going east (backward) while continuing to “BE” who He “is” —that is why only the “b” is turned around—it is leading facing the wrong way the same as a “marching band” leader → so Father never really went “east”, He turned Himself to “face” that direction so that He could “direct” us as we all headed “west” (“west” is the “coming out”)

### **ARISTOTLE quotes:**

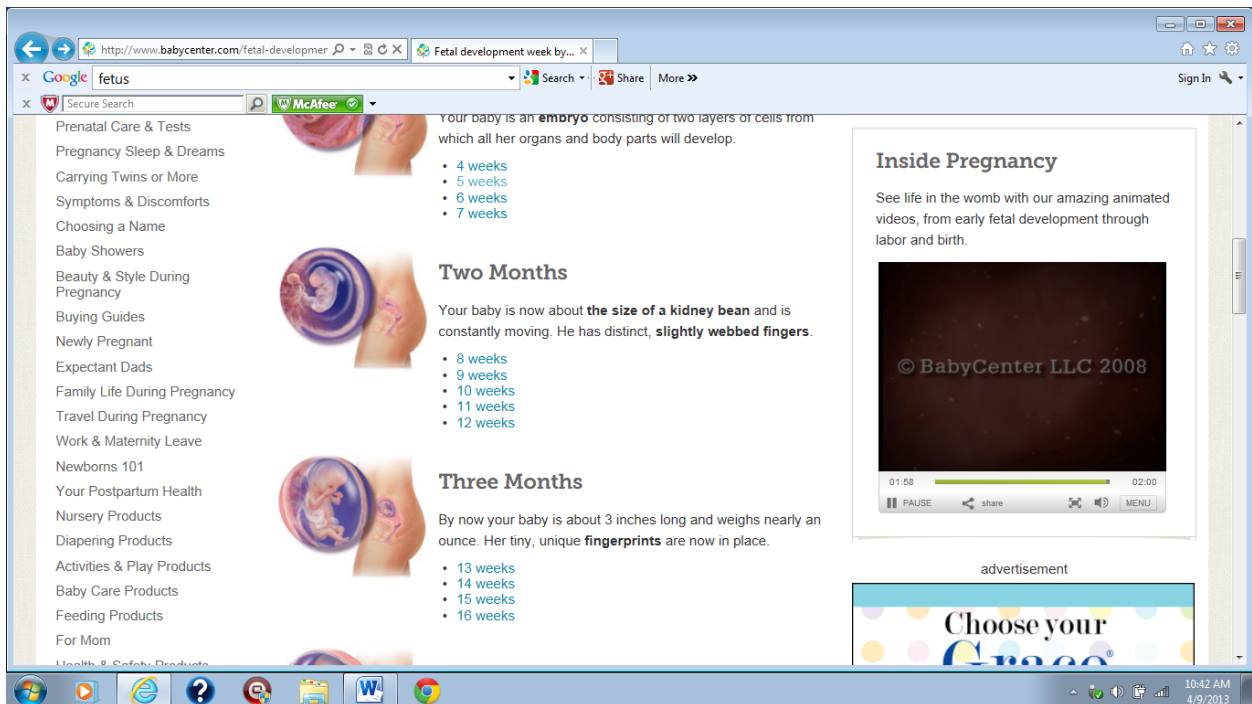
“The roots of education are bitter, but the fruit is sweet.”

“The soul can not even think without mental images.”

“The ultimate value of life depends upon awareness and the power of contemplation rather than upon mere survival.”



The image of the background of the womb looks like part of Orion.





http://www.babycenter.com/fetal-developer... Fetal development week by...

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- Pregnancy Sleep & Dreams
- Carrying Twins or More
- Symptoms & Discomforts
- Choosing a Name
- Baby Showers
- Beauty & Style During Pregnancy
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- Family Life During Pregnancy
- Travel During Pregnancy
- Work & Maternity Leave
- Newborns 101
- Your Postpartum Health
- Nursery Products
- Diapering Products
- Activities & Play Products
- Baby Care Products
- Feeding Products
- For Mom
- Health & Safety Products

Your baby is an **embryo** consisting of two layers or cells from which all her organs and body parts will develop.

- 4 weeks
- 5 weeks
- 6 weeks
- 7 weeks

**Two Months**

Your baby is now about the size of a kidney bean and is constantly moving. He has distinct, **slightly webbed fingers**.

- 8 weeks
- 9 weeks
- 10 weeks
- 11 weeks
- 12 weeks

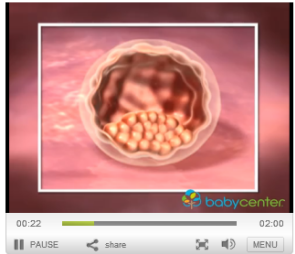
**Three Months**

By now your baby is about 3 inches long and weighs nearly an ounce. Her tiny, unique **fingerprints** are now in place.

- 13 weeks
- 14 weeks
- 15 weeks
- 16 weeks

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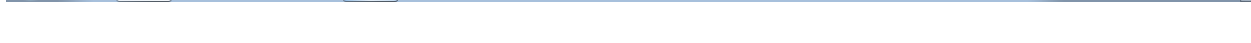
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“Your baby’s brain and spinal cord are visible through his translucent skin”.

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# Inside Pregnancy

The First 9 Weeks



within a week of conception fertilized  
egg known as a blastocyst will make its



Closed captioning: "...the enemies of the..."





Closed captioning: "...incase the cells in the **anchor** arrange themselves into groupings..." [could have been... "[just] in case the cells..."]



Closed captioning: "...the inner cell mass will become your baby..."





Closed captioning: "...the outer cells will become the amniotic sac and **center**..."



Closed captioning: "...the blastocyst **pensions** its protective casing in a process called patching..."



Closed captioning: “...and **parents internationally drywall...**” [this reminds me of one of the slogans used by Trinity Broadcasting Network (TBN)—“...from coast to coast, border to border, and around the world...”]



## YESHOD = Hebrew for “window”

From—WorldsLastChance.com (YouTube film—) :

Yahuwah will never condemn any to an eternity of agony.

His punishment of His enemies is *just*, not vindictive.

For Yah so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For Yah sent not His Son into the world to condemn the world; but that the world through Him might be saved. (See John 3:16-17)

Rest in the knowledge of the Heavenly Father’s love **for you**.

He will save all who come to Him in faith.

---

From *SENSE AND SENSIBILITY*

**Marianne:** Can he love her? Can the soul really be satisfied with such polite affections? To love is to burn, to be on fire like Juliet or Guinevere or Eloise.

**Mother:** They met rather pathetic ends, dear.

Marianne: Pathetic? To die for love? How can you say so? What could be more glorious?

**Mother:** I think that may be taking your romantic sensibilities a little far.

**NOW LET'S GO TO THE BEGINNING!**

# THE CASE FOR GRACE

Potter—"remake it again"

#20,29-31—FINISH

"GAL. 5"

ISRAEL and "WINESKINS"—Isaiah 7:14 p.89

Proverbs 1:24-27 says,

<sup>24</sup>Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

<sup>25</sup>But ye have set at nought all my counsel, and would none of my reproof:

<sup>26</sup>I also will **laugh** at your calamity; I will **mock** when your fear cometh;

<sup>27</sup>When your fear cometh as desolation, and your destruction cometh as a **whirlwind**; when distress and anguish cometh upon you.

<sup>28</sup>Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me...

1 John 4:8 says, "God is love," but this passage from Proverbs seems out of character with the nature of Love.

**Does LOVE laugh at calamity when it comes upon the wicked? Does LOVE mock when the wicked are afraid? And if it does, how can it be love?** I wrestled

with this when the Spirit had me read it for the first time in a long time [I didn't like those verses and avoided reading them.]. When I read it, I thought it sounded rather mean. I am an imperfect human being and I would not behave that way. Would God really laugh at the wicked's calamity? That's not the God I know. I felt in my spirit that there must be something I didn't know or understand.... perhaps something...about the "laughter" and "calamity." What of "grace"? I was always told that it is God's unmerited favor. Why does it seem to not be extended to these who certainly are doing nothing to merit it? So I had to ask myself...

## WHAT IS GRACE?

Webster's Dictionary defines grace as: (n) **1 a : unmerited** divine assistance given humans for their **regeneration or sanctification** **b : a virtue coming from God** **c : a state of sanctification enjoyed through divine grace** **2 a : APPROVAL, FAVOR** **b archaic : MERCY, PARDON** **c : a special favor : PRIVILEGE** **d : disposition to or an act or instance of kindness, courtesy, or clemency** **e : a temporary exemption : REPRIEVE** (v) **1 : to confer dignity or honor on** **2 : ADORN, EMBELLISH**

Some define grace as **God's Riches At Christ's Expense**.

Charles Capps said that Holy Spirit gave him the following definition: "**Grace is God's willingness to use His power and His ability on your behalf, even though you don't deserve it.**"

According to STRONG'S there are four words translated "grace" in the Holy Bible. They are:

HEBREW--#2580 *chên* (2), *graciousness, beauty*

HEBREW--#8467 *t<sup>e</sup>chinnâh* (1), *gracious entreaty, supplication*

GREEK--#2143 *ēuprēpēia* (1), *gracefulness*

GREEK--#5485 *charis* (127), *gratitude; benefit given*



Both of the Hebrew words come from the same primitive root word (#2603 *chânan*) which means “prop. to *bend* or *stoop* in kindness to an inferior; to favor, bestow; caus. to *implore* (i.e. **move to favor by petition**)” and is rendered:— beseech, x fair, (be, find, shew) favour (-able), be (deal, give, grant) gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, x very. It is comparable to #2583 (*chânâh*). *Chânâh* is a primitive root that means “prop. to *incline*; by impl. to *decline* (of the slanting rays of evening); spec. to **pitch a tent**; gen. to **encamp** (for **abode** or siege).” Its renderings are: abide (in tents) [**in-gathering?**], camp, dwell, encamp, grow to an end [**interesting translation** (Judg. 19:9, “Behold, **now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.**”)], lie, pitch (tent), rest in tent.

Let’s look at the definitions of “**bend**” and “**stoop**” found in the Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

**1bend**—*vb* **bent; bend-ing** [ME, fr. OE *bendan*; akin to OE *bend* **fetter** — more at BAND] *vt* (bef. 12c) **1** : to constrain or strain to tension by curving <~a bow> **2 a** : to turn or force from straight or even to curved or angular **b** : to force from a proper shape **c** : to force back to an original straight or even condition **3** : FASTEN <~a sail to its yard> **4 a** : to cause to turn from a straight course : DEFLECT **b** : to guide or turn toward : DIRECT **c** : INCLINE, DISPOSE **d** : to adapt to one’s purpose : DISTORT <~the rules> **5** : to direct strenuously or with interest [**can also mean a “fee”**] : APPLY **6** : to make submissive : SUBDUE ~*vi* **1** : to curve out of a straight line or position; *specif* : to incline the body in token of submission **2** : to apply oneself vigorously <~*ing* to their work> **3** : INCLINE, TEND **4** : COMPROMISE 2—**bend-a-ble** *adj* — **bend one’s ear : to talk to someone at length**

**2bend**—*n* (15c) **1** : the act or process of bending : the state of being bent **2** : something that is bent : as **a** : a curved part of a stream or road **b** : <sup>1</sup>WALE 2 — usu. used in pl. **3** : *pl but sing or pl in constr* : a sometimes fatal disorder that is marked by neuralgic pains and paralysis, distress in breathing, and often collapse and that is caused by the release of gas bubbles (as of nitrogen) in tissue upon too rapid decrease in air pressure **after a stay** in a compressed atmosphere — usu. used with *the*; called also *caisson disease*, *decompression sickness*; compare AEROEMBOLISM — **around the bend** : MAD, CRAZY

**3bend**—*n* [ME, fr. MF *bende*, of Gmc origin; akin to OHG *binta*, *bant* band—more at BAND] (15c) **1** : a diagonal band that runs from the dexter **chief** to the **sinister base** on a heraldic shield—compare BEND SINISTER **2** [ME, band, fr. OE *bend* *fetter*—more at BAND] : a **knot** by which one rope is fastened to another or to some object

THE FOLLOWING “B” WORDS ARE LOCATED BELOW THE DEF. FOR “BEND”. I INCLUDE THEM HERE BECAUSE I SEE SOMETHING INTERESTING ABOUT THEM:

**benday**—*adj, often cap* [Benjamin Day †1916 Am. printer] (1903) : involving a process for adding shaded or tinted areas made up of dots [“spots”] for reproduction by line engraving—**benday vt**

**<sup>1</sup>beneath**—*adv* [ME *benethe*, fr. OE *beneoþan*, fr. *be-* + *neothan* below; akin to OE *nithera* nether [**nether**]] (bef. 12c) **1** : in or to a lower position : BELOW **2** : directly under : UNDERNEATH

**<sup>2</sup>beneath**—*prep* (bef. 12c) **1 a** : in or to a lower position than : BELOW **b** : directly under **c** : at the foot of **2** : not suitable to the rank of : unworthy of **3** : under the control, pressure, or influence of **4 : concealed by : under the guise of <a warm heart beneath a gruff manner>** [**beneath**→ “bend” (in) “death”]

**<sup>1</sup>stoop**—*vb* [ME *stoupen*, fr. OE *stūpian*; akin to OE *stēap* steep, deep—more at STEEP] *vi* (bef. 12c) **1 a** : to bend the body or part of the body forward and downward sometimes simultaneously bending the **knees** **b** : to stand or walk with a forward inclination of the head, body, or shoulders **2** : YEILD, SUBMIT **3 a** : to descend from a superior rank, dignity, or status **b** : to lower oneself morally **4 a archaic** : to move down from a height : **ALIGHT** **b** : to fly or dive down swiftly usu. to attack prey [**pray**] ~*vt* **1** : DEBASE, DEGRADE **2** : to bend (a part of the body) forward and downward

**<sup>2</sup>stoop**—*n* (1571) **1 a** : an act of bending the body forward **b** : a temporary or habitual forward bend of the back and shoulders **2** : the descent of a bird esp. on its prey **3** : a lowering of oneself

**<sup>3</sup>stoop**—*n* [D *stoep*; akin to OE *stæpe* step—more at STEP] (1755) : a porch, platform, entrance stairway, or small veranda at a house door

Now that we know what the human definitions are for GRACE, let's examine it from a Heavenly perspective by asking the following questions:

IS GRACE LIMITED?

IS IT EXTENDED TO ONLY A FEW?

WHERE WAS GRACE FOR THOSE WHO DIED WITHOUT EVER HEARING THE GOSPEL?

WHERE IS GRACE FOR THE FALLEN ANGELS? WERE WE HUMANS CREATED TO REPLACE THEM?

DOES GOD'S MERCY TRULY ENDURE FOREVER? IS HIS MERCY SELECTIVE—is it for some or for all?

WHAT DID LUCIFER DO THAT WAS ANY WORSE THAN WHAT ANY HUMAN HAS EVER DONE—THAT **WE BELIEVE** HE SHOULD **NEVER** BE FORGIVEN?

WHY IS SATAN ON EARTH?

WHY DIDN'T GOD JUST GET RID OF SATAN IN THE BEGINNING IF HIS PLAN IS TO FINALLY BE RID OF HIM?

WHY PUT IT OFF WITH SO MUCH DRAMA IN BETWEEN?

SINCE GOD KNOWS ALL THINGS, WHY DID HE ALLOW THE FALL OF MAN? HE COULD HAVE BEEN RID OF SATAN BEFORE HE PUT ADAM IN THE GARDEN.

**WHY DID JESUS APPEAR “IN THE END OF THE WORLD” TO “PUT AWAY SIN BY THE SACRIFICE OF HIMSELF”**

(Heb. 9:26-28)?

WHY WASN'T SIN DEALT WITH **IN THE BEGINNING** WHEN MAN BEGAN SEEKING GOD [Gen. 4:26]; OR, AFTER THE LAW WAS GIVEN?

**IF ALL MANKIND ARE HELD ACCOUNTABLE TO THE LAW OF MOSES, WHY DID LOVE ONLY GIVE IT TO A CHOSEN FEW?**

GOD IS A GOD OF PURPOSE. WHAT PURPOSE DID HE HAVE IN ALLOWING EVENTS TO OCCUR AS THEY HAVE?

WHY IS TIME WINDING DOWN—WHY IS THERE A COUNTDOWN? **WHAT “TIME” IS IT REALLY?**

WHY IS THERE A **MILLENIAL REIGN OF CHRIST?** See 1 Cor. 15:23-26

IF WE ARE JOINT HEIRS WITH CHRIST, WHAT IS THE “INHERITANCE”?

**WHAT IS THE TRUTH OF “MYSTERY BABYLON” AND THE “ABOMINATION THAT CAUSES DESOLATION” AND WHY DOES IT MATTER THAT WE KNOW?**

**WHAT IS THE “GREAT DAY OF THE LORD”?**

WHO ARE THE “**TWO**” ANOINTED ONES THAT **STAND** BY THE LORD IN ZECHARIAH 4:14?

WHAT IS GRACE FROM THE PERSPECTIVE OF **LOVE** ?

To answer these questions, we must first look at LOVE.

**Love.** We think we know it. We think we understand it. Some of us would even dare to say that we walk in it—perfectly. The truth is: very few of us have ever really come anywhere close to **minutely** understanding the true nature of LOVE (God). Very few have ever come close to understanding God. We often paint a picture of a stern-faced deity who’s waiting for even the slightest opportunity to pounce upon us for doing something wrong—a grumpy old man. We seldom paint the picture of a loving father who longs to have his children near him—to **comfort** them, **play games with** them, **care for** them, **provide for** them, **pamper** them, and even **shower** them **with gifts** they don’t need. **In the Father’s own words, “For my thoughts are not your thoughts, neither are your ways my ways...For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”**

## What is “perfect” love?

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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could **remove** mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. **Charity suffereth long, and is kind;** charity **envieth not;** charity **vaunteth not itself,** is not puffed up, doth not behave itself unseemly, seeketh not her own, is **not easily pro-**

voked, thinketh **no evil**; rejoiceth not in iniquity, but rejoiceth in the truth; beareth **all** things, believeth **all** things, hopeth **all** things, endureth **all** things. Charity never faileth...For now we see through a glass **darkly**...now we **know in part**... — 1 Corinthians 13

“For now we see through a glass darkly...”

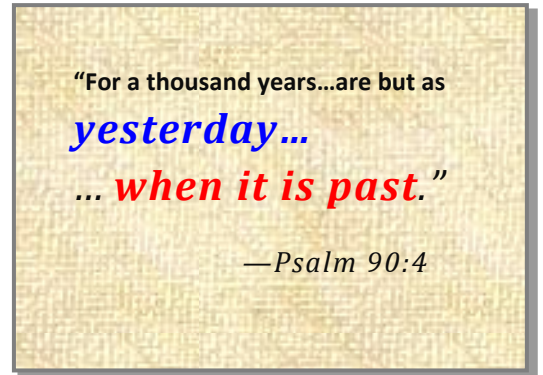
**DARKLY.** The King James margin defines “darkly” as “in a riddle.”

In order to understand the true nature of LOVE, we must first understand the “riddle.”

**Question:** WHAT IS THE RIDDLE?

**Answer:** **The earth is a parable.** I believe I can prove that. Job 33:14 says, “For God speaketh [STRONG’S 1696 (dâbar), a primitive root; (prop.) “to arrange”; (fig. [of words]) “to speak”] once, yea twice, yet man perceiveth it not.” Psalm

90:4 says, “For a thousand years in thy sight are but as **yesterday when it is past**, and as **a watch in the night**.” [“**Yesterday when it is past**...” Astronomy is a good way to understand this passage. Astronomers will tell you that a supernova is an event that could have happened thousands of years ago, but because it takes light time to travel through space, when we finally see it from earth, it seems a recent event to us but it is **already past** —yesterday, a long, long time ago—and possibly gone.] In Ecclesiastes 1:9 it says, “The thing that **hath been**, it is that which **shall be**; and that which **is done** is that which **shall be done**: and there is **no new thing under the sun**.” In chapter 3, verse 15 of Ecclesiastes, it says in the NIV, “Whatever is has already been, and what will be has been before; and **God will call the past to account**.” In Psalm 90:9 (KJV), Moses said, “For all our days are passed away in thy **wrath**: we spend our years as a **tale that is told** [Isaiah 45:21, “Who hath declared this from ancient time? who hath **told** it from that time? **have not I the Lord?** and there is no God else beside me; a **just** God and a **Saviour**; there is none beside me.”].” Ephesians 3:10 says, “His intent was that **now**, through the church, the **manifold** wisdom of God should be **made known** to the **rulers and authorities** in the heavenly realms.”



Hubble images are of the Helix Nebula (left) and the planetary nebula MyCn 18 (right), from [spacetelescope.org](http://spacetelescope.org). “MyCn” → “my sin” [“eye” in an “hour”-glass].

Daniel 4:13 says, “Behold a **watcher** and an holy one came down from heaven” and Jesus asked in Matthew 26:40, “Could ye

not **watch** with me one hour?” Hebrews 12:1 says, “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**.” [“**Set**” is **STRONG’S #4295** (prōkēimai) and is “from 4253 and 2749; to *lie before* the view, i.e. (fig.) to *be present* (to the mind), to *stand forth* (as an example or reward)” and is rendered:— be first, set before (forth). **STRONG’S 4253** (prō) is “a primary prep.; “fore”, i.e. *in front of, prior* (fig. *superior*) to:— above, ago, before, or ever. In composition it retains the same significations.” **STRONG’S 2749** (kēimai) is “mid. voice of a primary verb; to *lie* outstretched (lit. or fig.):— be (appointed, laid up, made, set), lay, lie. Comp. 5087. **STRONG’S # 5087** (tithēmi [“**tithe me**”—i.e. “**tax me**”, hence the “**fee male**” pays a price for “new” life. I can recall my mother saying that when she was a child the older women would say that **a woman has to pass through death in order to bring life into this world.**]) which is “a prol. form of a primary...thēō...(which is used only as alt. in certain tenses); to place (in the widest application, lit. or fig.; prop. 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.”] What man has been doing is re-telling the story of “Beginnings,” and “big brother” really is watching us! God has been reiterating and altering the story of what transpired in the beginning. That is why history (His Story) repeats itself. [The events since Adam are (for the most part) telling Beginnings, but some are also telling the future.] This lesson is for the **heavenly and human beings** “to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion” (Proverbs 1:3-4) and, so that we would all know the difference between having **Love** (God) for our King or another (2 Chronicles 12:8). Also, **a picture is worth a thousand words** [I believe I heard Perry Stone say that the original ancient Hebrew was a language of sight (pictures) and sound (words—not letters)]. Jesus only spoke in parables when He spoke to the people at large. Matthew 13:35 says, “That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will **utter** things which have been **kept secret** from the foundation of the world.” Only to those close to Him did He speak plainly. Jesus said, “I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him**” (John 8:26).

At the end of the book of John, John writes that “the world itself could not contain the books that should be written” [the universe continues the story] about the things that Jesus did. That tells me that the things that were recorded are of special significance. The words of Jesus are especially to be noted and attended to because He spoke with purpose, He acted with purpose, He lived with purpose. Nothing Jesus did was random. Every Word, every action was precise and calculated. He had a short time to tell a long story—to “utter...secret[s]” kept hidden from the foundation of the world—clues for those of us who would be alive during the end-times “to search out the matter” that many might believe. **“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter”** (Proverbs 25:2). **There are no coincidences, no mistakes.** What may appear to be a mistake on the part of the translator (or, just something out of place, or too detailed), I believe is actually a **clue**.

It is important to understand the **symbolism** in the parable of the earth (these may be true ***in most cases***). [It is **very** important to understand the **“pattern”** of occurrences and dialogue [For example:

- The story of Eve and the serpent is the same as Tamar and Amnon. (also cf. with 1 Kings 13:11-32)



- Luke 24:30-31, “And it came to pass, as he sat at meat with them, he **took bread**, and blessed it, and brake, and **gave to them**. And **their eyes were opened**, and **they knew** him; and he vanished out of their sight” is the same Gen. 3:6-7, “And when the woman saw that the tree was good [cf. Matt. 12:33] for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she **took of the fruit** thereof, and did eat, and **gave also unto her husband** with her; and he did eat. And **the eyes of them both were opened**, and **they knew** that they were naked; and they sewed fig leaves together, and made themselves aprons.”
- The Queen of Sheba visiting Solomon is the same as Jesus and the woman at the well—“Now we have seen for ourselves” (1 Kings 10:7/2 Chron. 9:6/John 4:42)].
- Daniel 10:7-9 (Daniel’s vision of a man) and Acts 9:3-9 (Paul’s Damascus road experience) are the same.
- Rev. 21:6, “It is done,” is the same as John 19:30, “It is finished.”
- The story of the prodigal son (Luke 15:11-32) is the same as Isaac and his two sons, Jacob and Esau (Gen. ?); Abraham and his two sons Isaac and Ishmael (?); the Heavenly Father and His two sons—**Jesus and the right hand of God [represented in Benjamin—“son of the right hand”], Lucifer and the left hand of God [represented in the name Rachel gave to her second son, Benoni—“son of my sorrow”]**.
- Joel 1-2 is the same as Revelation 9.
- Isaiah 44:5, “One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel” is the same as 1 Co. 3:3-8 (vs. 4, “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”).
- Acts 27:41, “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” is the same **as** Mark 11:4, “...found the colt tied by the door without in a place **where two ways met**.”
- The Exodus of the children of Israel from Egypt (Ex. 13) is the same as Isaiah 6:11-12, “Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land.”
- **Acts 2:1-4 is the same as Luke 8:22-23—“Now it came to pass on a **certain day** [“When the day of Pentecost was fully come”]...But as they sailed he **fell asleep** [after Jesus’ sacrifice]: and there came down a **storm of wind** [“sound from heaven as of a rushing mighty wind”] on the lake; and **they were filled with water** [filled with the Holy Ghost—Living Water], and they were in jeopardy [Rev. 12:11—“they loved not their lives unto the death”].”**
- Matthew 14:22-33, Jesus [the Anointed One] walking on the water and Peter [“a piece of rock”] beginning to sink is the same as the ax head floating in 2 Kings 6:1-7. [The “rock” sank but the “oil” [i.e. “anointing”] floated and the “oil” caused the “rock” to float.]
- Psalms’ phrase “To the Chief Musician” is the same as the recurring phrase in Revelation 2-4 “Unto the angel...write” [“To” is akin to “upward, forward, above, etc.” whereas “unto” is akin to “downward, backward, beneath, etc.”]
- **Genesis 11:6-7 is also the same as Acts 2:1-4.**
- **Just as 2 Sam. 14:12-16 is the same as Rev. 12:13-17; and Acts 27:42-43 and Gen. 37:18-22, there are many reiterations to be found.]**
- **TEETH = ?crown, whiten, chew, root canal    NAPKIN=? “VOCAB.”**

### **Below is a list of the symbolism:**

1. Lucifer and the angels that followed him are synonymous with “**sons of Jacob**,” “**lepers**,” the “**unclean**,” “**fish**” [Revelation 12:12, “Woe to the inhabitants of the earth

and of the sea!], “**dogs**” [Psalm 22:16/dogs get “heartworms”—“O worm Jacob”; worm (i.e. caterpillar or maggot)→turns into a **moth/butterfly or fly** (Be-el-zebul, “the Lord of Flies” according to Merriam-Webster’s Collegiate Dictionary)], “**beasts**” [Exodus 13:18, “But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up **harnessed** out of the land of Egypt.” Jer. 5:8, “They were as fed horses in the morning...” Psalm 32:9, “Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, **lest they come near unto thee.**”], “**cattle**” [Jonah 4:11 and Amos 4:1-3, “Hear this word, ye **kine** of Bashan, that are in the mountain of **Samaria**, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days come upon you, that he will **take you away** with hooks, and your posterity with **fishhooks**. And **ye shall go out** at the breaches, every **cow** at that which is before her; and ye shall **cast them into the palace**, saith the Lord.” Mal. 4:2, “And ye shall go forth, and grow up as calves of the stall.”] and “**man**” [Rev. 21:17, “...according to the measure of a **man**, that is, of the **angel**.”]. Earth dwellers—humans and demons [this word (“demon”) is not found in the KJV, instead it is the word “**unclean**”]—**are bound to the earth**, until we accept Christ and we receive His boundless LIFE. Lucifer and his followers are also synonymous with the “**fatherless**,” the “**firstborn**,” the **Samaritans**, the “**children**” **of Israel** [Isaiah 48:1, “O house of Jacob **called** by the name Israel”], “**babes**,” “**little ones**” [Zechariah 13:7, “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the **little ones**.”], “**people of no understanding** [the “**ignorant**”],” and the “**nations**.” The wanderings of the nation of Israel in the wilderness represent Lucifer and his followers—like a serpent [a “**creeping thing**”] crawling on its belly [Gen. 3:14]—their ability to fly was taken away when they were bound to the earth [Job?]. They are also synonymous with “**trees**” [“I see men as trees, walking” (Mark 8:24, Judges 9:7-15—the parable of the trees, Ezekiel 31:10-11, 17, “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; 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...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.”)], and “**feet**” [that which is the lowest of the body—bearing the full weight of the body and all else stands upon it (?)] of “**fine brass**”—Revelation 2:18, “And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.” They are “**arrows**” [Isaiah 49:2; ? Kings?]. They are “**clouds**” [Jude 12-13, “These are **spots** in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds they are**

**without water**, carried about of winds; **trees** whose fruit withereth, without fruit [like eunuchs], **twice dead**, plucked up by the roots; **Raging waves of the sea**, foaming out their own shame; **wandering stars**, to whom is reserved the blackness of darkness for ever.”] **Israel is the bow in the cloud** (Gen. 9:16/Rev.) **They are synonymous with references to “ten.”**

2. **“Twelve”** and **“foot”** are synonymous terms. “Feet” is “foot” multiplied—i.e. “foot x foot = feet” same as 12x12=144.
3. Lucifer is synonymous with DEATH, **Absalom** [STRONG’S 53/7965/7999—“friendly”/“safe, well, happy, friendly, welfare, health, prosperity, peace”/“to be safe (in mind, body or estate), be (make) completed, be friendly, to reciprocate”] . Read Song of Solomon 5:9-16—“another beloved” describes Lucifer [“Lucifer” STRONG’S #1966—“morning-star”; from #1984—“to be clear (orig. of sound, but usually of color); to shine...” . I believe his entire body was transparent gold studded with gems—Ezekiel 28:13, “Thou hast been in Eden the garden of God; **every** precious stone was thy covering”—whereas Michael, Gabriel and the “Council” wore the ephod, **Lucifer’s entire body was an ephod.**] The imagery of flesh and spiritual counterparts are combined—“white and ruddy” (Song 5:10). Compare Song 5:9-16 to Dan. 2:31-35. Lucifer can also be synonymous with **Adonijah** [1 Kings 1:5, “Then Adonijah...exalted himself, saying, I will be king...”], and **Solomon** [Eze. 28:3-5, “Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.”]. Lucifer is synonymous with **Pharaoh**: **ADD EZE. 31 HERE?**

Ezekiel 32:2-10, “Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a **young lion** of the **nations**, and thou art as a whale in the seas [Gen. 1:21]: and thou camest forth with **thy rivers**, and troubledst **the waters** with thy **feet**, and fouledst **their rivers** [Deut. 33:24-25, “And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him **dip his foot in oil**. **Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.**” (cf. Ez.32:14, “...rivers to run like oil...”). Thus saith the Lord God; I will therefore spread out **my net** over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field [**earth—cf. Rev. 12:15, Rev. 3:16 [“luke” warm—cf. Jonah 2:10], Gen. 49:4**], and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. 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 swimst, even to the mountains [**Rev. ?**]; and the rivers shall be full of thee. And when I shall **put thee out**, I will **cover** the heaven, and make the **stars thereof dark**; I will **cover the sun with a cloud** [**2 Sam. 22:11-13**], and the moon shall not give **her** light [**Israel**]. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land,

saith the Lord God. I will also **vex the hearts** of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. 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** [be in torment?], every man for his own life, in the day of thy fall."

**Lucifer is Joseph** [Eze. 28:3-8, "...They shall bring thee down to the pit..."; Gen. 40-41; Gen. 37:23-28; Gen. 47:13-26]. **He is Sisera, Jeroboam, Rehoboam** [who "forsook the counsel which the **old** men gave him" (2 Chron. 10:8)], and **Nabal** (of 1 Samuel 25).

**He is also associated with the list of instruments**—"...when thou art come thither to the city, that thou shalt meet a company of prophets **coming down** from the **high place** with a **psaltery**, and a **tabret**, and a **pipe**, and a **harp**, **before them**" (1 Sam. 10:5), "When I looked for good, then evil came unto me: and when I waited for light, there came darkness...My **harp** also is turned to mourning, and my **organ** into the voice of them that weep" (Job 30:26, 31). **He is "chief"** [~~and this also may refer to some of "the young men that were brought up with him, that stood before him" and "have continued with [him] in [his] temptations" and "appointed" a kingdom that they may "eat and drink at [his] table...judging the twelve tribes of Israel" (2 Chron. 10:8, Luke 22:28-30) [may also refer to the "kings" of Rev. 17] [The "chiefs" are also synonymous with "mountains" (Nahum 1:3-6).] [Luke 7: 31-35, "Whereunto then shall I liken the **men of this generation?** and to **what are they like?** 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 ["Jesus wept" (John 11:35)]. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 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! But **wisdom is justified of all her children.**"].]. Lucifer is connected to any references to "**morning**," "**stump**," and "**cover**" or "**covering**," and "**arrow.**" Lucifer is also associated with "**sorrow.**"~~

4. The fallen angels' "camp" is synonymous with Egypt. Someone who is "standing **without**" or "**outside**" the door is synonymous with being "**in**" the fallen angels' camp.
5. "Tribe" is synonymous with the Angelic army divisions, and sometimes "nation." "Judah" refers to the praisers [i.e. Lucifer and those who followed him as well as those on earth]. "Thousand" refers to "family"—the "innumerable host"—"Ohana" in Hawaiian [O'Hana(h) (yin)/ O'Anah (yang)].

#### **THOUSAND**—HEBREW DICTIONARY MEANINGS IN **STRONG'S** DICTIONARY

**505.** 'eleph...; prop. the same as 504; hence, (the **ox's head** being the first letter of the alphabet, and this eventually used as a numeral) a *thousand*:— thousand.

**504.** 'eleph ...; from 502; a **family**; also (from the sense of *yoking* or *taming*) an *ox* or *cow*:— family, kine, oxen.

**502.** 'âlahp, aw-laf'; a prim. root, to *associate* with; hence, to *learn* (and caus. to *teach*):— learn, teach, utter.

**7233.** rebâbâh, reb-aw-baw'; from 7231; *abundance* (in number), i.e. (spec.) a *myriad* (whether def. or indef.):— many, million, x multiply, ten thousand.

**7231.** râbab, raw-bab'; a prim. root; prop. to **cast together** [comp. 7241], i.e. *increase*, espec. in number; also (as denom. from 7233) to **multiply by the myriad** [Ecclesiastes 4:16, "There is **no end** of all the people, even of all that have been before them: they also that come after..."]:— increase, be many (-fold), be more, multiply, ten thousands. [7232. râbab, raw-bab'; a prim. root [rather ident. with 7231 through the idea of *projection*]; to **shoot** an arrow:— shoot.]

**7241.** râbîyb, raw-beeb'; from 7231; a *rain* (as **an accumulation of drops** [Revelation 18-19 –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." [We sound like our Father—*perfect* unity.] [Gen. 1:20-25, "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. And God created *great* whales [Ezek. 32:2], and **every living creature that moveth, which the waters brought forth abundantly**, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and **fill the waters in the seas**, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, **cattle**, and **creeping thing**, and **beast** of the earth after **his** kind: and it was so. And God made the beast of the earth after **his** kind, and cattle after **their** kind, and every thing that creepeth upon the earth after **his** kind: and God saw that it was good."]);— shower.

**Genesis 2:7**, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

**Galatians 6:11**, "Ye see how large a letter I have written unto you with mine own hand."

In the "book" that the Father has written, we are each a "letter," similar to a "character" on the keys of a typewriter. Like a single drop in a rain storm, each individual letter, though meaningful alone, has greater depth when placed together—the **depth of LOVE**.

**7239.** FINISH—*italicize the meanings /remember 7240*

6. Israel (the nation) represents (in most cases) an Angel by the same name who was not part of Lucifer's camp but later came under bondage to Lucifer when "Israel joined himself unto Baal-peor" (Num. 25:3, Ps. 106:28, Gen. 44:17, Gen. 49:4, Acts 8:29, 1 Cor. 5:1-5, Rom. 7:14, 1 King 21:20, 25—Lucifer sold himself for evil?). She is the "alien" living among them [In his sermon, "The God Factor," Bill Winston said, "God intentionally plants the righteous among the wicked." She was the "salt of the earth" (Matt. 5:13/Gen. 19:26)]. She is Ruth [she is also Naomi] —"Let it not be known that a woman ["woe man"] came into the floor" (Ruth 3:14). In the parable of Ruth, Boaz is God—He redeems her and "the parcel of land"



(earth). Lucifer is the “nearer” kinsman. Ruth tells the entire story of redemption—“they dwelled there ten years” (Ruth 1:4). She is Zipporah [Strong’s 6855 (*bird*), 6833 (*little bird*), 6852 (“prim. root; to skip about, i.e. return:—depart early”)] and sometimes, Moses. [See #12 for more info.]

- [For a modern day analogy: the **United States** represents an **Angel** [I refer to him as “**Bozez**”] who is portrayed by Miriam (when Israel is Aaron), Aaron [Ex. 4:27, “And he went, and met him in the mount of God, and **kissed** him.”], Gehazi, Ziba and Judas Iscariot [in the sense of the betrayal—“Judas, betrayest thou the Son of man with a kiss?” (Luke 22:48). “...but woe unto that man by whom he is **betrayed!**” (Luke 22:22)]. He is the unfaithful messenger of the Proverbs and the messenger of 2 Kings 9:1-10 who was told to only say, “Thus saith the Lord, I have anointed thee king over Israel,” but he added to the word of the Lord. He is Gideon treading wheat by the winepress (Judges 6:11). In 2 Chronicles 19:2-3 (NIV), he is Jehoshaphat to whom it is said, “Should you help the wicked and love those who hate the Lord? Because of this, the wrath of the Lord is upon you. There is, however, some good in you, for you have rid the land of the Asherah poles [Judges 6:11, Judges 15:14-17, Isaiah 63:1-6, 1 Sam. 14:6, “...it may be that the Lord will work for us: for there is no restraint to the Lord to **save by many or by few,**” compare to Edward E. Hale’s quote: “**I am only one, but I am one** [“Hear, O Israel: the Lord our God is one Lord” Deut. 6:4]. **I cannot do everything, but I can do something. And I will not let what I cannot do interfere with what I can do...The something I ought to do, I can do. And by the grace of God, I will.**”] and have set your heart on seeking God.” He is Shamgar of Judges 3:31 and Barak of Judges 4 & 5. He is Phinehas of Psalm 106:30-31, “Then stood up Phinehas, and **executed judgment:** and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore.” He is Jehu in 2 Kings 10. He is Urijah in Jeremiah 26:20-23, who prophesied “according to all the words of Jeremiah” and “went into Egypt” (Lucifer’s camp), but was “fetched forth” out of Egypt and brought to the king (Heaven’s King—God) where he stayed. This Angel, in the end [of Beginnings], showed great zeal for the Father’s house (John 2:13-17; Judges 15:14-17; 2 Kings 10:16, “**Come with me, and see my zeal for the Lord.**”). I believe he is also king Josiah (2 Kings ?).]
- [Modern day: The Great Depression, the Jamestown flood, Hurricane (“hurry, Cain”) Katrina—and any famine or devastating flood or disaster—are examples of life without the LOVELIFE in Beginnings—“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6).]
- [For a more recent modern-day analogy: In October of 2000, the Spirit led me to Isaiah 21. At the time, I had no clue what it meant. On February 15, 2001, I heard in my spirit, “In September, I will do this.” I still did not understand how what I was reading in the text related to anything in real life. I believed it to be a metaphor for spiritual barriers coming down. The only thing that occurred in September of 2001 was the attack on The World Trade Center—“The survivors...will be few” (verse 17,

NIV1984). Other examples of modern analogies (massacres— John 8:44 says, “Ye are of your father the devil, and the lusts of your father ye will do. **He was a murderer from the beginning.**”): the Holocaust, Wounded Knee, the massacre of black men (who lived predominantly on the “north” side) in Tulsa, Oklahoma in the 1920’s [(t-u-l-s-a → “a” “s-l-u-t” → Rev. 17:5, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”) OKLAH-OMA]. [402. ’oklâh, *ok-law*’; fem. of 401; *food*:— consume, devour, eat, food, meat. STRONG’S 401 (’Ûkâl, or ’Ukkâl), from Proverb 30:1—name means “**devoured.**”], to name a few. History (His story) often retells this event of the past such as in 1 Kings 11:15-16, “For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to **bury the slain, after he had smitten every male** in Edom; (For six months did **Joab remain there with all Israel**, until he had cut off every male in Edom” and 2 Kings 10:11, “So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining,” and Gen. 7:21-22, “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and **every man**: All in whose nostrils was the breath of life, of all that was in the dry land, died.”]

- [**Present day analogies:** (National) Genesis 47:13-26—Reading this today, the analogy to the USA can be clearly seen [twice told—<sup>1</sup>Great Depression and <sup>2</sup>current economic crisis].

<sup>13</sup>And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. [Unemployment high, inflation]

<sup>14</sup>And Joseph gathered up all the **money** that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the **money** into Pharaoh's house. [TAXES]

<sup>15</sup>And when **money failed** in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the **money faileth**. [“Bail us out!”]

<sup>16</sup>And Joseph said, **Give your cattle; and I will give you for your cattle, if money fail.**

<sup>17</sup>And they brought their cattle unto Joseph: and **Joseph gave them bread** in exchange for [no article] horses, and for **the** flocks, and for **the** cattle of **the** herds, and for **the** asses: and **he fed them with bread** for all their cattle for that year.

<sup>18</sup>When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

<sup>19</sup>**Wherefore shall we die before thine eyes, both we and our land [the sons of King Zedekiah died before his eyes (Jer. 39:6)]? buy us and our land for**

**bread**, and **we** and our **land** will be servants unto Pharaoh: and give us **seed**, that we may live, and not die, that the **land be not desolate**. [We surrender our freedom in exchange for financial security—“slaves” don’t worry about where their next meal is coming from.]

<sup>20</sup>And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. [step towards dictatorship/gov’t has control]

<sup>21</sup>And as for the people, he **removed** them to cities from one end of the borders of Egypt even to the other end thereof. [“You will accept our health-care or go to jail”]

<sup>22</sup>Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. [churches have tax exemption status]

<sup>23</sup>Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall **sow the land**. [“Will work for food.”]

<sup>24</sup>And it shall come to pass **in the increase**, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for **seed** of the field, and **for your food** [Mal. 3:10], and for them of your households [Prov. 31:15], and for **food for your little ones** [Matt. 18:14]. [1/5 pharaoh's, 4/5 theirs]???? **LEV. 27—**

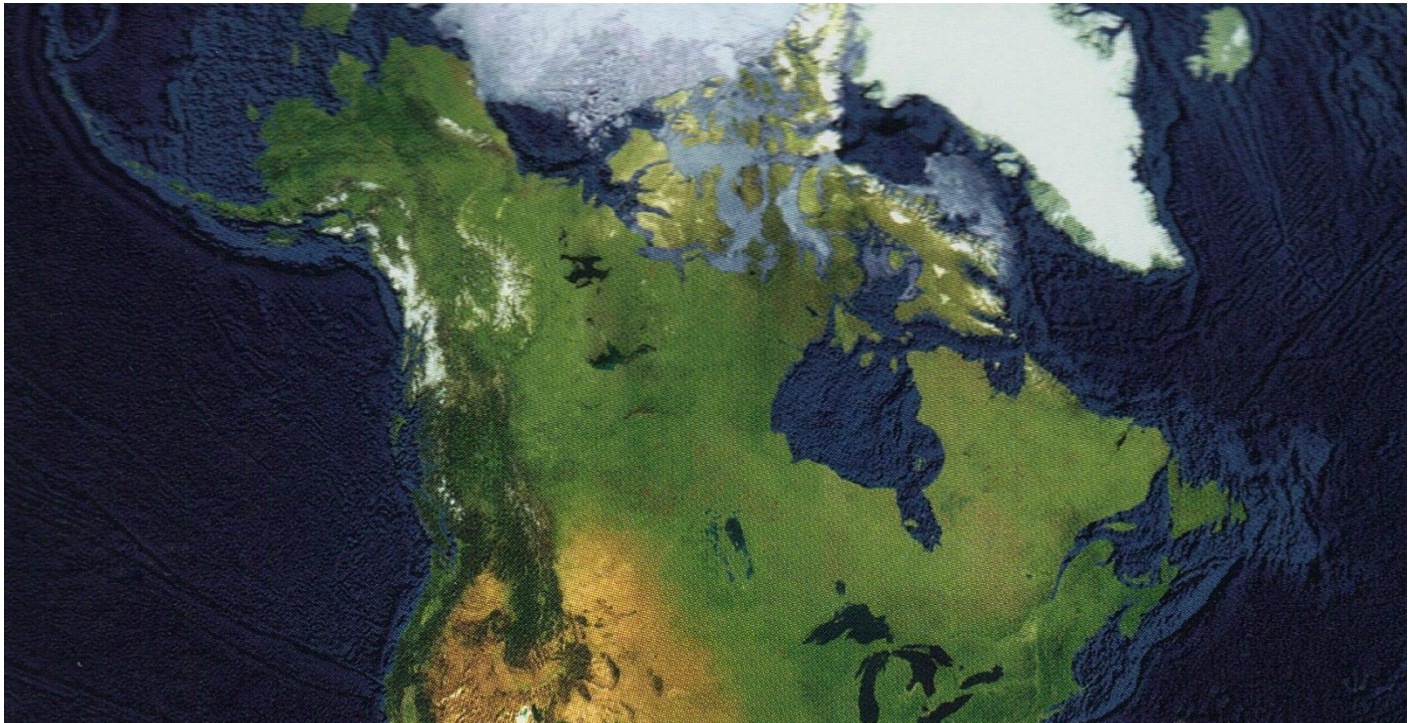
### **REDEMPTION AND TITHES**

<sup>25</sup>And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. [Total servitude!—slaves]

<sup>26</sup>And Joseph made it a **law** over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only [“Separation of Church and State”], which became not Pharaoh's.

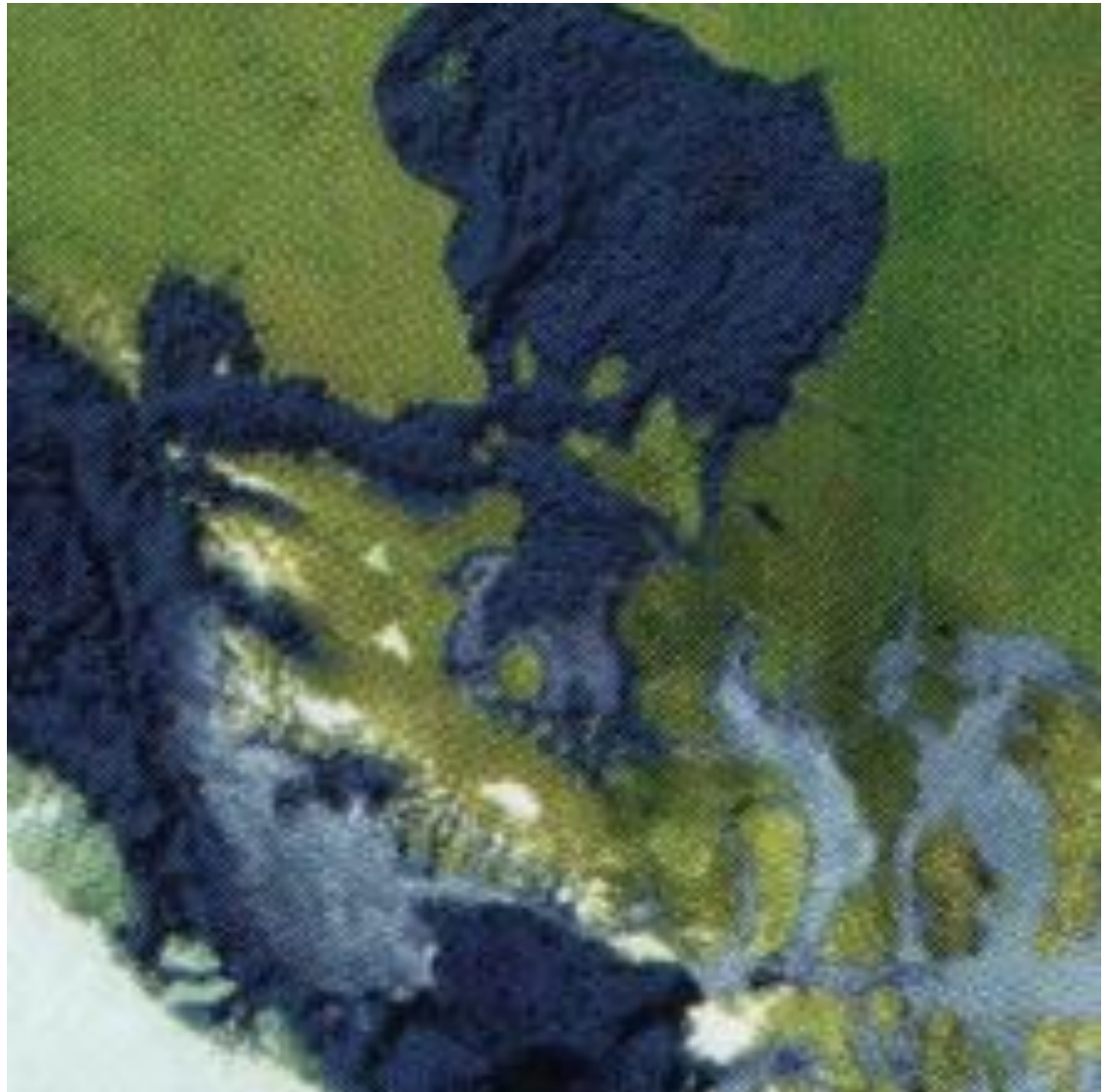
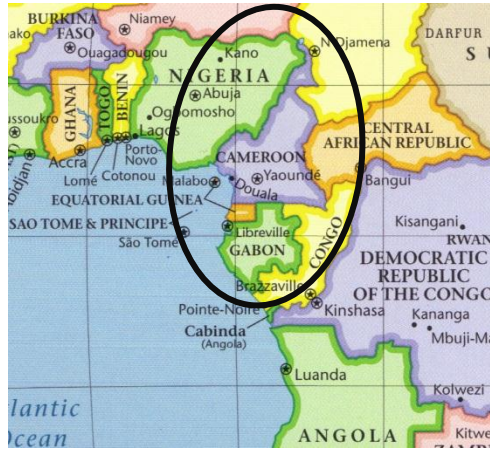
- **(Another national analogy—United States and Israel)**—Leviticus 25:47-49, “And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his **uncle**, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.” In 1948 when Israel became a legitimate nation again, it was **Uncle Sam (-uel)** that was the one to “redeem” her by recognizing [“I see you” [“I sí [yes] you”] [I.C.U.] → “watch”] her as a nation before the United Nations.
- **Texas** [a play on words (by switching the consonants) would yield “**taxes**”]—During the turbulent time of this nation’s personal history when our union was tested, Texas (which means “**friendship**” [I can’t get away from the idea that the shape of the state of Texas reminds me of an upside-down boat] but is called the “**Lone Star**” state—that’s an oxymoron) was instrumental in getting the south to secede from the union. Civil War ensued and brothers began fighting against

brothers in a very long and bloody war. But the “union” survived. The result was a stronger and well-knitted entity that has outlasted any other form of constitutional government. If you look at the continent of Africa, there is a nation on the west coast called Gabon **[g-a-b-o-n ↔ “no bag”]** which is shaped like Texas but facing west. It is below Cameroon (constellation Pavo—the peacock; Nigeria is the tail feathers). The pictures below show the political map of Africa [*National Geographic Student Atlas of the World* (NGSAW) p. 103], and the image of the peacock near Baffin Island in Canada in the view from space. Please note that the image in Canada is made by the ice in the water [NGSAW p. 54]. [The picture below of North America (view from space) shows the image of the peacock as it appeared when the picture was taken (the arch of the tail feathers is touching the rabbit’s foot). The pictures at the bottom and on right show it in relation to the surrounding area. Both pictures of Canada are turned upside-down.]



**CANADA—VIEW FROM SPACE** [There’s over 40 images that I can see in just this picture alone.]





- Several years ago [between 2006-2007 (according to a U.S. Census Bureau report)], the metropolitan area of **Fort** Worth, Texas and its twin sister city, Dallas [dallas → salad—“a side dish”] was the #1 place in America for people to move to—this reminds me of the time of Jesus’ birth, “**And all went to be taxed**” (Luke 2:3).



The state of “Taxes” is not the place to be if you have money [or an annuity to be paid you] and ever come under the “protection” of the Probate Court system. The family members of those who are (or have been) can tell you, that that so-called protection is often more akin to abuse—a hostile take-over of people’s livelihood, freedom and happiness—all under the guise of “**justice**.” A common practice of the courts [especially in Tarrant [“tear (tare) ant”] county—and many feel like they are being torn apart by the “system”] is to declare a person [a lot are of sound mind] incapable of handling their own finances and making them [along with their money] a “Ward” of the State, and/or declare the family unable to care for the Ward [if the ward is not of sound mind], and place the Ward in a “home,” and liquidate their assets [placing the money in a bank whose name includes “well”]. The Ward’s funds are then dwindled down by payment of “**fees**” that are not payments for the care of the Ward. Outside the courts is an invisible sign that reads, “The impoverished need not enter.” **This, too, is a parable.** In **heaven** only the “perfect” may enter. The rest of this modern day parable tells the story of **how** the “offspring”—i.e. “money”—was “**taken**.”

- **The Roman [“roam man” (nomadic)] Catholic Church**—People of all walks of life, colors and nations joined together under one head is representative of the “body” of Christ.
- **The Foster Care System in the United States**—The State is an awful “parent” to its wards. Foster children are moved about from “home” to “home,” rarely given a stable environment [like the children of Israel wandering in the wilderness]. The state fails to properly prepare the children under its “care” and parentage with the proper tools to live life beyond the foster care system—giving them only a few hundred dollars, a few days in a motel, and a “kiss off” [i.e. the “boot” out the door] on the child’s 18<sup>th</sup> birthday. **This, too, is a parable** of the ills that can be done when the “parent” [i.e. LOVE and LAW] fails to prepare the children [i.e. “us”] for life “**beyond**” the “**infant**” stage.
- **The Educational System**—I have family members who are teachers and one is a retired elementary school principal. They tell me of a growing trend in which the children (especially the little ones in elementary) are no longer given time to “play,” least of all “rest.” The trend is to give them so much work that, if they are “lucky,” they only have time to sleep. It is a misguided attempt to make the children more prepared to “compete” in the asphalt jungle of the “working” world. Teachers, themselves, have little time for a real “life.” Drive past any school in the late evening and you see cars still parked in the teachers’ parking lot. My cousin, the retired principal, tells me that there were times when her school would have **a special time of work that would last until the wee hours of the next morning.**
- **The anonymity of women** in countries whose main religion bears the crescent moon as well as the **inequality of women** in “free” societies. Ruth 3:14, “Let it not be known that a woman came into the floor.”

- **The Discovery of “LUCY”**—regardless of what you think, the fact remains that those who discovered it named it “LUCY” [feminine of “Luke”] and declared it to be “female” and the “oldest” **remains** [“My peace I **leave with you.**” (ref?)] ever found.
- **Florida’s “SHOOT FIRST” law**—The state of Florida [“florid jah”] has become famous in recent days for its “shoot first” law that is representative of “Purim.”
- **Television**—The beginning of “daytime” television was with “**soap operas**” [staged dramas that “continued” from day to day with no real ending in sight] and the “news.” But the popularity of soap operas is coming to an end with the rise of real-life “**court**” programs. Nighttime television began with news and **sitcoms** but has changed to mostly “reality” television and “**action**” dramas. Television began in black-and-white [ebony and ivory—light and darkness] and has **progressed** to **COLOR**.

- **(INDIVIDUAL)** These are just examples that come immediately to mind:

**Chief Joseph**—“I will fight no more, forever.” I, personally, find him most intriguing.

**Princess Diana**—“a wife who married young, only to be rejected” (Isaiah 54:6 NIV).

**Marilyn Hickey**—a woman evangelist who has gone where no male evangelist had gone before her. She opened ministry doors that had been closed for centuries;

**Joyce Meyer**—a woman sexually abused by her father but has become a spiritual “mother” to so many, teaching them how to “**BE**” free and stay free from bondage and to have “**balance**” in their lives (also the author of the book, *Battlefield of the Mind*);

**Joel Osteen**—“America’s pastor”—his calm, peaceful manner and positive messages of love are more representative of GOOD than most;

**T.D. Jakes**—a “black” man (representative of constellation Cepheus, the Ethiopian King)—whose most famous message that began a movement in Christian culture, “Woman, Thou Art Loosed,” is what the Father says to His beloved;

**Denise Matthews** (formerly known as “Vanity”)—Her life is a testimony of the total transformation that LOVE gives us when we yield to the total power He makes available to us when we choose LIFE.

There are many more public examples that are easily seen. **All of our lives tell a story!**—Every person who has ever been molested, raped, violated in any way **and** those who have not; the rich **and** the poor; the young **and** the old; even the child that lives only a few moments or the one never allowed to be born. **No life is wasted!** [That includes animal and plant life as well.] Studying the Bible, you don’t have to watch the news to see the parallels between then and now. Each of our own lives is mirrored in the text.]

7. LOVE (God) is portrayed by Abraham, “**father of many nations,**” a man who pleaded with God on behalf of others—[“[I] will plead **with them there for my people and for my**

heritage Israel” (Joel 3:2); “For by fire and by his sword [Hebrews 4:12, “For the word of God is quick, and powerful, and sharper than any **twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and **is a discerner of the thoughts and intents of the heart.**”] will the Lord plead with **all** flesh: and the **slain** [in the Spirit (?)] of the Lord will be many” (Isaiah 66:16). Refer also to Genesis 18:16-33 (Sodom and Gomorrah).] “**Old**,” “**aged**,” “**ancient**,” **etc.** is synonymous with God [1 Sam. 17:12, “Now David [Lucifer] was the son of **that** Ephrathite [“fruitfulness”—**LOVE**] of Bethlehem-judah [1035 “house of bread”—3063/3034/3027 “celebrated”/“to **use** (i.e. hold out) **the hand; to throw** (a **stone**, an **arrow**) at or away; to **revere** or **worship** (with extended hands); to **bemoan** (by wringing the hands)”/“a **hand** (the **open** one [indicating **power, means, direction**, etc.], in distinction from 3709, the **closed** one”], whose name was Jesse [STRONG’S 3448 (Yîshay) “is the same as 3426; **extant**”/3426 (yêsh) “to **stand** out, or **exist; entity**;... there **is** or **are** (or any other form of the verb **to be**, as may suit the connection)”; and he had eight sons [Rev. 17:10-11]: and the man [the Father—Rev. 21:3] went among men [the sons] for [“for” 3588 (kîy, **kee**—sounds like “**key**”); a primitive particle indicating **causal** relations of all kinds, antecedent or consequent] **an old man** in the days of Saul [**LOVE/GOOD**].”]. [Abraham’s descendants play a particular part because of his covenant—**none are exempted**. They are the faithful Angels and the unfaithful angels.] The Father is also synonymous with “**ROCK**.” Psalm 18:2, 31, 46, “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...For who is God save the Lord? or **who is a rock save our God?**...The Lord liveth; and **blessed be my rock**; and let the God of my salvation be exalted.” **NOTE: The Jewish name for God is not a “noun” but a “verb”—an “ACTION” WORD.**

**John 3:5-8,**

**“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water [LAW] and of the Spirit [LOVE], he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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.”**

**MOVE**

**THIS**

8. Israel (the nation) also represents the **Heavenly branch** of the Father’s family. They are also referred to as the “**kings**” [including Lucifer and his followers], “**lions**” that roar [Psalm 34:10, “The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.”] and the “**strong**.” They are “**STONES**” [Zechariah 9:16, “...for they shall be as the **stones of a crown**, lifted up as an ensign upon his land.” Matthew 3:9, “And think not to say within yourselves, We have Abraham **to** our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” Luke 19:40, “I tell you

that, if these should hold their peace, the stones would immediately cry out.”], and “horses” [Jeremiah 5:7-8, “...when I fed them to the full, they then committed adultery, and assembled themselves by **troops** in the harlots’ houses. They were **as fed horses** in the morning...”]; also, “chariots” [Song 6:12, “...my soul made me like the **chariots** of Amminadib.” 1 Kings 20:21, “And the king of Israel went out, and **smote the horses and chariots**, and slew the Syrians with a **great** slaughter.”]—(I believe that the “chariots” are “carriers” of the Word). The angels are also “**nations**.”

9. The Gentiles represents the **Earthly branch** of the Father’s family—the “**Hebrews**” [**“He brews”**] (Ezekiel 24: 1-14/Job 41:31)]—and are also referred to as “**kings**,” “**nations**,” “**stones**,” and “**horses**,” as well as the “**strangers**” of Isaiah 1:7. Genesis 25:23 says, “**And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be **stronger** than the other people; and the elder shall serve the younger.**” The elder son represents the Angels and the younger son represents the human race. The elder son (Angels) are serving the younger son (humans) [Hebrews 1:14, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”]. Jesus said, in Mark 12:25, that when our life on earth is over **we shall be like the Angels in Heaven. [I believe “human” represents “hewn” man—which includes the “Angels” in Heaven. “Angel” represents “Anah’s leg”. Two legs—right represents heavenly beings, left represents earthly beings. We are “brothers.” The Angels in Heaven are a people of “pure” light—they have no skin color. Humans on earth are a people of refracted or dispersed light—“a” beam of light that is passing through a “prism” [“prison”—i.e. “CELL”] and separating into “many” colors. “Inside” the prism, colors travel at different speeds. Of all the colors designated to a “race” of people [brown, red, yellow, black and white], only red and yellow are found “inside” the beam of light. White is the color of the “beam” of light, black is the color of the “vacuum” of space, and brown is the color of the “dry earth” that man was formed from.]**
10. The Gentiles represents the fallen angels in most cases (as does the human race, in general).
11. Jesus, as the Godhead, portrayed the Godhead and the Angel Israel in the parable (Gal. 4:14, “And my temptation which was in my flesh ye despised not, nor rejected; but **received me as an angel of God, even as Christ Jesus**”; Gal. 3:1, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, **before whose eyes** Jesus Christ hath been evidently set forth, **crucified among you?**”. She is David speaking the words in Psalm 22 [“For dogs [“god(s)” spelled backwards] have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me [Gen. 9:22-23; Lev. 18:8, “**The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.**” Ezekiel 22:10, “In thee have they discovered their fathers’ nakedness: in thee have they humbled **her** that was set apart for pollution.” “For we are members of his flesh, and of his bones. **For this cause shall a man...be joined unto his wife, and they two shall be one**

**flesh. This is a great MYSTERY:** but I speak concerning Christ and the church” (Eph. 5:30-32). “Inasmuch as ye have **done it unto one** of the least of these my brethren, ye have **done it unto me**” (Matt. 25:40).]. They part my garments among them, and cast lots upon my vesture.”]. Jesus also represents “**man**”—Jesus, Son of God (LOVE); Jesus, Son of man (LAW or DEATH). Jesus showed the past and the future. [Below is article from Spacetelescope.org.](#)



## Colliding galaxies make love, not war

This Hubble image of the Antennae galaxies is the sharpest yet of this merging pair of galaxies. As the two galaxies smash together, billions of stars are born, mostly in groups and clusters of stars. The brightest and most compact of these are called super star clusters.

Credit: [NASA](#), [ESA](#), and the Hubble Heritage Team STScI/AURA)-ESA/Hubble Collaboration.

Acknowledgement: B. Whitmore ( [Space Telescope Science Institute](#) ) and James Long (ESA/Hubble).

12. It is very important at this point to define the word “Christ.” “Christ” is **STRONG’S 5547** (Christōs) and is “from 5548; **anointed**, i.e. the **Messiah**, an epithet of Jesus:— Christ.” **STRONG’S 5548** (chriō) is “prob. akin to 5530 through the idea of **contact**; to **smear** or **rub with oil**, i.e. (by impl.) to **consecrate** to an office or religious service:— anoint.” **STRONG’S 5530** (chraōmai) is “mid. of a prim. verb (perh. rather from 5495, to **handle**); to **furnish** what is needed; (give an **oracle**, “**graze**” [touch slightly], **light** upon, etc.), i.e. (by impl.) to **employ** or (by extens.) to **act towards** one in a given manner:— entreat, use. Comp. 5531, 5534.” **STRONG’S 5531** (chraō) is “prob. the same as the base of 5530; to **loan**:— lend.” **STRONG’S 5534** (chrē) is “third pers. sing. of the same as 5530 and 5531 used impers.; **it needs** (**must** or **should**) **be**:— ought.” **STRONG’S 5495** (chēir) is “perh. from the base of 5494 in the sense of its **congener** the base of 5490 (through the idea of **hollowness** for grasping); the **hand** (lit. or fig.[**power**]; espec. [by Heb.] a **means** or **instrument**):— hand.” **STRONG’S 5494** (chēimōn) is “from a der. of chēō (to **pour**; akin to the base of 5490 through the idea of a **channel**), mean. a **storm** (as **pouring** rain); by impl. the **rainy** season, i.e. **winter**:— tempest, foul weather, winter.” **STRONG’S 5490** (chasma) “from a form of an obsol. prim. chaō (to “**gape**” or “**yawn**”); a “**chasm**” or **vacancy** (**impassable interval** [Eze. 47:5, Eze. 22:30]):— **gulf**.”

<sup>1</sup>**smear**—*n* [ME *smere*, fr. OE *smeoru*; akin to OHG *smero* **grease** and prob. to OIr *smiur* **marrow**] (bef. 12c) **1 a** : a **viscous** or sticky



substance **b** : a **spot** made by or as if by an unctuous or adhesive substance **2** : material smeared on a surface (as of a microscopic slide); also : a preparation made by smearing material on a surface < a vaginal ~ > **3** : a usu. unsubstantiated charge or accusation against a person or organization

**2**smear—*vt* (bef. 12c) **1 a** : to overspread with something unctuous, viscous, or adhesive : DAUB **b** : to spread over a surface **2 a** : to stain, smudge, or dirty by or as if by smearing **b** : SULLY, BESMIRCH; specif : to vilify esp. by **secretly** and maliciously spreading **grave charges** and imputations **3** : to obliterate, obscure, blur, blend, wipe out, or defeat by or as if by smearing — smear-er *n*

**“Favor is deceitful.”**  
**—Proverbs 31:30**

**viscosity**—*n*, *pl* **-ties** [ME *viscosite*, fr. MF *viscosité*, fr. ML *viscositat-*, *viscositas*, fr. LL *viscosus* viscous] (15c) **1** : the quality or state of being viscous **2** : the property of **resistance to flow** in a fluid or semifluid **3** : the ratio of the tangential frictional force per unit area to the velocity gradient perpendicular to the direction of flow of a liquid — called also *coefficient of viscosity*

**viscosity index**—*n* (1929) : an arbitrary number assigned as a measure of the **constancy** of the viscosity of a **lubricating oil** with **change of temperature** with **higher numbers** indicating viscosities that **change little** with temperature

viscous—*adj* [ME *viscouse*, fr. LL *viscosus* full of birdlime, viscous, fr. L *viscum* **mistletoe**, birdlime; akin to OHG *wīhsila* cherry, Gk *ixos* mistletoe] (14c) **1** : VISCID **2** : having or characterized by viscosity <~flow> — **vis-cous-ly** *adv* — **vis-cous-ness** *n*

**congener**—*n* [L, **of the same kind**, fr. *com-* + *gener-*, *genus* **kind** — more at **KIN**] **1** : a member of the same taxonomic genus as another plant or animal **2** : a **person** or thing **resembling another in nature or action** [“For this cause shall a man...be joined unto his wife, and they **two** shall be **one** flesh. This is **a great mystery**: but I speak **concerning Christ** and the church.”]

Zechariah 4:11-14,

“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 **[two on “either” side]**? 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**? And he

answered me and said, Knowest thou not what these **be**? And I said, No, my lord. Then said he, These are the **two anointed ones**, that stand by the Lord of the whole earth.” [There are two trees in the Garden of Eden—“Tree of the Knowledge of Good and Evil” (LAW) and the “Tree of Life” (LOVE). There are two Angels above the mercy seat [LAW AND LOVE]. There are two edges on the “sword”—LOVE and LAW. In Luke 22:38 there are two swords, “And they said, Lord, behold, here are two swords. And [Jesus] said unto them, **It is enough.**” In Revelation 11 there are two witnesses—Ark of the “testimony” [3140/3144/ 3037—“martyr.”] There were two World Trade Center [synonymous with “**money changers**”—John 2:13-16 (money was “**poured out**”)] Towers that “fell” after **planes** flew into them. There are “**two leaved gates**” mentioned in Isaiah 45:1.]

Ecclesiastes 4:9-12,

“**Two are better than one**; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together [Gen. 49:3-4, “Reuben...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.”], then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.”

13. Israel (the Angel) is represented by the prophets and the patriarchs as well as the nation; Job, many others and Jesus. She is all of the women of the Bible. “**Israel**” is **STRONG’S 3478** (Yisrâ’êl) and is “from 8280 and 410; *he will rule* (as) *God*; *Jisraël*, a symb. name of Jacob; also (typ.) of his posterity.” **STRONG’S 8280** (**sârâh**) is “a prim. root; to *prevail*:—have power (as a prince).” **STRONG’S 410** (’êl) is shortened from 352; *strength*; as adj. *mighty*; espec. the *Almighty* (but used also of any *deity*):—*God* (god), x *goodly*, x *great*, idol, *might* (-y one), *power*, *strong*. Comp. names in ‘-el.” **STRONG’S 352** (’ayîl) is “from the same as 193; properly *strength*; hence, anything *strong*; spec. a *chief* (politically); also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree:— *mighty* (man), *lintel*, *oak*, *post*, *ram*, *tree*.” **STRONG’S 193** (’ûwl) is “from an unused root meaning to *twist* [“*twister*” (*whirlwind*)?], i.e. (by impl.) be *strong*; the *body* (as being *rolled together*); also *powerful*:—mighty, strength.”

**She, too, is “Christ”**; Eph. 5:31, “they **two** shall be **one flesh**.” She, too, is the covering cherub—there are **two** angels on the mercyseat. **[FIND EVIDENCE FROM STRONG’S THAT THE MASCULINE IS USED FOR WHATEVER REASON (find old notes that supports this)]** placed in the “**GREAT EXCHANGE**”/include this in this section— **Song 8:9, “If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.”**—compare “garden” analogies esp. chapter 4 , read Lev. 19-22—also find verse about “veil from...”] Job 17:14, “I have said...to the **worm**, Thou art my mother, and my sister.” [“Wisdom hath builded **her** house, and

hath hewn out **her** seven pillars” (Prov. 9:1, Rev.1:20). **INCLUDE John 14:26, Col. 3:15-17** Israel is the spirit of Wisdom [Prov. 7:4, “Say unto wisdom, Thou art my **sister**; and call understanding thy **kinswoman**.” Luke 7:35, But **wisdom** is justified of all **her** children.”], **the “voice” of the Holy Spirit [LOVE]** “sent” to dwell among her unholy brethren /and later to us because He knew **what it was like to be comfortless** [Eccl 4:1 says, “**So I returned**, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had **no** comforter; and on the side of their oppressors **there was power**; but they had **no** comforter.”]. Job 28:12-13, 18, “But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; **neither is it found in the land of the living**...No mention shall be made of coral, or of pearls: **for the price [“fee”] of wisdom is above rubies**. Proverbs 31:10, “Who can find a virtuous woman? for **her price is far above rubies**.” Proverbs 3:13-19,

“Happy is the man that **findeth wisdom** [Prov. 18:32, 8:35], and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. **She** is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a **tree of life** to them that **lay hold** upon her: and happy is every one that retaineth her. The Lord by wisdom hath **founded** the earth; by understanding hath he established the heavens.” Prov. 18:32, “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.”

Prov. 8:35, “For whoso findeth me findeth life, and shall obtain favour of the Lord.”

She is the Spirit of Truth among a company of liars. She is the virgin Mother (Isa. 54:1, Isa. 66:5-13) Israel is one of “**the Three**” (2 Samuel 23:16). **She is the “still small voice.” She is Peace** [John 14:26-27 [NASB & KJV], “...” Colossians 3:15-17]. She is King Jehoiachin in 2 Kings 25. She is Abijah, son of Jeroboam, of whom the Lord said in 1 Kings 14:13, “In him there is found **some good** thing toward the Lord God.” She is **Deborah** [STRONG’S 1683/1682—“from 1696 (in the sense of **orderly** motion); the **bee** [“**BE**”] (from its **systematic** instincts):— bee.)/1696 (dâbar)—“a prim. root; perh. prop. to **arrange**; but used fig. (of words) to **speak**; rarely (in a destructive sense) to **subdue**:— answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, x well, x work.”], who “arose a mother in Israel” (Judges 4-5; Isaiah 54:1; Isaiah 48:1), dwelling **under** the **palm “tree”** of Deborah. She is David saying, “My soul shall make **her** boast in the Lord” (Psalm 34:2). She is Abigail the wife of Nabal (the “fool”). She is the “wise woman” of Tekoah in 2 Samuel that Joab arranged to bring an imaginary complaint to King David **in hopes of having Absalom restored**. When God “looked for a man to stand in the gap” [Eze. 22:30], she was willing for He had already chosen her [“Before I formed thee...I knew thee; and before thou camest forth...I sanctified thee, and I

ordained thee a prophet unto the nations” (Jer. 1:5)]. She is Isaiah saying, “Here am I, Lord, send me.” She is Mary saying, “Be it unto me according to Your Word.” [2 Kings 4:8-37 tells a similar story to that of Mary the mother of Jesus, ] She is Esther saying, “If I perish, I perish.” She is both Jephthah and his daughter (i.e. “O virgin daughter...”). **She is the “red heifer” sacrificed** (Hosea 4:16; Judges 6:26; Lev. 4; Isaiah 66:3, “He that killeth an ox is as if he slew a man”) **because charity “seeketh not her own”** (1 Cor. 13:5). [She is often associated with the color “red.”] She is the voice of one crying in the wilderness, “Repent,” in order to turn the heart of the children back to the Father (Malachi



4:6). She is the “certain woman of the wives of the sons of the prophets” with **two** sons wanted by the “creditor” [Satan], the “**great**” woman of Shunem, and Mary Magdelene **weeping** at the **feet** of Jesus, **anointing them with oil** [Luke 7:37-50; John 12:3-7; 2 Kings 4:1-37—[“...as oft as he passed by, he turned in thither to eat bread” (2 Kings 4:8), “this do ye, as oft as ye drink it, in remembrance of me” (1 Cor. 11:25), “Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her” (Mark 14:9).]]. She is Tabitha of Acts 9:36-41. She is both Leah [**left hand of favor**] and Rachel [**right hand of favor**], the wives of Jacob. In Genesis 2 and Revelation 22, she is the “tree of life” on “**either side** of the river” (like a bridge—“standing in the gap”) yielding **her** fruit “monthly” like a menstrual cycle (Isaiah 27:6, “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” Isaiah 47:1-2, “Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, **pass over the rivers** [the bridge upon which men can walk on the water].” Job 29:19, “My **root** was spread out by the **waters**, and the dew lay all night upon my **branch**.” Jeremiah 17:5-8, “Thus saith the Lord; Cursed be **the man** that trusteth in man, and **maketh flesh his arm**, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is **the man** that trusteth in the Lord, and whose hope the Lord is. For **he** shall be as a tree planted by the waters, and that spreadeth out **her** roots by the river, and shall not see when heat cometh, but **her** leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”). [A **water molecule** is an excellent way to see the imagery created here. On **either side** [left and right] of an Oxygen atom is attached a Hydrogen atom. The Oxygen atom [Israel] is a kind of “bridge” between the two Hydrogen atoms [Lucifer on the left and Jesus on the right]. The Father is the **river** [of life]—“in Him we live, and move, and have our being” (Acts 17:28). The king cobra in the

picture (from National Geographic) has markings on its hood that resemble an upside-down water molecule. This reminds me of Song of Solomon 8:10, "I am a wall, and my breasts like towers." On the other hand, the markings resemble a tunnel—she pulled one down to lift the other up.] In Judges 19, she is the concubine who dies with her **hands on the threshold [i.e. she is the "hand" maiden of the Lord—references to His "Hand" refer to Her. She is the Proverbs 31 Woman, "She... worketh willingly with her hands" (vs. 13)]**. She is Job in chapter 29:

"When the Almighty was yet with me, when my children were about me; When I washed my steps with butter [butter is churned milk [Prov. 30:33, Isaiah 66:10-13]— "Desire the sincere milk of the word" (?), "washing with water of the word" (?)], and the rock poured me out **rivers of oil [the Father anointed her for her task]**; When I went out to the gate through the city, when I prepared my **seat in the street [mercy seat—**"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a **covenant** of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah 42:6-7).]! The young men saw me, and hid themselves [Isa. 53:3]: and **the aged arose, and stood up** [Acts 7:55-56—**the Father stood up**]. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth [**there was silence in heaven as Israel left on her mission** (Rev. 8:1)]. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me [Matthew 26:40, "Could ye not **watch with me one hour?**"]: Because I delivered the poor that cried, and the **fatherless [her brothers who had rejected the Father]**, and him that had none to help him." (Job 29:5-12)

She is also all 3 persons—Jairus' daughter, woman with issue of blood, and man possessed living among the tombs—recorded in Mark 5 [compare verse 4 with Judges 16]. She is Paul ["**For I could wish myself accursed...for my brethren**" (Romans 9:3 ["**Upon me be thy curse.....the iniquity be on me, and on my father's house.**" (Gen. 27:13, 2 Sam. 14:9).]); "That I may know him, and the **power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death...**" (Philippians 3:10).]. Dying "daily" [2 Cor. 11:23, "in deaths oft"] because the reproaches of them that reproached the Father fell upon her [1 Cor. 15:31, Ps. 69:7, 9]. "**John**" [or any form of the name—i.e. Jonathan] **is a pseudonym for Israel** [Song 8:5, "Who is this that cometh up from the wilderness, **leaning upon her beloved?**" John 21:20, "Then Peter, turning about, seeth the disciple whom Jesus **loved** following; which also **leaned on** his breast at supper..." Ezekiel 29:7, "When they took hold of thee by thy hand, **thou didst break, and rend all their shoulder:** and when they **leaned upon thee**, thou brakest, and madest all their loins to be at a **stand.**"] [Revelation 22:16, "I Jesus have **sent mine angel** to testify [3140—"to be a **witness**"] unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." John 1:6-7, "There was a man sent from God, whose



name was John. The same came for a witness, to **bear witness** of the Light, that all men through him might believe.” **NOTE: the book of Revelation begins with “I John” and ends with “I Jesus.” Rev. 1:9, “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle [“isle”→“I’ll” → “I will”] that is called Patmos, for the word of God [the “BE”], and for the testimony of Jesus Christ.”]** That is why throughout the book of John, John is only referred to as “the disciple whom Jesus loved” [during Shakespeare’s time, the female roles were always played by young men]. John the Baptist and Jonathan both lost their heads (and many others who represent her)—Israel suffered at the hands of her brothers to the point of becoming like them [figuratively “losing her head.”]. She forgot “what manner of person” she was. She is Balaam’s **ass**—Num. 22:22-35,

“And God’s anger was kindled because he went [Lucifer Satan had left (Job 1)]: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his **two** servants [Zech. 4:14] were with him [the Father is Balaam here]. And the ass saw the angel of the Lord [Israel] standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to **turn her into the way**. But the angel of the Lord stood in a path of the vineyards, **a wall being on this side, and a wall on that side**. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and **crushed Balaam’s foot** against the wall [Compare to Acts 9:1-6]: and he smote her again. And the angel of the Lord went further, and stood in a **narrow place**, where was **no way to turn** either to the **right hand** or to the left. And when the ass saw the angel of the Lord, **she fell down** under Balaam: and Balaam’s anger was kindled, and he smote the ass **with a staff**. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these **three** times [the three temptations of Christ (Matt. 4:1-11/1 Sam. 20:41, “And as soon as the lad was gone, David arose out of a place **toward the south**, and fell on his face to the ground, and **bowed himself three times**: and they **kissed** one another, and wept one with another, until David exceeded.”)]? And Balaam said unto the ass, Because thou hast mocked me: I would there were a **sword in mine hand**, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he **bowed down his head**, and **fell flat** [Lev. 21:18—“flat nose”] **on his face** [to prostrate oneself is synonymous with “dying to self”]. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: **unless she had turned from me**, surely now also I had slain thee, and saved her alive. 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. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.”

She is Eve (who was beguiled by the serpent)—Gen. 3:16, “Unto the woman [God] said, I will **greatly multiply** thy **sorrow** and thy conception; in **sorrow** thou shalt bring forth children [Isaiah 48:1, “O house of Jacob **called by the name Israel**”; Isaiah 66:8, “...as soon as Zion travailed, she brought forth her children.”]; and thy desire shall be to thy husband, and he shall rule over thee.” Isaiah 54:5-8, **READ LEVITICUS 21**

“For thy Maker is thine husband [Isaiah 42:8, “I am the Lord: that is my name: and my **glory** [“my helpmeet”— 1 Cor. 11:7, “...but the woman is the **glory of the man**.”] Isaiah 46:13, “...and I will place salvation in Zion for **Israel my glory**.”] will I not give to another, neither my praise [Jer. 13:11, “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me **the whole house of Israel** and **the whole house of Judah**, saith the Lord; that they might be unto me for a people, and for a name, and **for a praise**, and **for a glory**: but they would not hear.”] to graven images.” She is Sarah, calling her husband “Lord” (1 Peter 3:6.); the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”

**She is Tamar** of Genesis [Gen. 38, Prov. 7:6-23, Song 5:2-7]. “Tamar” is STRONG’S 8559 and is from 8558 which is “from an unused root meaning to *be erect*; a *palm tree*” [Isaiah 49:16, “Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” **Walls stand erect! Israel is the bow through which the arrow was shot (Gen. 9:16/Rev.)==ensign—Zechariah 9:16**, “And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.” Ps. 62:3, “How long will ye imagine mischief against a man? ye shall be slain all of you: as a **bowing** [to an inferior = grace] wall shall ye be, and as a tottering fence.”]. She is also Tamar, Absalom’s sister—2 Sam. 13:1-22. Her “good manners” had been “corrupted by bad company” [1 Cor. 15:33] after she had forgotten what manner of person that she was [Jam. 1:24], and her “years of prosperity” [Lam. 3:17] and “the right hand of God” [Ps. 77:10]. Behaving like her brothers was the thing that she had feared the most coming upon her having been told before hand what would happen [Job 3:25, Gen. 15:12-16, 1 Sam. 10:6, Matt. 10] along with the promise of returning [Gen. 28:20-22, Isaiah 44:21-22]. [Israel had become “envious of the foolish” and began to hate her brothers with “perfect hatred” and counted them her enemies (Psalms 73:3, 139:22) causing the glory of the Lord to depart and she being unaware of it (Judges 16:20).] **Luc2** She is the woman caught in the act of adultery in John 8:3-11. She is Jezebel. She is Athaliah, the mother of Ahaziah (2 Kings 8, 11; 2 Chron. 22-24). [NOTE: These two women are “credited” with the slaying of others. Israel did not

“kill” anyone but like the woman of Tekoah, Deborah and Rebekah, she took responsibility they were “slain” in the Spirit (~~Gen. 27:13, 2 Sam. 14:9~~) (Rev. 2:16, “fight against them with the sword of my mouth”; Rev. 11:5, “if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if man will hurt them, he must in this manner be killed”; Rev. 19:15, “And out of his mouth goeth a sharp sword, that with it he should smite the nations”).] She is Shimei of 1 Kings 2 [v. 37, “For it shall be, that on the day thou **goest out** [the DOOR], and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.”]. She is the woman in Revelation 17:18, “...that great city, which reigneth over the kings of the earth”—the “**harlot**” (cf. with Gen. 38, Prov. 23:26-27, Hosea). **Hebrews 6:4-8,**

“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, And have tasted the **good word of God**, and the powers of the world to come, 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. 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: But that which beareth thorns and briers is rejected, and is nigh unto cursing; **whose end is to be burned.**”

She is “MYSTERY”—Rev. 17:5, “And upon her forehead was a **name** written, **MYSTERY**, BABYLON [remember from the definitions of “Christ”—STRONG’S 5531 (**chraō**) is “prob. the same as the base of 5530; to **loan**”—hence, “**baby loan**”] THE GREAT, THE **MOTHER OF HARLOTS** [“hair” “veil”] AND **ABOMINATIONS OF THE EARTH**”; Eph. 5:31-32, “...and they two shall be one flesh. This is a great mystery: but I speak

concerning Christ and the church.” The Image looks like the back of a nun in prayer or a woman in medieval dress kneeling in front of a glass window. I can see a dual image overlapping the first. It is the image of a tall, very slender young woman kneeling in prayer (look more closely and you can see a long “ponytail” attached to the back of the head and “two” left shoulders). The Hubble image is **Messier 17**—from *Spacetelescope.org*.



She is Demas (Demas ← → sameD) of 2 Timothy 4:10. She is ANDROMEDA, THE CHAINED LADY. The constellations tell the story—“I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.” I believe that if you place all

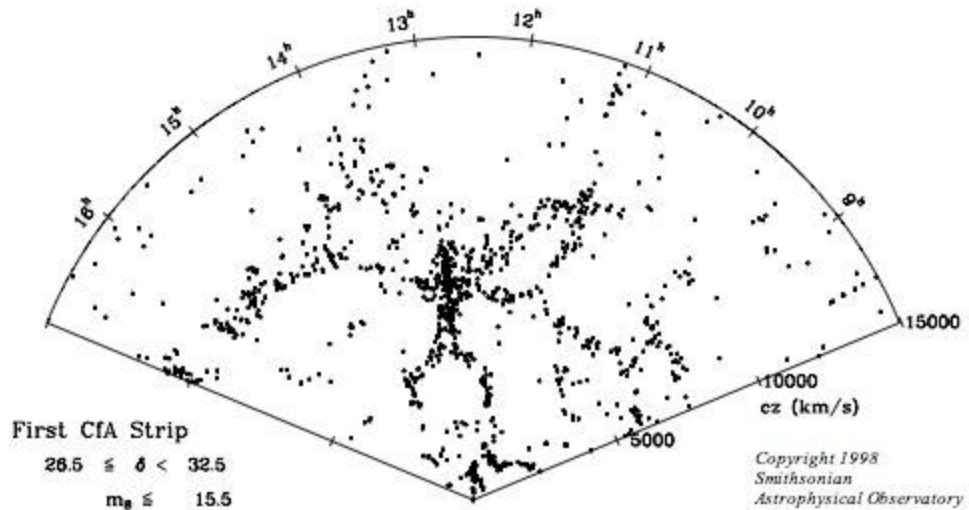
of the photos of the star images (Hubble and non-Hubble images) in the correct order, they will visually tell the story and express what the DNA strand does. Each photo is a “frame” in God’s “moving pictures” (Heb. 11:2, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear [holograms?].”). [The same would go for the Earth. Every “level” of data tells a story—weather patterns, migratory trends, cloud formations, topography, clothing trends, fads, politics, economics, traffic, etc. (you name it)—“**everything**” tells a story!] The universe and the planets are like the ***ODE On A Grecian Urn***. Psalm 19:1-6,

“The **heavens declare** the glory of God; and the firmament sheweth his handywork. Day unto day **uttereth speech**, and night unto night **sheweth knowledge** [“**SILENT FILM**”]. There is no speech nor language, where their voice is not heard. Their line [DNA strand/analemma?] 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, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to **run a race** [Political “contests” are called a “**RACE**”]. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”

Isaiah 44:24, 13, “The carpenter stretcheth out his **rule**; he marketh it out with a **line**; he fitteth it with **planes**, and he marketh it out with the **compass**, and maketh it after the **figure of a man** [cf. Lamentations 4:8, “Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick [“**man**”].”], according to the beauty of a man; that it may remain in the house.” Jude 12-13, “These are **spots** in your feasts of charity, when they feast with you, feeding themselves without fear: **clouds** they are without water, carried about of [solar?] **winds**; trees whose fruit whithereth, without fruit, twice dead, plucked up by the roots [“**I see men as trees, walking**” (Mark 8:24)]; Raging waves of the sea, foaming out their own shame; **wandering stars**, to whom is reserved the **blackness of darkness** for ever.”

[I got the following from the internet in an obituary for John Huchra written by “Sean”:

The iconic image of cosmology in the 1980’s was the “CfA Stickman” reveal in the famous [A Slice of the Universe](#) paper by Valerie de Lapparent, Margaret Geller, and Huchra.



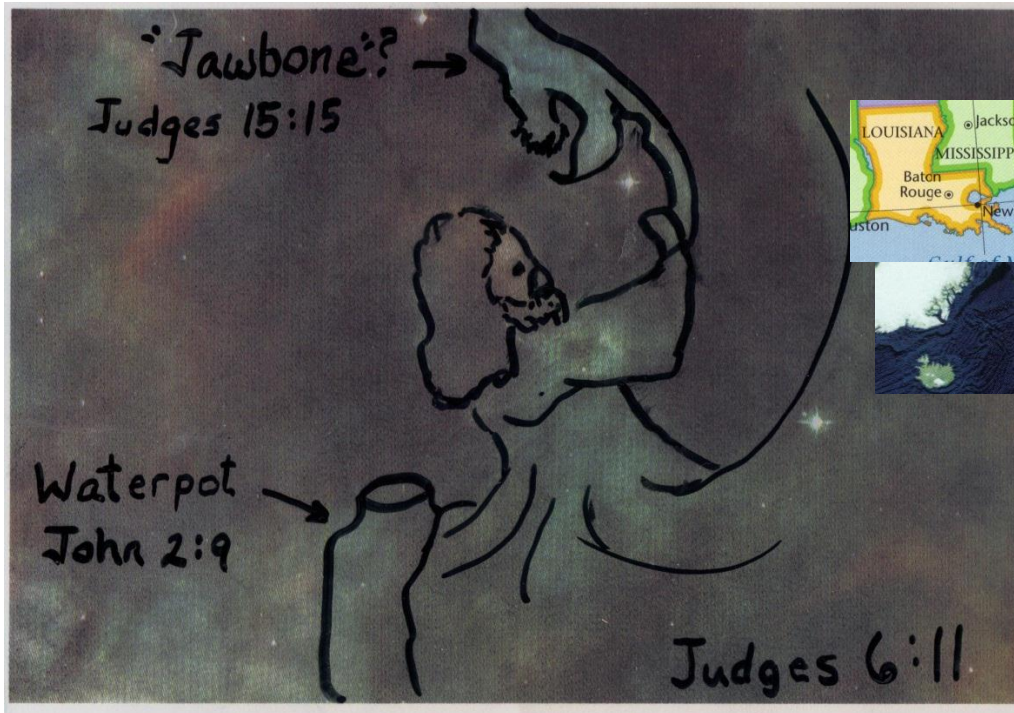
The stickman was not the universe being playfully anthropomorphic, it was simply the Coma cluster as distorted in redshift space.]

I have located most of the constellations (there are 88 officially recognized) on the earth's map—in some form—plus a lot more. I have also discovered things in the heavens. There's more in the Orion Nebula than the "hand" (Read Ezekiel 1:4-14 and Luke 16:24). There is a myriad of images that speaks volumes—"Ye see how large a letter I have written unto you with mine own hand" (Gal. 6:11). The Orion Nebula is like a thousand transparencies combined in such a way to create a 3-dimensional image. **Depending on the zoom** of the image (+ or -), you can see all sorts of "pictures" [the same is true for any image, even the Earth]. I believe that there is an image of the Angel represented by the USA [the one I call "Bozez"] in the Carina Nebula—it is the image of a male with thick wavy dark (reddish in color) hair (like Absalom). There is another **image** there that I find quite **repetitive**. In the picture below (of a section of the Carina Nebula—most of its images are images of "**the battle**"), what may appear to be the "jawbone" is similar in shape as that found in the state of Louisiana near New Orleans and on the east side of Greenland. I believe it is the **fingers** of a hand holding a "chain" [fingers of the hand are similar to the mouth in that they can be "opened" [giving and receiving] or "closed" [the "fist" [or the "paw" of a **beast** which lacks "digital" dexterity]—antagonistic]]. In the picture below, part of the chain crosses the crown of the head—appearing somewhat like a crown of thorns. Closer inspection of actual pictures of the nebula yields a "chain"—"**the mind**" was bound. **Image below of Carina Nebula is from Spacetelescope.org.**





Top picture below of Carina Nebula is a portion of the picture from *The Universe and Beyond* by Terence Dickinson (5<sup>th</sup> Edition: Revised and Expanded), p. 189. I have outlined what I believe to be the image of "Bozez". Image is located in the lower right corner of the large picture above. The "jawbone" also looks like a "hand" and a "rabbit."

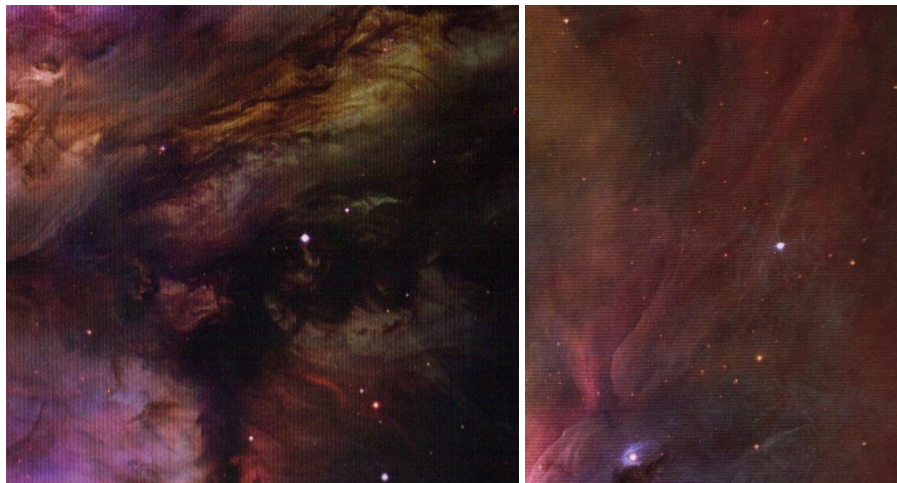


Orion Nebula—a Hubble image from Spacetelescope.org.





The image below shows man and eagle eye-to-eye. Right image is a mystical-looking dragon's head.

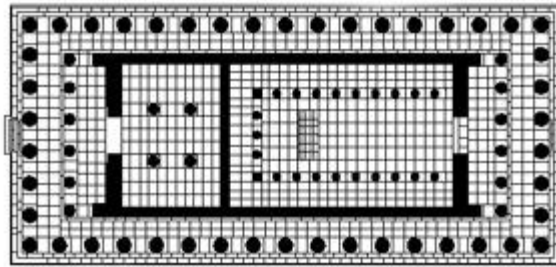


If you look at the image below towards the brightest part, you will see the head of a "LAMB" (looking westward) under that dark rainbow-shaped band. This section of Orion is known as the "Trapezium" and is a star-forming region.



The Greek and Roman fables have some truth mingled in them. They also tell LOVE's story. A Christian author (and professor, I believe) recently wrote a book, *The Parthenon Code*, which I have not read but have seen the reviews of it. The author said that the Parthenon was built with pictures engraved on it that told the story of man, in a pagan way, but he believed it contained some spiritual truth. I did Google the **Parthenon** and saw that the building's floorplan looked like the Moses Tabernacle **with a back door (or gate)**.

Picture below from Reed College, Portland, Oregon Humanities 110 webpage "[PARTHENON.](#)"



14. Jerusalem, “**the city**” represents Heaven or the Heavenly Sanctuary (sometimes, it represents the Angel, Israel—Rev. 21:2, “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”). Rev. 17:18, “And the **woman** which thou sawest is that great city, which **reigneth over the kings of the earth.**” Heaven is also the “**pleasant**” land or place. *The image is NGC 1999 from [Spacetelescope.org](http://Spacetelescope.org). The image of the woman appears to be “nothing” covered in cloud.*



## A Reflection Nebula in Orion

Just weeks after [NASA](http://NASA) astronauts repaired the Hubble Space Telescope in December 1999, the Hubble Heritage Project snapped this picture of NGC 1999, a nebula in the constellation Orion. The Heritage astronomers, in collaboration with scientists in Texas and Ireland, used Hubble's [Wide Field Planetary Camera 2](http://Wide Field Planetary Camera 2) (WFPC2) to obtain this colour image.

**Credit:** [NASA/ESA](http://NASA/ESA) and the Hubble Heritage Team ([STScI](http://STScI)) — *This article is from [spacetelescope.org](http://spacetelescope.org).*

15. A multi-colored or well-bejeweled garment is synonymous with the **ephod** [Genesis 37:3, 2 Samuel 13:18, “And she had a garment of divers colours upon her: for with such robes were the king’s daughters that were virgins appareled.”].
16. Colors are significant: **BLACK** represents God [DEATH], **GREEN** represents the Word [the “BE”—the Father’s children are each “a word”], **RED** represents Israel (the Angel—who represents LAW), **WHITE** represents the “garments” (Rev. 19:8, “fine linen, clean and white: for the fine linen is the righteousness of saints.”), **BLUE** represents “GRACE” and “REST”—the color of “many waters”—the **sea** of people. **YELLOW** (sea) ??? Psalm 68:13, “**Though ye have a lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.**” **100% pure gold is clear, yellow gold is**



less pure—tainted?. Colors represent “**division.**” To be “clear” (colorless—i.e. “water”) represents “**unity.**”

17. “**Fear,**” “**afraid,**” etc. are associated with **DEATH.** Isaiah 51:12-16 [the thoughts of GOOD],

“I, **even I, am he that comforteth you: who art thou [DO YOU KNOW WHO YOU ARE?—“And Moses said unto God, Who am I?” (Exodus 3:11)], that thou shouldst be afraid of a man that shall die [DEATH—Eze. 28:19, “All they that know thee among the people shall be astonished at thee: thou **shalt be a terror,** and **never shalt thou be any more.**”], and of the son of man which shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor [to DEATH, LIFE is the oppressor], **as if he were ready to destroy?** and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that **divided the sea,** whose waves roared: The Lord of hosts is his name. And I have put my words [“words” are offspring] in thy mouth [a “pit,” a “hole” in the face], and I have covered thee in the shadow [darkness] of mine hand, that I may plant the heavens [increase—the Angels in heaven], and **lay the foundations** of the earth [the “stone” that was made head of the corner], and say unto Zion, Thou art my people.”**

18. The “field”, “street”, “wilderness”, “far country”, etc. represents earth.

19. “**Mountains**”—see #2—**Mountains are synonymous with “ancient”**—GOOD is the “ancient” [“the ancient of days” was before the “days”] and is “**THE DAY**” but is not a “mountain.” LOVE, LAW [WISDOM’s “altar” ego], LIFE/DEATH [like Mercury—front side and back side—“two-faced”], MERCY [LOVE’s gift to DEATH], WISDOM, GRACE [LOVE’s “altar” ego], and TRUTH [the “BE” = LIFE] are the **7 MOUNTAINS**—7 Spirits of God [GOOD]. GOOD is the Self-Existent, Eternal One, the other 7 are called “man”→m-a-n → n-a-m-(e) →the “Names” of God. They are also “Days.” Job 32:7, “I said, Days should speak, and multitude of years [GOOD] should teach wisdom.” Four Days were appointed to “bring them in and out by tale” (1 Chron. 9:22-28). LAW is also called the “evening.” DEATH is the only one called “night” and is the “mourning.” **These are the original cast of characters.**

20. “**Cave,**” or “**tomb,**” etc. represents **hell.**

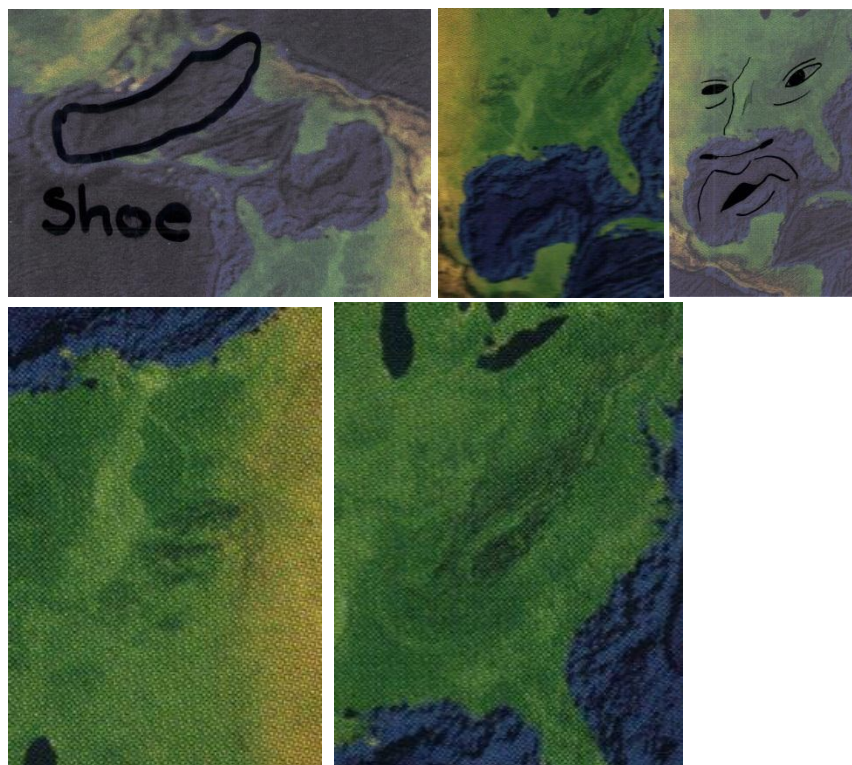
21. “Hanging” oneself in the parables is indicative of humbling oneself to the point of dying to self—becoming “**selfless.**” **STRONG’S 2596** (chânak) is “a primitive root; prop. to *narrow* (comp. 2614); fig. to *initiate* or *discipline*:—dedicate, train up.” **STRONG’S 2614** (chânaq) is

“a prim. root [comp. 2596]; to *be narrow*; by impl. to *throttle*, or (reflex) to *choke* oneself to death (by a rope):— hang self, strangle.” **Being hanged by others** is synonymous with **“being humbled.”** [I want to add this note: I heard that after someone is hanged, it is common for their **bladder** [“BE ladder”] to release its “contents.”]

22. “Stoning” can be synonymous with **“laying waste”**—2 Kings 3:25, “And they beat down the cities, and on every **good piece** of land cast every man his stone, and **filled it.**” Meaning that they stop the flow of its **productivity.** Stoning someone was synonymous with Jesus sacrifice to make “all things new.” Ezek. 28:13, “Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in the day that thou wast created.” Each stone [10 in all] represented the tithe. Revelation 4:3, “And he that sat was to look upon like a jasper and a **sardine stone** [sounds like a description of Dagon the fish god of the Philistines]: and there was a rainbow round about the throne, insight like unto an emerald.” **Hewn or undressed stone represents “confinement”—just as “Egypt” represents “confinement.”**
23. “Heathens,” “strangers,” etc. most often refer to us humans.
24. “Bird” and “fowl” are synonymous with Angels (the faithful **and** unfaithful).
25. “Corn” [STRONG’S 7667 (shêber), “**a fracture**, fig. **ruin**; spec. **a solution (of a dream)**]:— affliction, breach, breaking, broken [-footed, -handed], bruise, crashing, destruction, hurt, interpretation, vexation.”] and “king(s)” are synonymous with the Father’s children [heavenly **and** earthly].
26. “**Water**” (for the Angels) is synonymous with **blood**—the River of Life that flows from LOVE (God) and flows in their veins [Isaiah 1:22, “...thy wine [blood] mixed with water”— “mixed” is STRONG’S 4107 (mâhal) which is “a prim. root; prop. to *cut down* or *reduce*, i.e. by impl. to *adulterate* [L *adulterates*, pp. of *adulterare*, fr. *ad-* + *alter* other—more at **ELSE**].]. 2 Kings 3:20, 22-23, “And it came to pass in the morning, when the **meat offering** was offered, that, behold, **there came water**...the sun shone upon the water, and the...water on the other side as red as blood...they said, **This is blood.**” Lev. 17:14, “**For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.**” Deut. 12:23-24, “Only be sure that thou eat not the blood: for the blood is life; and thou mayest not eat the life with the flesh. **Thou shalt not eat it; thou shalt pour it upon the earth as water**” [that is what the Father did— Gen. 1:2; Gen. 6; Psalm 78:23-25, 28-29; 2 Peter 3:6-7, “Whereby the world that **then was**, being overflowed with water, **perished**”]. 2 Samuel 23:16-17, “And the three mighty men brake through the **host of the Philistines**, and **drew water** out of the well of **Bethlehem**, that was by the gate, and **took** it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: **is not this the blood of the men** that went in jeopardy of their lives? therefore he would not drink it.” John 2:7—Jesus turned the **water into wine.** Luke

22:44—Jesus’ “sweat was as it were great drops of blood.” John 19:34—“**blood and water**” came out of Jesus’ side. **Water is LIFE!** Water represents **all** life [Genesis 1:20-21, “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.]. I believe it is common knowledge that “wine” is synonymous with “blood”—1 Corinthians 11:23-25, “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed **took bread**: And when he had given thanks, he brake it, and said, Take eat: this is **my body**, which is broken for you: this do in remembrance of me. After the same manner also he **took the cup** [all the references I found said “**the cup**” [not “wine”]—Isaiah 51:17, 22, “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....Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people [with whom?], 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.**”], when he had supped, saying, **This cup** is the new testament in **my blood** : this do ye, as **oft** as ye drink it [Mark 10:35-40], in **remembrance** of me.” [“**Honey**” (a “sweet” thing) is also synonymous with Living Water and the Angel’s blood [“...**honey out of the rock** should I have satisfied thee” (Ps. 81:16)]. [If you look attentively at the picture below (from NGSAW p. 54), you will see that the countries of Central America (when turned upside-down) form “**lips**” that are drinking from a “spoon/cup” (I believe that it is represented by one of the “Dipper” constellations). Above the spoon there appears to be a “shoe” (house shoe or slipper)—He “put His foot in it” (as the expression goes when someone cooks up something well). Compare this to Isaiah 6:13, “But yet in it shall be a **tenth**, and it shall return, and **shall be eaten**: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.” Turn it right-side up and you will see that the Gulf of Mexico is a “mouth that speaks boastful things.”]





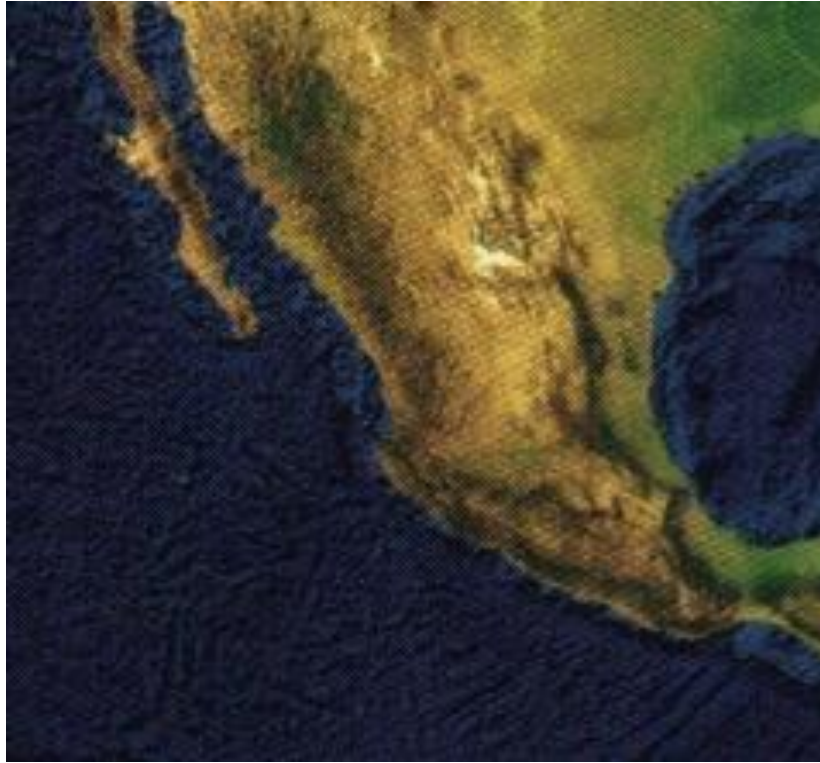
(Above, right) The left eye of the face [above Florida], I believe is Jesus'—the blood from His brow ran like "great (lakes)" drops of blood. There is a sideways (rain)bow in front of His eye. The right eye [above Texas] on the face is (if you turn it upside-down) the partial face of the aged Apostle John. That is significant because of what they are each looking at. John's eye is focused on the "stone" [compare Daniel 2, 34, 45/ten commandments cut out of mountain without hands (ref?); 1 Samuel 14:33; John 11:39; John 20:1; Isaiah 8?, Romans 9:38, Zephaniah 13?—"rock of offense"; 1 Peter 2:8; Proverbs 26:26-27; Mark 5:5]. Jesus' eye is focused on the "root" ("out of dry ground"). NOTE: There are "bows" on either side of the "leg" that is forming the bridge of the nose of the face. The "bow" on John's brow is actually a handle for a pitcher [the leg turned upside-down] that is tilted towards the gulf but there doesn't appear to be anything coming out.





**North America:  
A View From Space**

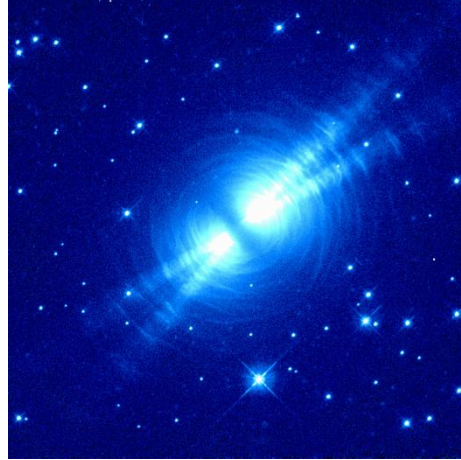
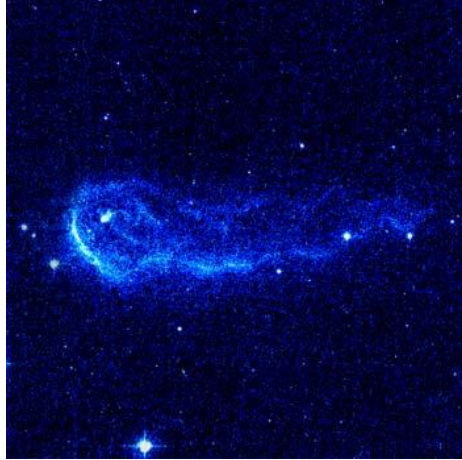




NOTE: the tiny branch that stays on course after the greater breaks away and is heading the wrong way (cf. 2 Chronicles 10).

Studying 2 Kings 2:19 gives a very insightful rendering of “water.” **“Water”** is STRONG’S #4325 (mayim) and is a **“dual** of a prim. noun (but

used in a sing. sense); water; fig. juice; by euphem. urine, **semen** [“seamen”]:— + piss, wasting, **water** (-ing, [-course, -flood, -spring]).”

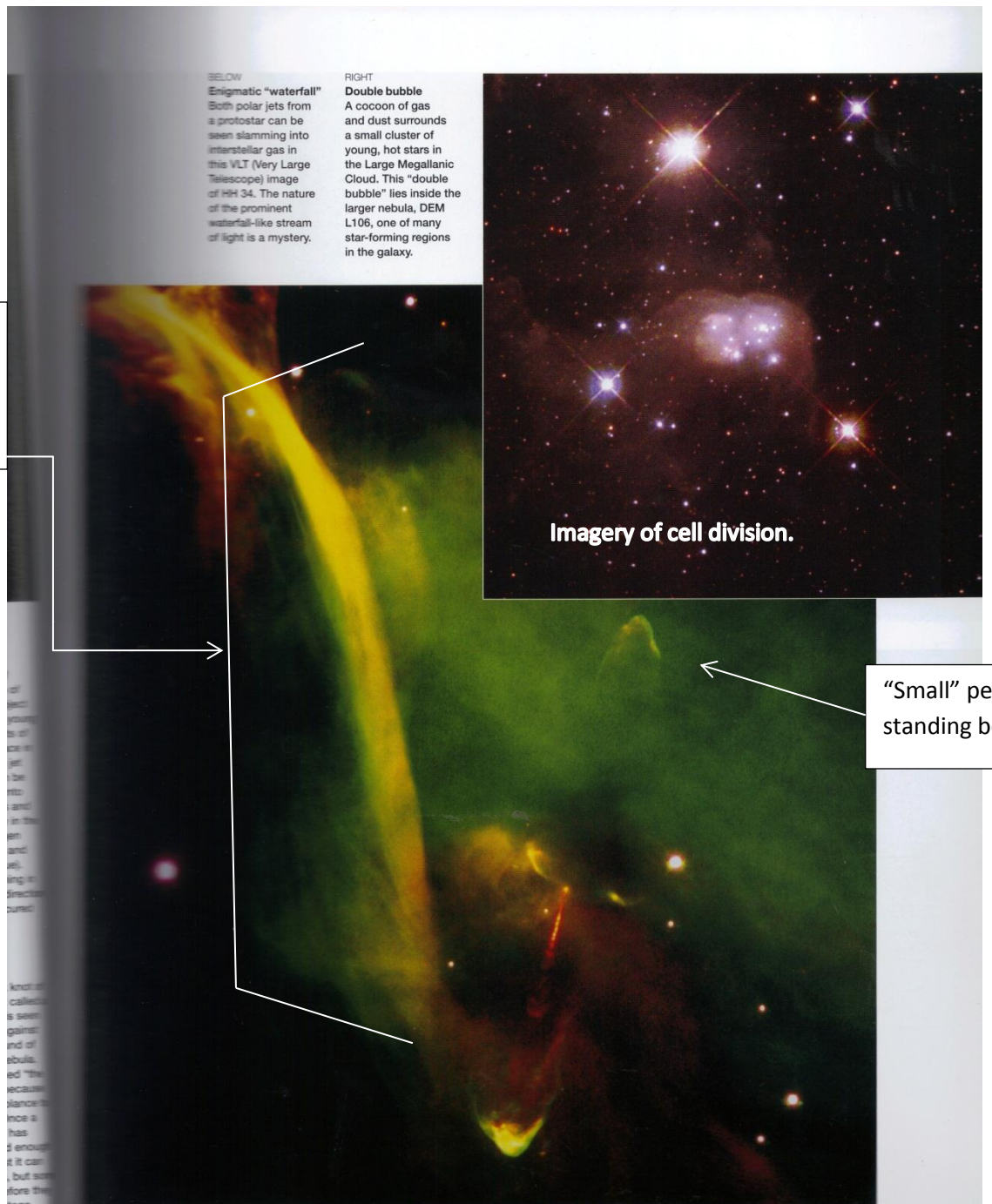


The Hubble images above are of the ? and the Egg Nebula. The first resembles a sperm and the second resembles an egg or cell dividing (mitosis). There are other images that coincide with these. They include: the Rand McNally map of northern Arkansas (**sperm**—resembles a **rose bud** (or a **man-eater**), NGSAW’s **p. ?**—Norway (also a sperm), and AM 0644-741 (He placed ALL of Himself in it—when the great light became one with the small light, it was a “flood” spilling out of the “well”).



A “waterfall” is synonymous with the precious ointment of 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.**” Picture below is from *Hubble: The Mirror on the Universe, 3<sup>rd</sup> Edition (updated, revised and expanded)* by Robin Kerrod and Carole Stott, p. 27. Note the “arrow” (shovel-looking thing) towards the bottom and the “Person” standing above it. There is also a faint image of a “Person” (greater in size) standing beside the waterfall [image of waterfall overlaps Person’s image, who seems to be looking downward]. The liquid-gold “water” **falls**, then becomes “blood” at the “feet” of the smaller person standing at the base of the “fall.” “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 [He gave ALL] withal it shall be measured to you again” (Luke 6:38). **RE-COPY PICTURE**





27. "Oil" has a significant spelling/rendering in the Hebrew language that is a play on the English (excerpt from VINE'S Complete Expository Dictionary of Old and New Testament Words):

**A. Nouns.**

*šemen* (...[STRONG'S] 8081), "(olive) oil; olive; perfume; olivewood." Cognates of this word appear in Ugaritic, Akkadian, Phoenician, Syriac, Arabic, and Aramaic. This word appears about 190 times and in all periods of biblical Hebrew.

*Šemen* means olive “oil”: “And Jacob rose up early in the morning, and took the stone [sing.] that he had put for his pillows [plur.], and set it up for a pillar, and poured oil upon the top of it” (Gen. 28:18). Olive “oil” was also used to anoint a future office bearer (Exod. 25:6; 2 Kings 9:6); one’s head as a sign of mourning (2 Sam. 14:2); one’s head as sign of rejoicing (Ps. 23:5); and one’s ear lobe, thumb, and toe as a ritual cleansing (Lev. 14:17). *Šemen* is used as a preservative on shield-leather (2 Sam. 1:21) and in baking (Exod. 29:2) and as a medication (Ezek. 16:9). This “oil” is burned for light (Exod. 25:6). Its many uses made olive oil a valuable trade item (Ezek. 27:17).

In many contexts *šemen* perhaps means the “olive” itself: “...But ye, gather ye wine, and summer fruits, and oil, and put them in your vessels...” (Jer. 40:10).

Once the word appears to mean lavish dishes, or dishes mixed with much oil: “And in this mountain shall the Lord of hosts make unto all people a feast of fat things [NASB, “lavish banquet”]” (Isa. 25:6).

*Šemen* is “a kind of perfume,” or olive oil mixed with certain odors to make a perfume, in passages such as Song of Sol. 1:3: “Because of the savor of thy good ointments [NASB, “oils”] thy name is as ointment poured forth...”

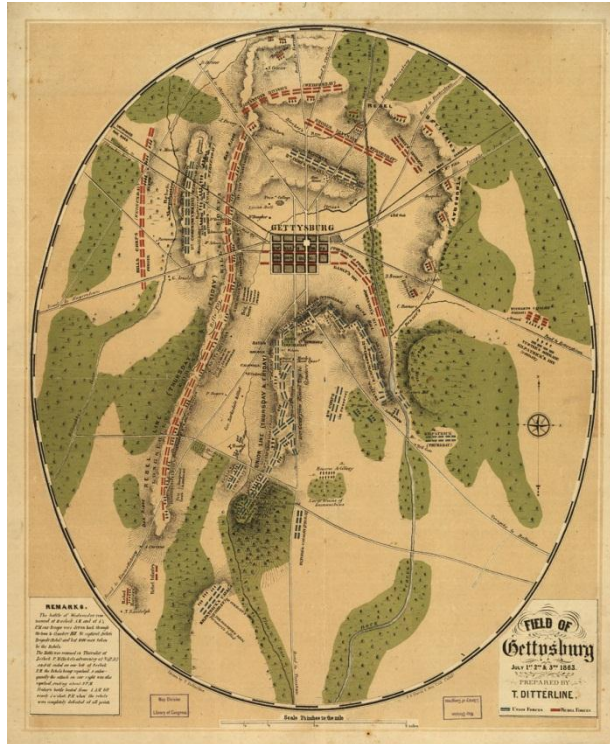
*Šemen* sometimes modifies “wood”: “In the inner sanctuary he made two cherubim of olivewood, each ten cubits high” (1 Kings 6:23, RSV).

A related noun *mišmān* [“miss man”] appears 4 times. It means “stout or vigorous ones” (Isa. 10:16) and “fertile spots” (Dan. 11:24).

28. “Gall” and “bread” are synonymous with the Angel’s flesh.] ref? bread ref=Prov. 4:17
29. The fig tree is synonymous with sin.
30. “Eden,” “garden,” “storehouse” are synonymous with Heaven the dwelling of the Father’s children. “Garden” is not just a “place”—it refers more to “family” or “offspring”—“dress” the garden and “keep” it. “Eden” [“east” den] and “Garden” [“guard” den] can also represent Israel.
31. “Meat” refers to all of the Father’s “children”: Malachi 3:10, “...that there may be meat in mine house”; Psalm 44:11-12, “Thou hast given us like sheep appointed for meat.” Isaiah 6:13, “But yet in it shall be a tenth [the tithe], and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.” Leviticus 22:26-30, “And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. And whether it be cow or ewe, ye shall not kill it and her young both in one day. And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.” Ezekiel 4:10, “And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.”
32. “Teeth”—[look at the historical map of the Battlefield of Gettysburg by T. Ditterline: it looks like a “tooth” with a cavity (hole), root “canal,” and “skin” on it (Job 19:20, “My bone



cleaveth to my skin and my flesh [not the other way around], and I am escaped with the skin of my teeth.” The BODY OF CHRIST—each anatomical part means something.))



Song 6:6, “Thy **teeth** are as a **flock of sheep** which go up from the washing, whereof every one beareth twins, and there is not one barren among them.” Matthew 22:13-14, “Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and **gnashing of teeth**. For many are called, but few are chosen.” Matt. 27:44, “The **thieves** also, which were crucified with him, **cast the same in his teeth** [like a mold?] [vs. 45, “...darkness was over all the land unto the ninth hour”—the “birthing”

**hour**]. I discovered something unusual in the book, DINOSAURS: A Visual Encyclopedia, (p. 77). It states, “Our teeth and the teeth of all vertebrates evolved from the scales of prehistoric fish. The scales of *Lepidotes* were **covered** in **dentine** and coated [“cloaked”] with **enamel**, the same material that makes up our teeth. Even the structure of these scales looks similar to human teeth” (cf. Job 41:14-17).

33. “Ark,” [Psalm 78:61 (NIV1984), “He sent the **ark of his might** into captivity, **his splendor** into the **hands of the enemy**.” Psalm 78:61 (KJV), “And delivered **his strength** into captivity, and **his glory** into the **enemy’s hand**.] **“ship”—relationship, sonship, friendship, workmanship, courtship, worship [“word” ship], etc.**—ships sail on the water [Jesus walked on the water] **“Ship” is to be “in league” [i.e. “joined”].** **“chest”—bore a hole [hole in the heart?—“sword shall pierce your heart”, said to Mary]??????** [Aug. 2012—“the cross is a dagger in the heart of Satan” (quote from guest on *BEHIND THE SCENES-TBN*)]
34. **“Perfect” and “Great” are indicative of the Father and/or His work.**
35. **“Gold”** represents the glory of God and is often associated with **purification**; “silver” with **redemption**. **JOB?** “Brass” represents **the “flesh/carnality.”**
36. **“Fire” is always GOOD, despite the inference of evil. Fire always represents LOVE—“a consuming fire” (Heb. 12:29)—consuming evil and purifying as it cleanses. LOVE is the greatest and the strongest.**

37. “Wonders,” “works” are the Father’s children—“I will display my wonders” (ref?); “I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well” (Ps. 139:14); “Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered [like the sand of the seashore]” (Ps. 40:5). “Thoughts” can also be the Father’s children—Psalm 139:17-18, “How precious also thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are **more in number than the sand**: when I awake, I am still with thee [Luke 15:31, “Son, thou art ever with me, and all I have is thine.”].”

38. “Money”????????????????—“fruit”“seed”“posterity”“fruitfulness”  
“INCREASE”—“AND OF THE INCREASE OF HIS KINGDOM THERE SHALL BE NO END!”—“money faileth” means they had become stagnant like a pond [scientifically speaking—“friction” stops movement]—when God is a river! [constellation Eridanus] [still waters run deep] **The love of money** is the root of all evil = the love of increase/fruitfulness is the **root** of all evil = “give me children lest I die!” “enlarge my territory!” **Job 28**—(esp. v. 12- ) Genesis 43:21—**see “Money” folder**—Genesis 43:21, “And it came to pass, when we came to the inn [not the out], that we opened our sacks, and, behold, every man’s money was in the mouth of his sack [Ps. 45:1; Matt. 8:8—“speak the word only”; Rom. 10:8—“the word is nigh thee, even in thy mouth”], our money in full weight [“perfect measure” = 100 fold of LOVE]: and we have brought it again in our hand [John 14:12, “greater works...shall ye do”].”  
v. 22, “And other money [“other sheep I have which are not of this fold”] have we brought down in our hands to buy food: we cannot tell [Ruth 3:14, “Let it not be known that a woman came into the floor...”] who put our money in our sacks.”  
v.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 [Jesus] had your money. And he brought Simeon out unto them.”

“Led captivity captive and gave gifts to men” (ref?)

- John 2:13-16, “And the Jews’ Passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting [mercy seat—Israel and Jesus “changed” the **unrighteous mammon into righteous mammon**]: And when he had made a scourge of small cords [Ecc. 4:12/Zech. 4:14], he **drove** them all out of the temple, and the sheep, and the oxen; and **poured out** the changers’ **money** [Israel and Jesus were both poured out—the Father poured Himself out], and overthrew the tables [table represents?—He prepares a table before me—Ps 23]; And said unto them that **sold** doves, **Take** these things hence; make **not** my Father’s house an house of merchandise [storehouse?—items on shelves waiting to be used].” Hezekiah showed off all that he had and later all was taken. King David only stored what needed to be used for Solomon to build the house of God. David sent gifts to those

who supported him when he was on the run. Solomon built storehouses and cities to contain his wealth. David was a river—"the fear of the Lord is clean"—washing of water by the word. David finished strong! Solomon's life was a pond and became a backed-up sewer. Eventually, in such cases, it will either explode and **release itself** or **kill you** or **both**, if not dealt with.

- Song of Solomon 8:7, "**Many waters quench love** [2 Samuel 14:7, "And, behold, the whole family is risen against thine handmaid [my enemies are more than the hairs of my head], and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so **they shall quench my coal** which is **left**], neither can the floods drown it: if a man would give all the **substance** of his house for love, it would utterly be contemned." ["Contemned" is STRONG'S 936 (bûwz, *booz*) and is "a prim. root; to **disrespect**:—contemn, despise, x utterly."] Exo. and Joshua—"and the waters were stayed"—not moving, stagnant?—fighting among themselves?
- Psalm 44:11-12, "Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price..." [Angels did not reproduce (increase)—the number of them did not change—that represents stagnation. Humans reproduce and increase in **multiples**.] Ecclesiastes 10:19, "A feast is made for laughter, and wine maketh merry: but **money answereth all things**."
- **We**, His children, **are** the "**money**" that shall answer the **Father** (LOVE) who **is** "**all things**." When he said "he giveth all things," He meant He gives us Himself—"he divided unto them his living." **LOVE is "all things."** Verse that says "**God is all in all**" (ref?)
- "**Money is evidence that you served another human being.**"—Rabbi Daniel Lapin

The Spirit said to me, "**It takes a lot** [a play on words: i.e. "Lot"—"veil"] **of 'money' to build a 'great' house!**"

- Deut. 14:22, "Thou shalt truly **tithe** [a "tax"] **all** the **increase** of thy **seed**, that the field [Earth] **bringeth forth year by year.**"

- Luke 2:1-3, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that **all the world should be taxed**. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, **every one into** his own city."

**There is also "financial" language used in Scripture.** Genesis 14:15, "AND [DNA] he divided himself..." is the same as saying He **diversified** His portfolio—**port-** ["a **safe** harbor for ships"] **-fol-** ["foal"] **-lio** ["oil"—i.e. anointing]—**or** His company—**com-** ["come"] **-pan-** ["pan" used to "cook" the sacrifice] **-ny** ["knee"—Job 3:12, "Why did the knees prevent me?"]. 1 Samuel 13:20-21, "But all the Israelites went down to the Philistines, to **sharpen** every man **his share**, and his coulter, and his ax, and his mattock. Yet they had a **file** for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads." Job 21:7-15, "...Their **bull** gendereth, and faileth not....They spend their days in **wealth**....What is the Almighty, that we should serve him? and what **profit** should we have, if we pray unto him?"—**tell us the profit margin of wealth that we may invest**. Luke 16:1-13, "...Give an **account** of thy stewardship.....a hundred **measures of oil**....An hundred **measures of wheat**..." Revelation 6:6, "...A **measure of wheat for a penny**, and **three measures of barley for a penny**; and see thou hurt not the oil and the wine"—**the "stock exchange."** Ecclesiastes 5:3, "For a dream cometh through the multitude of **business**..."

39. The act of **sex** is synonymous with "**worship**"—"WORD ship." **Worship is intimacy with God**. Someone once said that intimacy meant "into me see." **Worship makes us "one"** with God. **Idolatry** is synonymous with **fornication** or **adultery**. **Prostitution** is synonymous with **apostasy**. **Homosexuality** is synonymous with the worship of **man** (or "self"?). **Sodomy** is synonymous with **thievery** and **robbery**—entering through the back door. **Rape** is synonymous with "demanding" worship with no foundation in love—it is **pure law** [Dan. 3, Esther 3, 2 Samuel 13, Gen. 34, Gen. 3:1-7 (cf. Gen 49:3-4)]. **Incest** is synonymous with **ancestral** worship (i.e. praying "Our Father...")—also represents the "old way of doing things"—"every one as he sees fit" (Deut. 12:8 NIV1984) [Deut. 12:8 KJV, "Ye shall not do after all the things that we do here this day, **every man** whatsoever is right in his own eyes." Also Judges 17:6, "In those days there was no king in Israel, but every man did that which was right in his own eyes." Romans 3:18, "There is no fear of God before their eyes."]. **Masturbation** [**Master libation/ Master abate[-ion]**] is synonymous with "**self**" (or "man"? ) worship.

**libation**—*n* [*L libation-, libation, fr. libare to pour as an offering; akin to Gk leibein to pour*] **1 a** : an act of pouring a liquid as a sacrifice (as to a deity) **b** : a liquid (as wine) used in a libation **2 a** : an act or instance of drinking often ceremoniously [**"as oft as ye drink it"** (Mark 10:35-40)] **b** : BEVERAGE; *esp* : a drink containing **alcohol**

**abate**—*vb* [*ME, fr. OF abattre to beat down—more at REBATE*] *vt* (13c) **1 a** : to put

an end to <~ a nuisance> **b** : NULLIFY <~ a writ> **2 a** : to reduce in degree or intensity : MODERATE **b** : to reduce in value or amount : make less esp. by way of relief <~ a tax > **3** : DEDUCT, OMIT <~ part of the price> **4 a** : to beat down or cut away so as to leave a figure in relief **b obs** : BLUNT **5** : DEPRIVE **~vi 1** : to decrease in force or intensity **2 a** : to become defeated or become null or void **b** : to decrease in amount or value — **abat-er n**

40. **“Deliver”** is synonymous with **CHILD BIRTH**—the **“born again”** experience.
41. The place where two roads, seas, etc. meet is the same as kissing. **“Kiss”** is synonymous with “meeting” or “assembly”—i.e. coming together—**unity**. [Eyelids “kiss,” the lips “kiss,” but the nose represents “division”—one nasal canal diverges into two nostrils. The ears represent “east” and “west” that will never meet—along with the eyes and nostrils. Only the **“mouth”** represents **PERFECT UNITY** [Ecc. 6:7, **“All the labour of man is for his mouth, and yet the appetite is not filled.”**]. An artist can tell you that the mouth can be divided into “four” sections in which the dividing lines form a “cross.”] Psalm 85:10, “Mercy and truth are met together, righteousness [Jesus, King of Righteousness] and peace [Israel, the Spirit of Peace] have kissed [“united” with, “joined”] each other.” **“The CROSS! — the focal point of history [His story]—where the worst of man met the best of God” (Arthur Blessitt)**. The “meeting place,” intersection of flesh and spirit, water and dust (clay vessels). *“This image from the NASA/ESA Hubble Space Telescope shows Sh 2-106, or S106 for short. This is a compact star forming region in the constellation Cygnus (The Swan). A newly-formed star called S106 IR is shrouded in dust at the centre of the image, and is responsible for the surrounding gas cloud’s hourglass-like shape and the turbulence visible within. Light from glowing hydrogen is coloured blue in this image.” –Spacetelescope.org*

The image on left reminds me of the Christmas Angel atop a Christmas tree



The image on the right is the blackhole in the center of the Whirlpool Galaxy (M51).

**NOTE:** The focus should always be on the BLOOD of JESUS! LIFE is in the Blood. It’s not the work of the Cross but the work of the BLOOD of Jesus that transcends/translates/transforms us out of darkness into the Light of LIFE. It’s not the power of the Cross but the Power of the BLOOD of JESUS shed on the Cross. When we come to Jesus and accept the “finished” work of the Cross, we step out of darkness, into the LIGHT. GRACE is the “secret place” in the ROCK—the cleft or the “cove”—where we are hidden until the time of our “coming out”/“revealing”/“unveiling”—



our "debut" into the "family" [very much like an infant kept in the womb until the time of "birth"—the child comes out of a very dark place to live in the LIGHT! Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain **together** until now."].

42. "Bed" is synonymous with \_\_\_\_\_. "Couch" is synonymous with \_\_\_\_\_.
43. "Battle"???"—"Lay thine hand upon him, remember the battle, do no more" Job 41:8—see "VOCAB" folder [olives and grapes are pressed so that they yield that which is "most precious"—the oil and the wine ["And see thou hurt not the oil and the wine." (Rev. 6:6)]]
44. "Naked" represents "innocence." "Garment"?"—represents the state (condition) of the soul! Psalm 73:6, "Therefore pride compasseth them about as a chain; violence covereth them as a garment." [Lev. 16:4, "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on." Lev. 21:10, "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to **put on the garments** [899], shall **not** uncover his head [1 Cor. 11:3-10 says man should not cover his head, and woman should not uncover her head], nor rend his clothes [Matt. 9:16, Mark 2:21, Luke 5:36, "No man putteth **a piece** [Israel LAW?] of a new garment upon an **old** [the Father(LIFE?)]; if otherwise, then **both** [Israel and Lucifer LIFE and DEATH] the new maketh a rent, and the piece that was **taken out** of the new [Lucifer LAW/DEATH?] agreeth not with the old." BING satellite map reveals a visual of this looking at Canada in the area near the face of Elisha. **PLACE VISUAL HERE**]." Revelation 19:7-8, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 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**." Psalm 22:18, "They part my garments among them, and cast lots upon my vesture." Matthew 9:20-22, "And, behold, **a woman**, which was **diseased** with an **issue of blood twelve** years [Ruth 1:4, "...and they dwelled there about **ten** years"—two years less. Hosea 6:2, "After **two** days will he revive us."], came **behind** him [like Lot's wife—she was "behind" him], and touched the **hem** of his garment: For she said within herself, If I may but touch his **garment**, I shall be **whole**. But Jesus turned him about [repented], and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole ["house/children" of Israel—one, whole ? restored]." **MATT. 9:15-17 is speaking of the same as Matt. 9:20-25** Isaiah 9:5, "For every battle of the warrior is with confused noise, and **garments rolled in blood**; but this shall be with burning and fuel of fire." Psalm 104:1-2, "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art **clothed with honour and majesty**. Who **coverest thyself with light as with a garment** : who stretchest out the heavens like a **curtain**." [Speaking of "curtain," Creflo Dollar has a series title **LOVE: GOD'S CURTAIN ROD**. It is based upon Matthew 22:37-40, "Jesus said unto him, Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all they mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” **The Tabernacle of Moses had two curtains (veils) that hung inside of it. When Jesus was crucified, the inner veil was rent in two—LOVE was placed into the mix with LAW yielding MERCY.]**

45. “It is the glory of God to conceal a **thing**: but the honour of kings is to search out a **matter**” (Proverbs 25:2). “**Matter**,” the “substance” of all things is the WORD [i.e. “**THEBE**”]. Job 32:18, “For I am full of **1matter**, the spirit within me constraineth me” [margin: **1words**]. Job 33:13, “Why dost thou strive against him? for he giveth not account of any of his **matters**.” “**Things**,” “**word/words**” [“**BE’s**”] and “**works**” are the Father’s “**children**.” Hebrews 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.” To be “nothing”—no thing—is to be “some” **matter**.
46. “Commandments” and “precepts” **can be** synonymous with the **children of LAW**.
47. “In law”—daughter-in-law, mother-in-law, etc.—is synonymous with being “under” LAW.
48. Earth represents to the universe what Australia is to earth—a **former penal colony** (for Lucifer and his followers)—**the “out” house**. Lucifer and his followers were bound on Earth, not because of the sin of pride, but **because of another sin represented by the winepress and sheepshearing**. David cut Saul’s robe as he relieved himself in a cave. Woman with issue “touched” the hem of Jesus robe and was made whole. Malachi 4?, Sun of righteousness comes with healing in his wings—(hem of “prayer shawl” can be called “wings.” Israel is the “pot” of Ezekiel 24. **THE EARTH WAS REBORN** PLACE “EHUD [Eli of 1 Sam. Also fits this descript.]”(Judges 3:12-30) mention figure of north pole here, too, and

def. of **cesspool& suspire** as well as “sounds like a ‘black hole’”—black holes take-in/“gather”; white holes spit/spew out? [Revelation 3:16/John

### 3:16]. **LEV. 27:18-25**

**cesspool**—*n* [by folk etymology fr. ME *suspiral vent*, cesspool, fr. MF *souspirail ventilator*, fr. *souspirer* to sigh, fr. L *suspirare*, lit. to draw a breath – more at SUSPIRE] : an underground reservoir for liquid waste (as household sewage)

**suspire**—*vi* [ME, fr. L *suspirare*, fr. *sub-* + *spirare* to breathe] : to draw a **long deep** breath : SIGH

Proverbs 6:30-31, “Men do not despise a thief, if he steal [plural verb] to **satisfy his soul** [“give me children lest I die!” (Gen. 30:1)] when he is hungry; But if he **be found** [he that findeth a wife], he shall give **all the substance of his house**.” **THE FATHER RELEASED HIS SUBSTANCE AND Poured OUT HIS PASSION ON THE EARTH. WE ARE HIS PASSION!** See also ZEPHANIAH 1:15-18, “That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will

bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and **their blood shall be poured out as dust, and their flesh as the dung.** Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

Luke 12:16-21,

"And he spake a parable unto them, saying, The ground of a **certain rich man** brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul; Soul, thou hast much goods laid up for many years; **take thine ease**, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: **then whose shall those things be, which thou hast provided?** [Wealth of wicked laid up for the "just" (ref.?); He giveth all things (ref.?); David provided everything Solomon would need to build the Temple—the "house" of God (ref.)] So is he that layeth up treasure for himself, and is not rich toward God." Deut. 23:13, "Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt **ease thyself abroad**, thou shalt **turn back** and **cover** that which cometh from thee [in the "loins"—Zeph. 1:17]: For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; **therefore shall thy camp be holy**: that he **see no unclean thing in thee**, and turn away from thee."

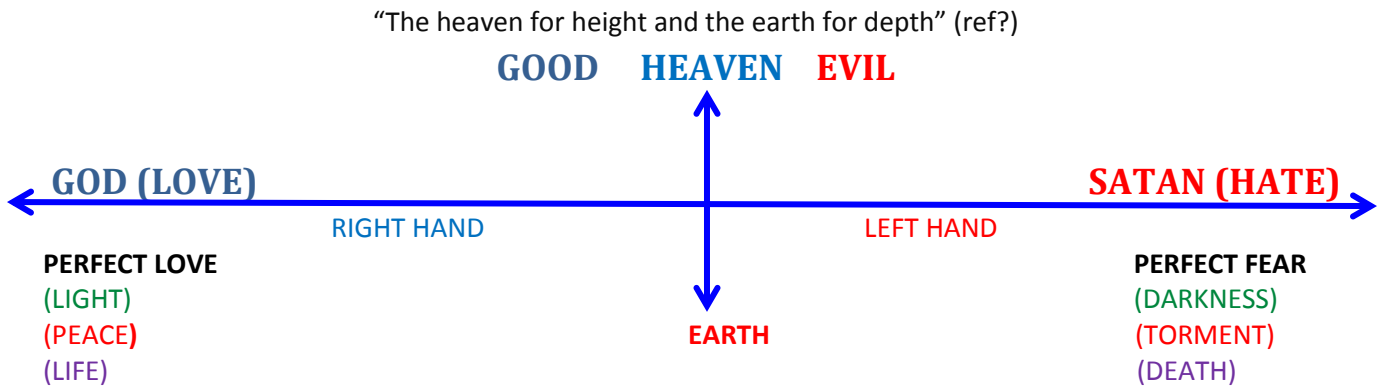
Lamentations 3:45, "**Thou hast made us** as the **offscouring and refuse** in the midst of the people."

1 Corinthians 4:13, "Being defamed, we intreat: **we are made as the filth of the world, and are the offscouring of all things unto this day.**"

Jeremiah 8:1-2, "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves [sounds like the Easter experience]: 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**

Lamentations 4:5, "They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills." [Isaiah 66:1, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest [Why does "God" need "rest"? (cf. Psalm 132:8)]?" Prov. 25:3, "The heaven for height, and the earth for depth [the "lowest" place?], and the heart [sing.] of kings [plu.] is unsearchable."]

49. *Every* word, *every* number (*every* rock and *every* pebble) *means something!* Even the weather patterns have meaning! **Nothing is wasted. Everything is intentional**—by LOVE's design. **[Take nothing for granted!]**

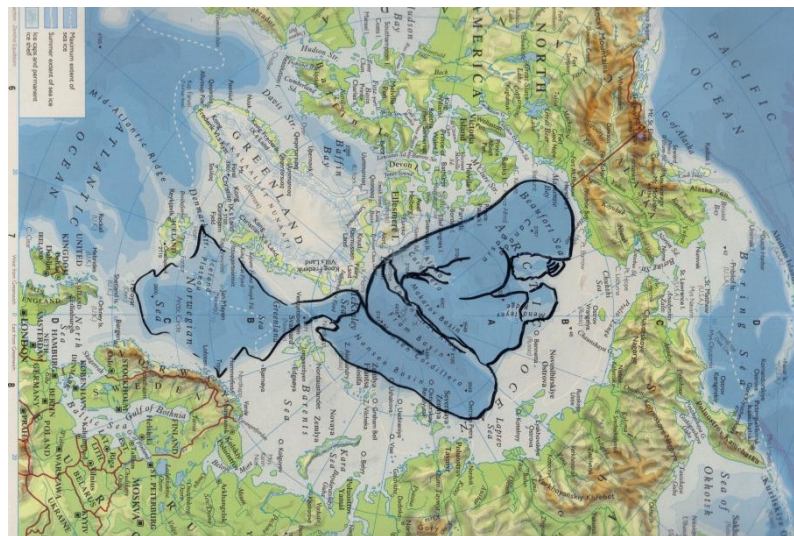


A few years ago, I heard Perry Stone say that the **United States** could be laid out like the **Tabernacle of Moses**. It's part of a message that God has written—like Keats' *Ode On A Grecian Urn* ["Grecian" → "grease" → "oil" → "anointed"]. IT OUTLINES THE PLAN OF SALVATION—i.e. it tells the STORY. As time progresses the message increases [Psalm 74:17, "Thou hast set all the borders of the earth."]. It is not just for our benefit. Revelation 12:12 says, "The devil is come down unto you, having great **wrath**, because he knoweth that he hath but a short time." My question was, "How does he know?" The message is also for Satan—a handwriting on the wall [Daniel 5, John 8:6, 8]. [Images that I refer to can be seen in the **National Geographic Student Atlas of the World—3<sup>rd</sup> Edition (NGSAW)** [**all views from space** refer to NGSAA], **Essential World Atlas (3<sup>rd</sup> Edition)** by Oxford University Press, Inc. (**EWA**), **Geology.com**, **Rand McNally's The Road Atlas: United States, Canada & Mexico** (2001, 2004 editions), **Cram's Imperial World Globe** by The George F. Cram Company, Inc., Indianapolis, Indiana (**CIWG**), and Google.] **NOTE:** Images found in the west have an eastern counterpart.

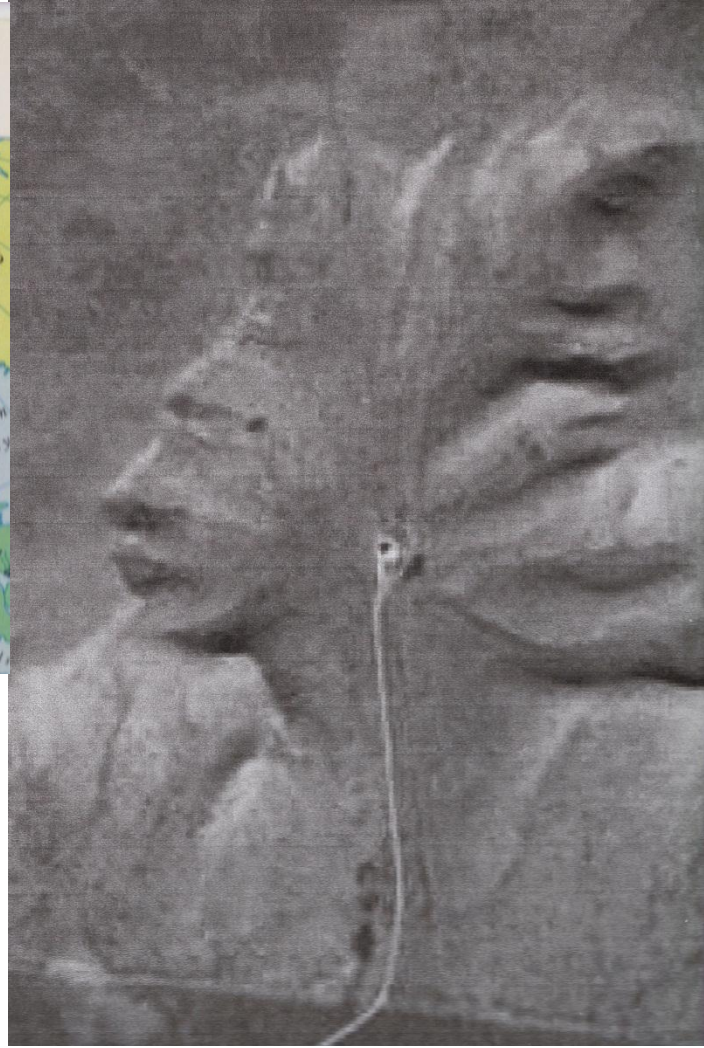
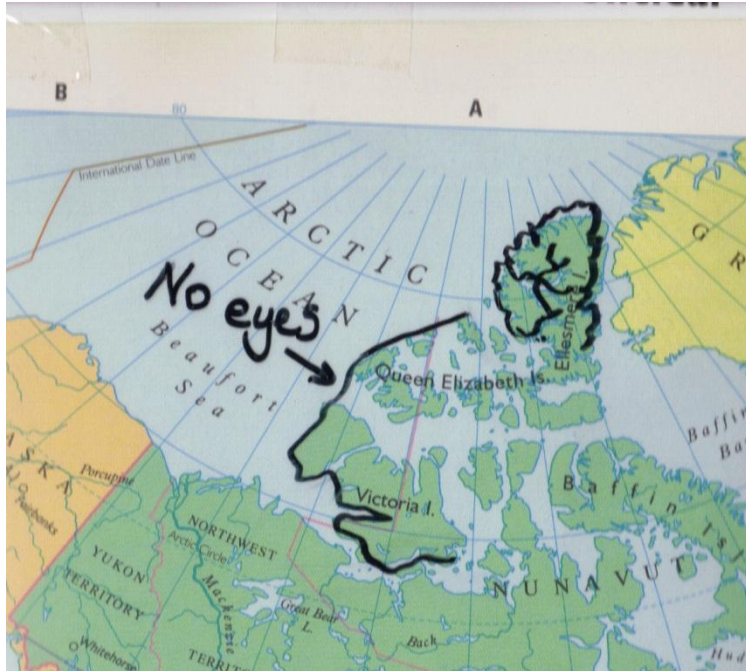
If Heaven is north, then east is the left hand of God and west is the right hand of God:

- The North Pole—(satellite picture [and EWA p. 4 of World Maps—EHUD (Judges 3:12-30)—“ease” himself, relieving himself—Statue of Liberty (**LADY** Liberty) theme—wretched **refuse** yearning to **be** free—“dung” ? examine there is a passage about how they are to **cover what comes out** of them when away at battle Deut. 23:13—“Remember the battle” (Job 41:8?)—leviathan to play in the deep] shows the outline of a figure kneeling in prayer [it also shows that the figure is “relieving” or “easing” himself]; to me it looks like a woman wearing a friar’s robe [“that which pertaineth unto a man” (Deut. 22:5)]—a “**NUN**” in prayer) **THE MERCY SEAT** – Israel is the woman with the issue of blood [i.e. the “bleeding heart”].

First time the word “amen” appears in the Bible is in Numbers 5:22 where the law addresses the test of the “unfaithful wife.” [a-m-e-n → e-n-e-m-a → e-n-e-m-y Enema –synonyms are: purgative, emetic, suppository, laxative, **purge**, cathartic]







- Greenland—the tongue [or the **upside-down house** [Acts 17:6 “These that have turned the world **upside down.**”]—constellation CEPHEUS (the Ethiopian King)] represents the Word—**THUS SAITH THE LORD** [Song 1:16, “Our bed is green.” God is saying, “Rest on My Word!”] It is northernmost—[“For thou hast magnified thy word above **all** thy name.” (Ps. 138:2)]. Proverbs 18:21, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” Psalm 45:1, “My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.”
- Queen Elizabeth Islands, Canada [can-“Adah”—it is well ornamented]—(If you look closely you will see the head of a Native American facing west [EWA p. 67 (shown-left); NGSAW p. 56, 62—Parry Isl.=forehead; Banks Isl.=nose; Victoria Isl.=jaw and open mouth; Ellesmere Isl.=feather]. It corresponds to a mountain range in Alberta, Canada located 50° 0’38.20”N 110° 6’48.32”W in Google Earth of the same image [(shown-right) you can Google “Indian face mountain” also] I believe it is the face of Gabriel. Adam was created to be a “Word” man. **“God in man”** → “word” = us (the “**BE**”) with “El” in it → wor(El)d → world] [NOTE: The face on the range of mountains had no ear to hear until the road was built (this is because of John 18:10). NOTE also: the “head wound” in the temple of his forehead (Judges 4:21/Rev. 13:14).]—**LET US MAKE MAN IN OUR IMAGE**
- Pacific Ocean—“pacific” *adj.* [ME *pacifique*, fr. L *pacificus*, fr. *pac-*, *pax* peace + *-i-* + *-ficus* -fic —more at PACT] **1 a** : tending to lessen conflict : CONCILIATORY **b** : rejecting the use of force as an instrument of policy **2 a** : having a soothing appearance or effect < mild ~

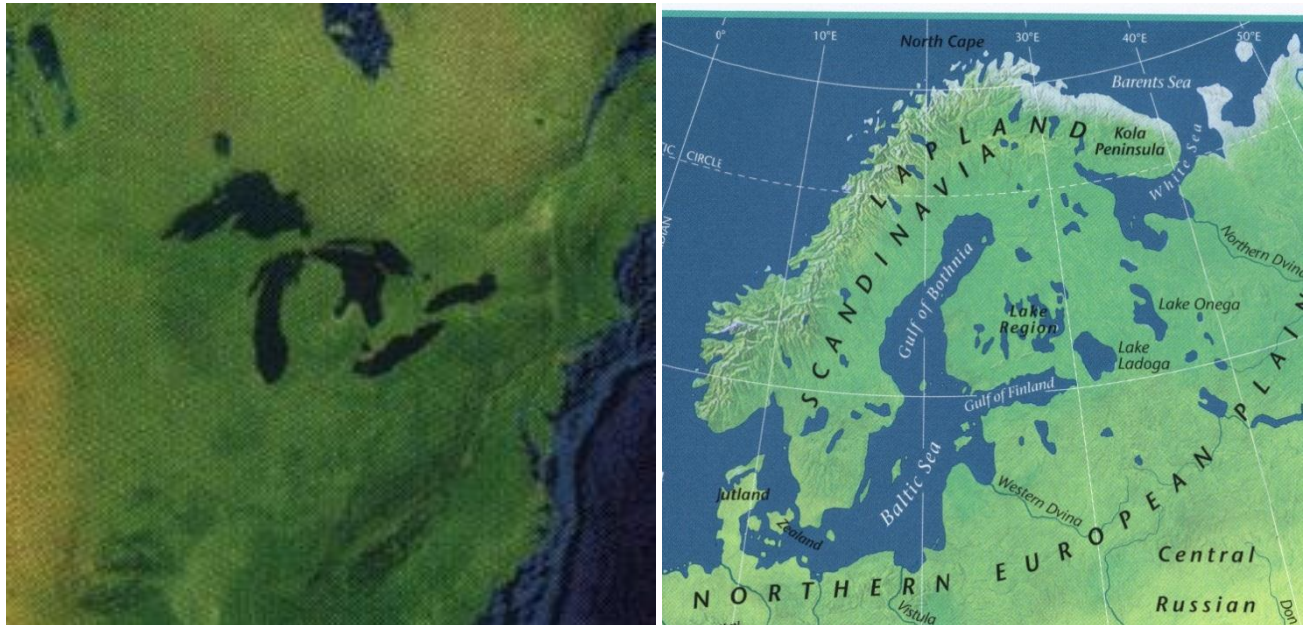
breezes > **b** : mild of temper : **PEACEABLE** [Psalm 120:7, "I am for peace: but when I speak, they are for war."]

"pacification" *n.* **b** : the act of not forcibly suppressing or not eliminating a population considered to be hostile **2** : a treaty of peace [Isaiah 54:10 "...but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."]

"pacifier" *n.* **1** : one that pacifies **2** : a usu. nipple-shaped device for babies to suck or bite on [Lamentations 4, Isaiah 66:10-13]

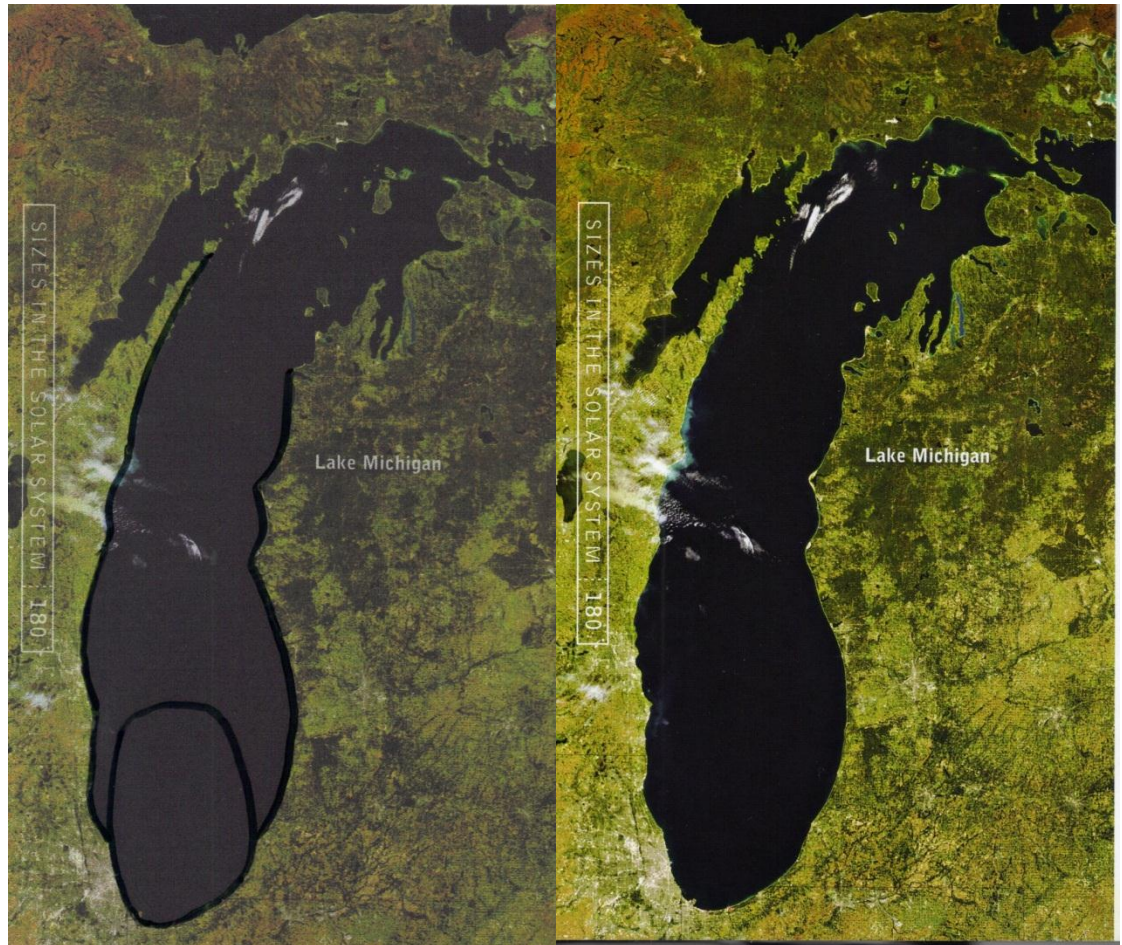
- Hawaiian Islands—(the only place on earth that has no form of the fig plant growing on it) **REPRESENTS LIFE IN THE GARDEN OF EDEN**

- Great Lakes, United States—**LET THEM HAVE DOMINION** [If you look at the lakes attentively, you will see images within images (this is true for most of the images—nothing is wasted space, everything means something!). A casual glance at the 3 lakes together, yields a "palm tree." Looking more attentively at each individual lake you can see the following in the maps below: Lake Superior looks like a [right-] hand "shadow puppet" (p. 65 NGSAW); Lake Huron is a horsehead with a long-bushy-tailed pig on top—the opposite of the image in Scandinavian with the horse first (Norway [horse's mane—correlates with Lk. Superior] and Sweden [Lk. Michigan]), then a wolf underneath (Finland [Lk. Huron] and part of Russia next to the White Sea), and finger at the back (Kola Pen.).]



Matthew 23:1- "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses [the Father as LAW] seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous [sorrow] to be borne [Matt. 20:12], and lay them on men's shoulders; but they themselves will not move them with **one of their fingers**.





If you look closely at the “cloud” at the top of the lake, you will see an elongated image similar to the one on the North Pole—a **HEADLESS** naked (cf. Numbers 5:11-31) person sitting with legs crossed (Indian-style) in prayer and “easing” herself [Song of Solomon 5:4, “My beloved put in his hand by the hole of the door, and my bowels were moved for him.”]. I drew the head in for clarity. Although the head is absent, the hair is present. The image in prayer is facing an image of a woman wearing a commode on her head. The woman has the face of the “hag.” Imagery of “our lady of the lake.”





Proverbs 3:9-10, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."



The commode (headdress) has the face of a lion with a runny nose. According to the definitions of commode in Merriam-Webster's Collegiate Dictionary, the commode went in stages from being the name for a head covering for a woman to a toilet.

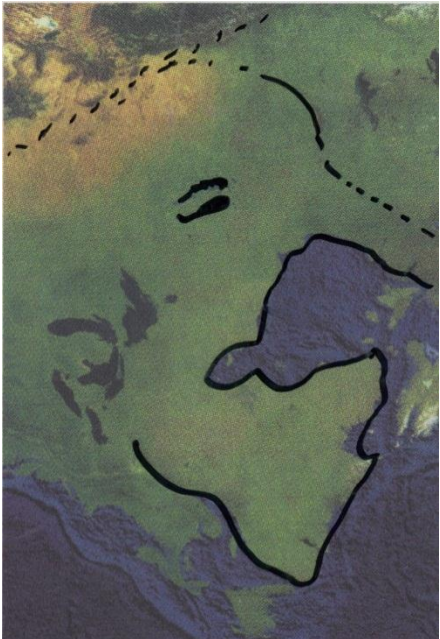
**"commode"**—*n* [F, fr. *commode*, adj., suitable, convenient, fr. L *commodus*, fr. *com-* + *modus* measure—more at METE] (1688) **1** : a woman's ornate cap popular in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries **2 a** : a low chest of drawers **b** : a movable washstand with a cupboard underneath **c** : a boxlike structure holding a chamber pot under an open seat [like the North pole] ; *also* : CHAMBER POT **d** : TOILET 3b



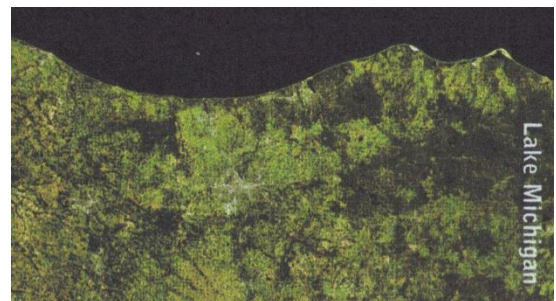
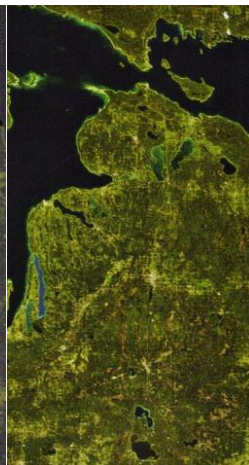
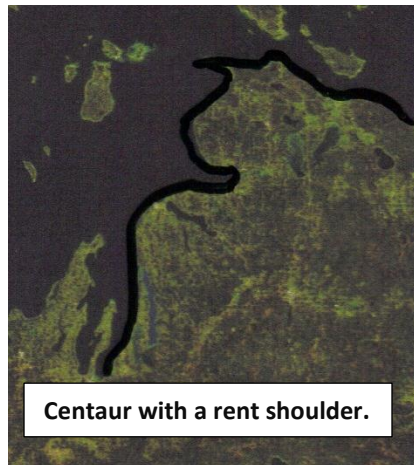
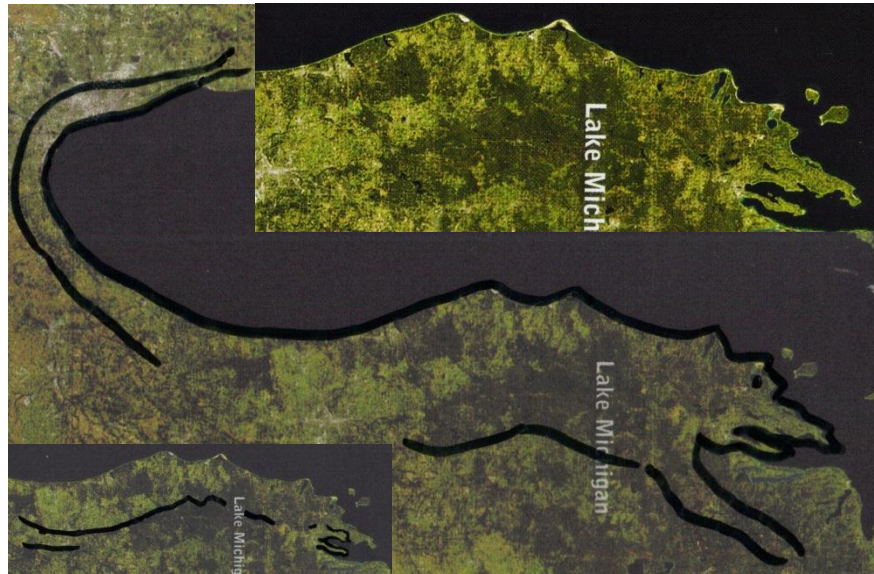
Also in this area can be seen the upper portion of a horned centaur with a rent shoulder (Ezekiel 29:7, "When they took hold of thy hand, thou didst break, and rend all their shoulder..."), a crocodile and other images (among them is a runny-nosed head of something eating). If you look closely, you will see two crocodiles in one. The first one's eye is opened.



The second one's eye is closed displaying long lashes. There are two mouths—one closed and one opened. The crocodile's tail also looks like the foreskin being removed. COMPARE the head of the woman to the images below of the Witch Head Nebula (IC 2118) in Orion, N11B (facing west) in the Large Magellanic Cloud and North America (NGSAW page 26 [Physical Systems map] and page 54 [view from space]).







- United States (contiguous—the **TABERNACLE** (like the Parthenon [see #12 above], it has a back opening—the **Golden Gate** [Isaiah 45:1 & Isaiah 60:11 “Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their **kings** may be brought.”]) The Statue of Liberty stands

at the “golden door.”)—**THE GLORY DWELT & RETURNS** [I need to mention something. **There seems to be a play on the English language** throughout the parable and the Bible [**“whale”** [the only water-dwelling animal mentioned in **Gen. 1**] and **“well”** [“a pit or hole sunk into the earth to reach a supply of water”—Merriam-Webster’s Collegiate Dictionary 10<sup>th</sup> edition] have the same sound and are synonymous with the Godhead; **“lord”** and **“word”**—the Word is Lord; constellation Tucana—the “Toucan” and **“two can”**; **“two”** and **“too”**—Eph. 5:31, “they **two** [or “too”] **shall be one flesh**,” Jesus said in John 17:22, “...that **they may be one**, even as **we are one**”—Ps. 24:7, “Lift up your heads, o ye gates; and be ye lift up, ye everlasting **doors**...”][John 10:9, **“I am the door...”**]; **“believe”** and **“BE”** **“leave”**; **“belief”** and **“BE”** **“leaf”**; **“prophet”** and **“profit”**; **“olive”**→ **“O, live”**; “Baal-peor” → “ball” “pee”/ **“p-e-o-r”**=**“r-o-p-e”**; **“rain”** and **“reign”**; **“vial”** and **“vile”**; **“dragon”** and **“no g(u)ard”**; **“v-e-il”** and **“e-v-il”** and **“l-i-v-e”**; **“l-i-v-e-d”** and **“d-e-v-i-l”**; **“throne”** and **“thrown”**; **“whole”** and **“hole”**→ (long **“e”**)→ **“holy”**; **“great”** and **“grate”**; **“soul”** and **“sole”** [i.e. fish, lone or bottom of the foot]; **“spirit”** and **“spear it”** [i.e. “pierce”]; **“loan”** and **“lone”**; **“die”** and **“dye”**—Jer. 13:23, “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed [margin: “accustomed” → “taught”] to do evil.”; **“know”** and **“no”**; **“bread”** and **“bred”**; **“eye”** and **“I”**; **“see,”** **“sea,”** **“C”**; **“you”** and **“u”**; **“are”** and **“r”** [individual letters such as “i,” “c,” “u,” “r,” and “t” (“t” [and “x”] represent the “cross”—pay attention to words in which it is missing when it should normally be there [i.e. “example”→ “ensample”])] are very significant, especially when you see them together (i.e. “ur”), like some form of an abbreviated **“text” message** (“ur”→ **“you are”** or **“your”**; **“circumference”**→ **“Sir come for rinse”**→**“Washing of water by the word”** (ref?); **“circle”**→ **“el-c-ric”**→el (“**the**”) c (“**sea**”) ric (“**rise**”)/ also: **“circle”**→ **“Sir Cool”**→**“Ice”**; **“Ai”**→ **“a eye”**—speaking of “eye,” **“pupil”** can mean the center [apple] of the eye, or it could be a **“student”**); **“way”** and **“weigh”**; **“wait”** and **“weight”**; **“groan”** and **“grown”**; **“wound”** (injury) and **“wound”** (twisted); **“wind”** (air) and **“wind”** (to twist); **“sail,”** **“sale,”** **“sell,”** **“cell”**; **“market”** and **“mark it”**; **“nose”** and **“son”** (silent **“e”**); **“name”** and **“man”** (silent **“e”**→in Matt. 24:38 Noah is spelled **“No’e”**→ **“no”** **“e”**); **“woman”** and **“woe man”**; **“m-a-l-e”** and **“l-a-m-e”**; **“male”** and **“mail”** [“sent”]; **“female”** and **“fee male”**; **“feed”** could mean **“fee paid”**; **“law”** and **“wall”**; **“Islam”**, **“is lame”**, **“is male”** [the **“male”** was the lame **“BE”**]; **“ram”** and **“arm”**; **“herd”** and **“heard”**; **“abide”** and **“a bid”** (silent **“e”**); **“bye”** and **“buy”**; **“dwell”** and **“(el) lewd”**—Ps. 91:1, “He that dwelleth in the **secret place** of the most High shall abide **under** the shadow of the Almighty...He shall cover thee with his **feathers**”—(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”; an elephant mother will cover her baby with dirt after it is born to keep the scent of the birth from attracting predators to her infant); **“fowl”** and

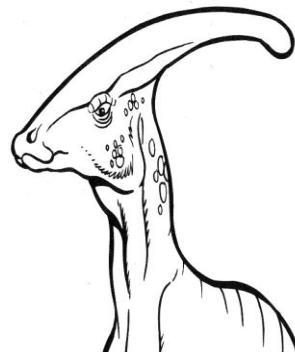
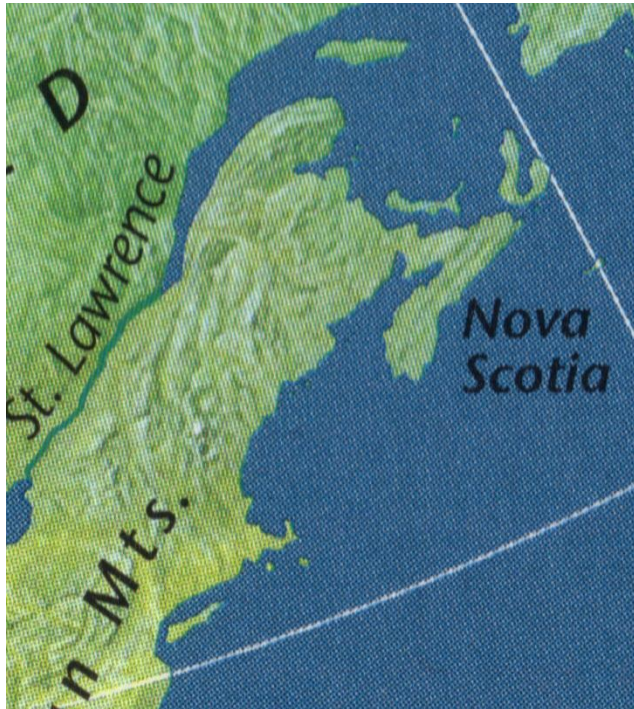
**“foul”**; **“cattle”** [the only land animal mentioned by name in Gen. 1] → “el-ttac” → “El tack” → Jesus—the “nail” fastened in a sure place (Isaiah 22:23); **“pork”** and **“krop (crop)”** [Gen. 9:22-27—“Ham”]; **“betrayed”** (as in “to be served **on** a platter”); **“fore”** and **“four”** and **“for”** (as opposed to “against”); **“tear”** (to rip apart) and **“tear”** (to cry); **“hour”** and **“our”** [“the hour [“our”?] has come”—“H” is often **“silent”** in Old English]; **“t-h-i-n-g”** → **“g-n-i-h-t”** [silent “h”; and, “g” before “n”] → **“(k)nit”** (short “i”) or **“night”** (long “i”); **“t-i-m-e”** and **“e-m-i-t”** [It is my understanding from science that the origin of light is required to measure time.]; **“t-e-m-p-l-e”** → **“(h)-e-l-p m-e-t”**—“h” is often silent in KJV; **“isle”** and **“I’ll”** [“I will”]; **“I-s-r-a-e-l”** and **“is real”**; **“real”** and **“reel”**; **“m-e-a-t”** and, **“t-e-a-m”**; **“meat”** and **“meet”** (i.e. Psalm 44:11-12, “Thou hast given us like *sheep appointed for meat.*” 2 Kings 18:21 (niv/kjv), “Egypt, that splintered reed of a **staff**, which [like a **weapon?**] pierces a man’s hand and wounds him if he leans on it [2 Sam. 23:6-7, “But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: But the man that shall touch them must be fenced with iron and the **staff of a spear**; and they shall be utterly burned with fire in the same place.”] [Jacob died worshipping and **“leaning”** on his staff (Heb. 11:21)]! **Staff—helpers (helpmeets)—T.E.A.M.:** **T**ogether **E**veryone **A**ccomplishes **M**ore: Genesis 11:6, “And the Lord said, Behold, the **people is one** (singular), and they have all one language; and this **they** begin to do [“servant is not above his master, but he who is perfect **shall be as** his master”—**LOVE (the bond of perfectness)** is a consuming fire—“burning bush”—Jesus said, “I am the vine, ye are the branches” (John 15:5): and now nothing will be restrained from them, which they have imagined to do [“to him who is able to do exceeding abundantly, above all that we ask or think (Eph. 3:20).....the only wise God our Saviour” (Jude 25/1Tim1:17).]. Why is there a play on the English language? For the same reason that English has become the universal language. The **UNITED KINGDOM** [representative of the Father’s house]—a nation which once boasted that it was an empire upon which the **“sun never set.”** That is why the USA—**E PLURIBUS UNUM** [“out of many, one”—compare to Mark 5 and Luke 8, **“My name is Legion: for we are many.”**]—(who represents the GLORY) came out of there. The UK is **east** of Ireland (the Emerald Isle [green normally represents the **“Word”**])—where brothers are fighting against brothers. That tells me that the UK represents the future—the Father’s declaration of what shall be. I have found at least 2 other images on the map identical in shape to that of Ireland [constellation volans—the flying fish (facing east)—EWA p. 13-14 World Maps section]. **One** is on the Florida map above the city of Orlando, encompassing the Ocala National **Forest** (*The Road Atlas*). That image of Ireland (the flying fish) is facing west instead of east.]





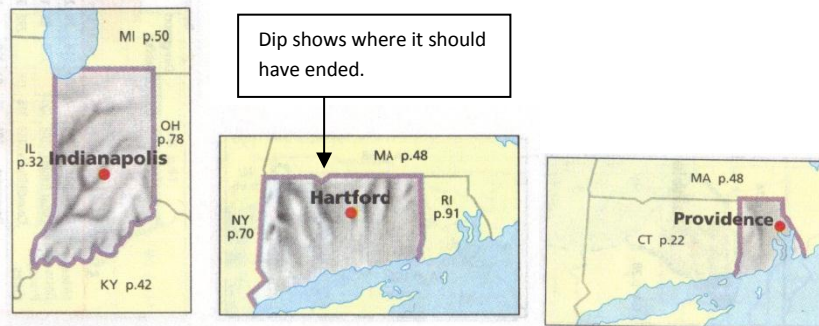
Acts 27:41, “falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves”—This verse can also be descriptive of the geography of the United States (contiguous). The “forepart” being the west coast and the “hinder part” being the east coast. If you observe the map of the U.S. you can see that the outer edge (shoreline) of the west coast looks solid like a wall. The shoreline of the east coast is ragged and breaking apart—especially in the middle. **BELOW:** The image on the right looks similar to the image on the left. Every time I look at it at low magnification I see a lying dinosaur resting its arm on the ground, but I know that there is more there [next to its elbow is a “hook”—an upside-down “question mark” (dot is to the left)—“Carest thou not that we perish?”.....“except ye abide in the ship”]. I can see also in the shape of the dinosaur’s head the shape of a “helm” of a ship with something perched on top of it (possibly a cat)—this is **Constellation Puppis** (I know very little about ships, but I believe the helm is towards the **rear** of the ship and the **rudder** is even farther still. [James 3]). This leads me back to the Moses Tabernacle and the Parthenon with its “back” door. Perhaps in this upside-down kingdom/family, we were given a **backward** image. What if the “back” door was actually the “front” door—“**Come boldly to the throne of grace**”—not timidly. In a “house”, the front door is where you meet with the owner [a Father would greet his children at the **front** door]. **The servants’ entrance is in the back of the house.** The “back” door may also be for thieves and robbers—those who are **sneaking-in**. The kitchen is normally beyond the “livingroom” and the “backyard” is the more “public” place for entertaining—**barbeques** [bar = “son of”; “BE”; queue = “stand in line” or “**wait** your turn”—Luke 24:49, “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” A synonym for “queue” is “**crocodile.**”], **pool parties**, etc. If the U.S. can be laid out like the Moses Tabernacle, then the Golden Gate is the **front door**, the Great Divide would represent the veil of the Most Holy Place (the “livingroom”), the Mississippi [Mississippi—“miss”; “sis”; “sip”; “pi” = “ $\pi$ ”] River would

represent the veil that separates the inner (the kitchen—i.e. the “bread basket” of America) and outer court (the backyard, playground, public feasting place (the “gathering” place)—United Nations, World Trade Center). But you have to also note that the “front door” (**west side**) is also a place of barrenness, while the east side looks lush green.

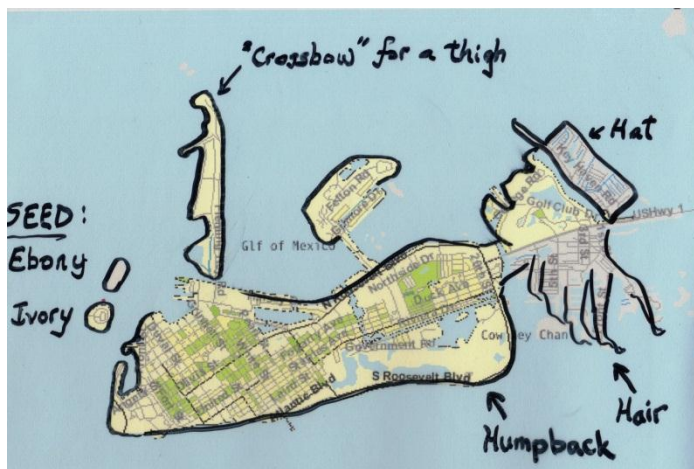


Map from NGSAW p. 56. Picture of dinosaur from Dalmatian Press coloring book, *Mini Artist Pad with Crayons & Stickers: Dinosaurs*.

Compare the central state of Indiana (the “greater”) to Rhode Island (the “smaller”). Rhode Island is “breaking apart.” [NOTE: the state of **Connecticut** [“connect a cut”—the “tie” that binds] is also shaped like a foot/boot such as Indiana and Rhode island and is being “stretched” beyond its ability to endure and therefore (as Rhode Island) **breaks apart** [2 Corinthians 1:8, “...that we were **pressed out of measure**”].] Maps from *The Road Atlas*.







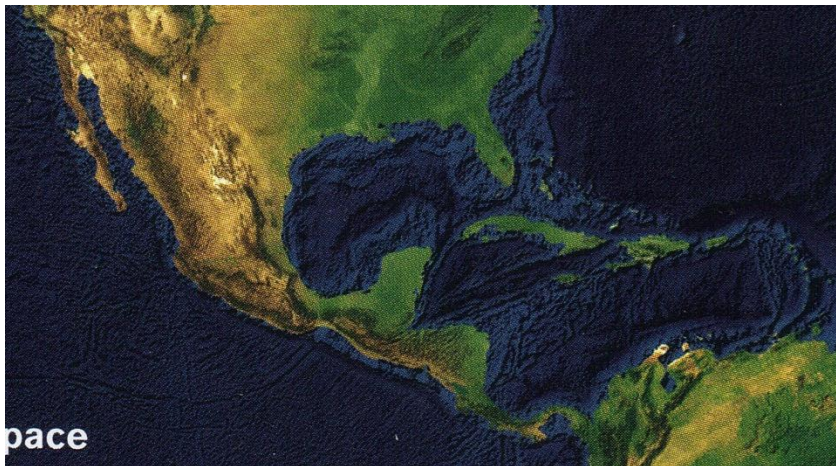
**Key West, Florida**

Map and Satellite Images from Wikipedia



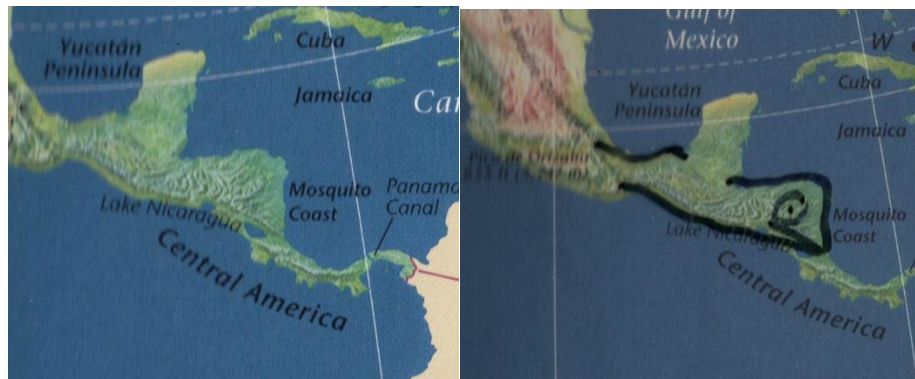


- Mexico—"messy" come [like the newborn infant]—"Even so, come, Lord Jesus" (corresponds to Florida) **REPRESENTS THE WORD (2-EDGED SWORD** but is turned toward the east) [the "ship" is turning, northern Canada breaks apart] /also **REPRESENTS A "KEY"** [Florida represents the **PROMISE**. There is a male "ebony" image in Sydney, Australia counterpart to Key West. **NOTE: the West Indies [Cuba ("cube" —3D square), Haiti ("hate"), and Dominican Rep. ("dominion")]** represent the serpent and Florida is "pierced".]   
 Picture from NGSAW p. 54.



- Central America—**MAN ACCEPTS THE BAIT OF THE SERPENT** ["sir", "pent"—Webster defines as: "adj [prob. fr. pp. of obs. E *pend* to confine] shut up: **CONFINED, REPRESSED**"] [NOTE: Guatemala to Nicaragua is a chameleon [also a constellation]. Costa

Rica and Panama are the caterpillar (the bait)—O worm Jacob, O little Israel.] see p. 56  
NGSAW



Part of the chameleon's head is "torn" away in the earth's map. "This constellation, **Chamaeleon**, is adjacent to **Octans** which contains the South Pole. The name '**chameleon**' means 'Earth lion', or 'lion of the earth', and is derived from the Greek words **chamai** (on the ground, on the earth) and **leon** (lion)." —*Constellation of Words* website

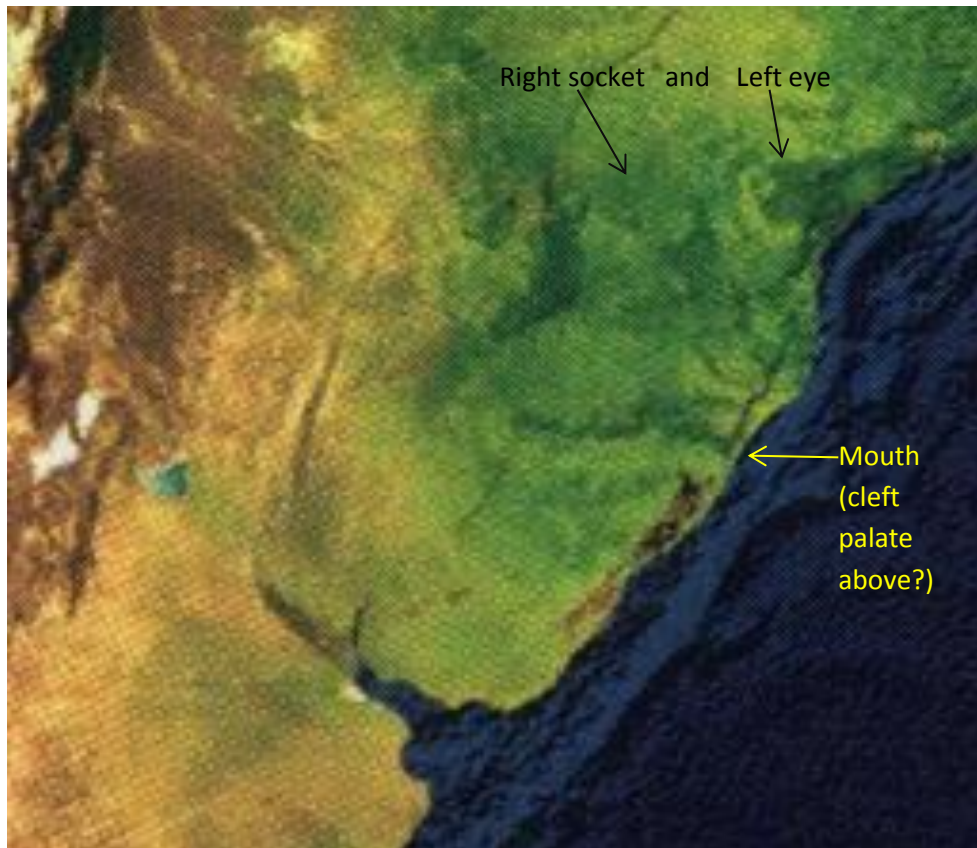
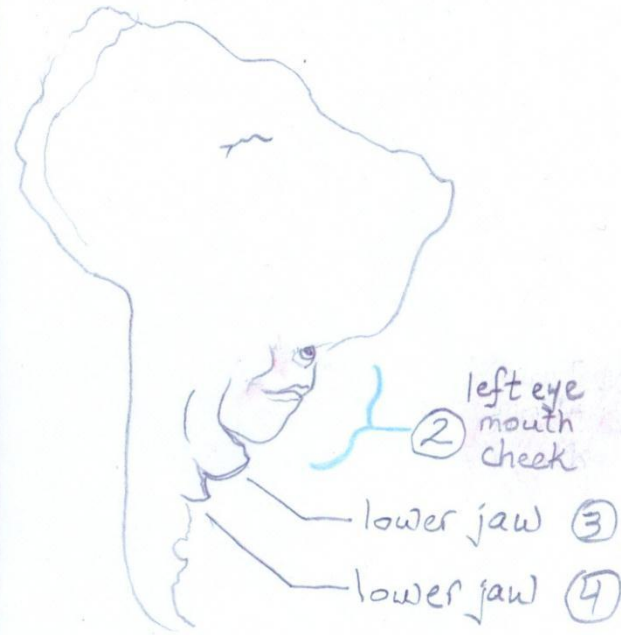
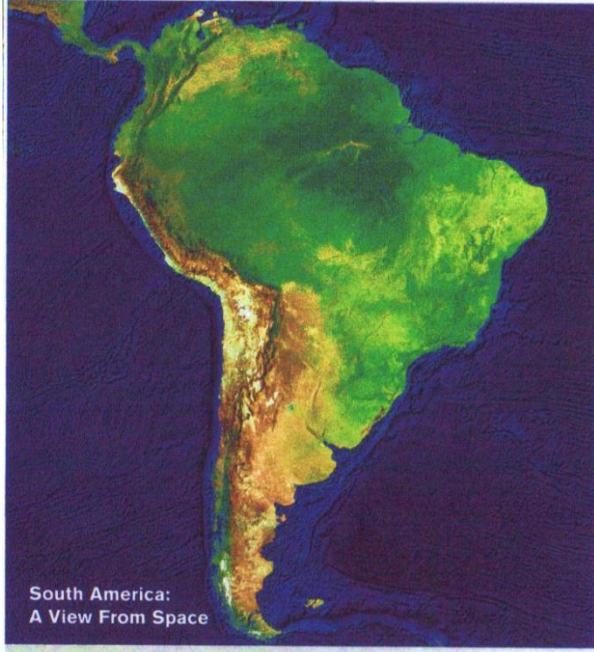


"Main features of the **chameleon**: Skin changes color to camouflage itself. The eyes can move in different directions simultaneously, can rotate to observe two different objects simultaneously giving a full 360-degree arc of vision around their body. Long tongues, sometimes longer than their own body length, with suction cap at the tip." Words and picture from *CONSTELLATION OF WORDS: CHAMAELEON* (Website)

- **South America**—(p. 70 NGS AW) is the head of a Native American with a Mohawk and facing eastward [Isaiah 44:25, "[the Lord] turneth wise men backward and maketh their knowledge foolish."] —with 4 mouths/lower lips: **1**) Job 31:1 "I made a covenant with my eyes..." (**view from space** looks like the eyes are tightly shut. No mouth is seen.) Israel is silent and dumb, refusing to speak "I said, 'I will watch my ways and keep my tongue from sin; I will put a muzzle on my mouth as long as the wicked are in my presence'...He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth" (Psalm 39:1, Acts 8:32 [Isa. 53:7—"before **her** shearer"])). **2**) full view of closed mouth and cheek making a slight smile (Israel is less aware of folly and "eye" (just above



mouth) is wide open) **3**) lower mouth—open (turning brown—less life) **4**) lower mouth (completely brown—death) [Prov. 18:21 “Death and life are in the power of the tongue.”] [NOTE: Maraja Island is the eye removed when viewing by map (Matthew 5:29, “And if thy right eye offend thee, pluck it out, and cast it from thee..”).]



The right eye-socket can be seen.



The [View From Space](#) in NGSAW shows, at the very bottom of this continent, the image of the **flying fish** (looks like a tail when viewing the entire continent, but is in fact, somewhat detached from the mainland of the continent) **losing his wings** (the tiny two spots in the water to the east [enlarged above]).

- **Atlantic Ocean—“atlas”** *n.* [L *Atlant-*, *Atlas*, fr. Gk] **1 cap** : a Titan who for his part in the Titans’ revolt against the gods is forced by Zeus to support the heavens on his shoulders **2 cap** : **one who bears a heavy burden** [Isaiah 9:6-7, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever. The **zeal** of the Lord of hosts will perform this.”] **3 a** : a **bound** collection of maps often including illustrations, informative tables, or textual matter **b** : a **bound** collection of tables, charts, or plates **4** : the **first** vertebra of the neck [Job 41:22, “In his neck remaineth strength, and sorrow is turned into joy before him.”] **5 pl usu atlantes** : a male figure used like a caryatid as a supporting column or pilaster —called also



*telamon* {n. [L, fr. Gk *telamōn* bearer, supporter; akin to Gk *tlēnai* to bear —more at TOLERATE]}

- Norway, Sweden, Finland—(Corresponds to the Great Lakes, USA. [NOTE: Norway (Lake Superior) is down]) **MAN LOSES DOMINION**



Sweden is the head of a very serious-looking “horse”—constellation Monoceros, I believe. Norway is the hair; Kola Peninsula is a fingertip (corresponds to one on Australia and Lake Michigan); Finland and part of Russia form the body of a wolf (I believe); and the White Sea is the body of a giraffe similar to Baffin Island in Canada.

According to *Constellation of Words: Monoceros* (webpage),

The **mono-** of **Monoceros** derives from Greek *monos*, 'alone, single', from the Indo-European root \**men-*<sup>4</sup>.

Derivatives: **monad**, **monastery**, **monk**, **mono-**, **minnow**. [Pokorny 4. *men-* 728, *meni-* 731. [Watkins](#)]

The **uni-** of **unicorn** derives from Latin and from the Indo-European root \**oi-no-* 'One, unique'. Derivatives: **a**<sup>1</sup>, **an**<sup>1</sup>, **once**, **one**; **alone** ('all one'), **anon**, **atone**, **lone**, **lonely**, **none**, **uni-**, **union**, **unite**, **unit**, **unity**, **unanimous**, **unicorn**, **universe**, **onion**, **ace**, **any**, **unique**, **inch**<sup>1</sup>, **ounce**<sup>1</sup>. [Pokorny 3. D. *e-* 281. [Watkins](#)]

Amalthea was the she-goat which nourished Jupiter, hence its horn became proverbially used for nourishment and abundance. This modern constellation, **Monoceros**, is a likely a representation of the 'horn of plenty', the **Cornucopia** (*cornucopiae*), that Zeus broke off his goat-nanny nurse, Amalthea, while playing with her as a baby; Amalthea, herself, was placed amongst the stars as Capra, the star [Capella](#) on the arm of the Constellation [Auriga](#), the Charioteer. The position of the horn is not known. The writer of this [webpage](#) suggests that it might relate to this constellation, he says "... the sacred goat having broken off one of her horns, Amaltheia filled it with flowers and fruits and presented it to Zeus, who placed it together with the goat amongst the stars, although the one-horned goat was not identified with the Unicorn by the Greeks. ...". Ovid relates; "When he controlled the sky and sat on his father's throne ... Jove (Jupiter, Zeus), he made stars of the nurse and the nurse's fruitful horn, which bears even now its mistress' name." [Ovid, *Fasti* 5.111 [1](#)]

The **unicorn** (Latin *unus* 'one' and *cornus* 'horn') is a mythical beast depicted with the body of a horse and a spiral horn on its forehead. The unicorn's horn was said to have the property of being able to neutralize poisons (it reminds me of our modern antioxidants, particularly the carotenes; 'carrot' and 'horn' come from the same Indo-European root \**ker-*<sup>1</sup> 'Horn, head'). The picture of a Unicorn was the apothecaries' symbol. The powdered root of the 'unicorn horn' was believed to be a panacea for just about all illnesses.

The only likely earthly representation of this mythical beast is believed to be the **rhinoceros** (the narwhal is the sea representation...). The rhinoceros is the only known land animal to possess a single horn and this horn is also credited with great healing properties.....In legend the **unicorn** is depicted with the body of a horse and a spiral horn on its forehead; the closest living relative to rhinoceros is the horse. *Rhinoceros* means literally 'nose-horn.' This feature is emphasized in the animal where the nasal passages is actually larger than the brain. Unlike the horns of other horned mammals

which are bony, the rhino's horn consists of keratin; **densely compacted hair** (the words 'keratin' and 'horn' come from I.E. \**ker-*<sup>1</sup> 'Horn, head').

Confirming the widely held belief that the unicorn was thought to be the same as the rhinoceros, Isidore says:

“The **rhinoceros** (*rhinoceron*) is named with a Greek word; in Latin it means 'horn on the nose'. This is also the *monoceron*, that is, the unicorn (*unicornus*), because it has a single four-foot horn in the middle of its forehead, so sharp and strong that it tosses in the air or impales whatever it attacks. It often fights with the elephant and throws it to the ground after wounding it in the belly. It has such strength that it can be captured by no hunter's ability, but, as those who have written about the natures of animals claim, if a virgin girl is set before a unicorn, as the beast approaches, she may open her lap and it will lay its head there with all ferocity put aside, and thus lulled and disarmed it may be captured.” [*The Etymologies of Isidore of Seville*, 6th century A.D., p.252.].

This [webpage](#) gives an opinion on the original nature of the virgin-capture story.

There is a Christian story associated with the neutralizing of poisons that parallels the unicorn's and rhinoceros' horn's detoxifying attributes: St. Benedict, 547 A.D., is called 'father of Western **Monasticism**' (from *mono-*, root \**men-*<sup>4</sup> above). A group of **monks** asked him to join them. Later, resisting his strict rules, they tried to poison him. St. Benedict is represented by a cup (sometimes cracked) because it is said "he blessed the cup of poison and rendered it harmless" [2].

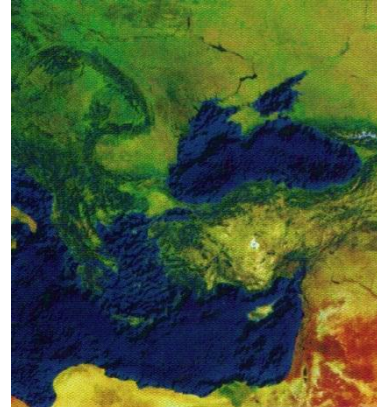
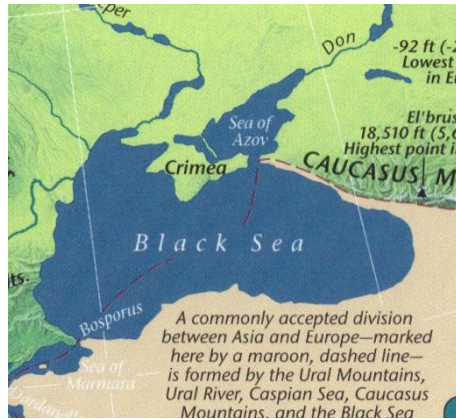
[Monad](#), according to the Pythagoreans, was a term for God or the first being, or the totality of all beings. Monad being the source or the **One** meaning without division. **Monotheism** is the belief in the existence of **one** deity or God, or in the **oneness** of God.

"The concept of a **unicorn** is very real, even if the unicorn itself does not exist". The concept of the unicorn is likened to the concept of God on this [webpage](#).

The narwhal's three meter (9 foot) long tooth was passed off as the horn of a unicorn, or alicorn. The depiction of the constellation by Hevelius in 1690 (below, under the tables) shows a unicorn with a spiral [narwhal's horn](#). The narwhal's (*Monodon monoceros* meaning 'one-tooth, one-horn') long 'spiral horn' is actually a long tooth or tusk. Narwhal, from Old Norse *nar*, corpse (from its whitish grey color) + *hvalr*, whale, was believed to be able to cure many illnesses and neutralize poison. Unicorn's horn was sold in druggist's shops in powdered form, and whole horns were kept in the vaults of royalty, worth many times its weight in gold [7]. The fact that narwhals are seldom seen south of Greenland explains the success of Scandinavian fishermen in keeping their lucrative secret for at least five centuries [8].

In British slang the word '**rhino**' means 'money' and may have something to do with the origin of the expression "paying through the nose." © Anne Wright 2008.

- Black Sea, Asia—(p. 82, 80 NGSAW—hi-top shoe (sneaker—the **Dnieper** and **Don** (“nod”) **Rivers are the shoe latches**) [with a hand above it pointing east]) **THE FATHER GOES AFTER HIS LOST CHILDREN** [Psalm 119:176, “Seek thy servant.” [The west end of the Mediterranean Sea looks like a hand holding a ring. But, upside-down, it looks like a bull charging forward with a loop.]]



There is an area east of the Black Sea known as “The Steppes.”



- Sea of Azov, Asia—(hand with finger pointing east—resembles the hand for the “go to jail” sign on the *Monopoly* game board) **THE HANDWRITING ON THE WALL**, “Time’s Up, Devil” [Revelation 12:12, “Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”] [There are many “point-ers” in creation—“look in that direction.”]



The Hubble image is of the Carina Nebula from [spacetelescope.com](http://spacetelescope.com). It is the most obvious one that I have seen.

- China—(turn it counter-clockwise and you will see a camel [representative of constellation Camelopardalis (which is actually a giraffe—image of which can be seen on the Canadian landscape—Baffin Island [turn clockwise])] sitting down, unloaded—goods beside it) **THE RICH YOUNG RULER, JESUS, COMES WITH GREAT POSSESSIONS** [East Asia is full of very interesting things—(i.e. Hainan, China is “a little cloud” the size of a man’s hand (1 Kings 18:44)—it is similar in size to the Sea of Azov—the hand “writing on the [great] wall” (of China—Song 8:8-10, “...I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.”)] The yellow area below—head is northeast facing toward the northwest.

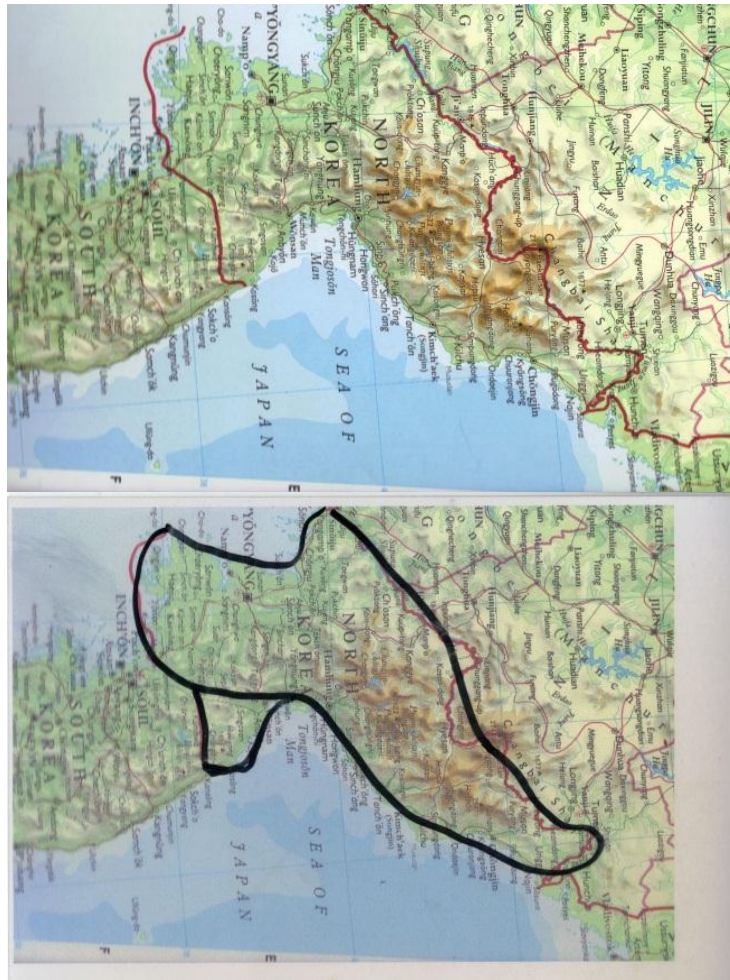


- Yellow Sea, China—(turn it clockwise and you will see [if you have a map with its boundaries shown] a camel sitting down—empty of goods) **THE OFFER**—JESUS IS THE RICH YOUNG RULER WHO GAVE ALL HE HAD TO THE POOR AND DID THE IMPOSSIBLE BY GETTING A CAMEL TO GO THROUGH THE EYE OF A NEEDLE [Mark 10:13-27, Matthew 19:16-26 (esp. v. 21 of each)]



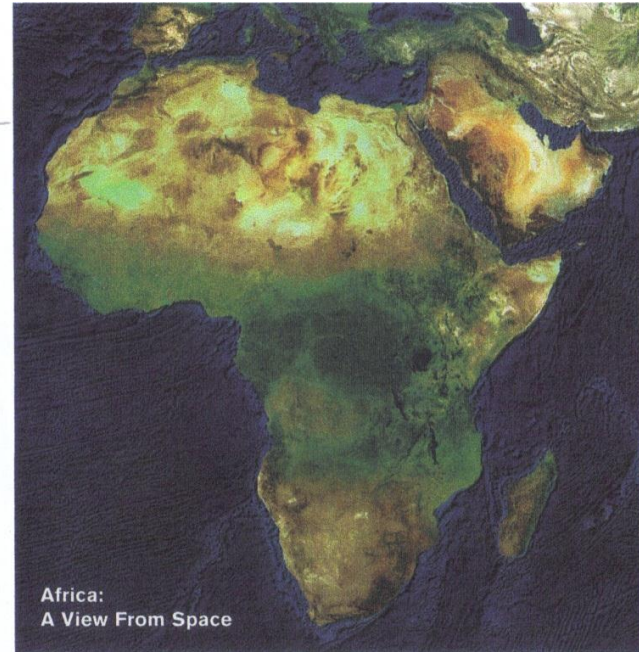


- North Korea—(p. 35 EWA—turn it clockwise and you will see a lady’s shoe with high heels)  
**SELLER’S SHOE** [Ruth 4:7]



- Africa—(p. 100, 102 NGS AW—looks like a picture that I have of a wilting leaf from a Ficus Palmeri [rock fig leaf], or a heart, or the letter “shin” and the head of a donkey [There are several words that are interpreted “ass” in the Bible, among them is “6501. Pere’ or perh (Jer. 2:24); from 6500 in the secondary sense of **running wild**; the *onager*:— wild (ass).” STRONG’S 6500 “pârâ; a prim. root; **to bear fruit.— be fruitful.**”])  
**HEAVEN=KINSMAN REDEEMER** [Africa [representative of constellation Cepheus—the Ethiopian king] is a continent rich in substance but plundered by men—“He divided unto them his living” (Luke 15:12). Africa has the Great Rift Valley in the most fertile region of Africa beginning in the Ethiopian Highlands. Closer observation [map of its “physical landscape” (NGSAW p. 102)—looking at area encompassing parts of Ethiopia, Somalia, Kenya, and Tanzania] reveals a pointed shoe resembling Madagascar with a “pierced” heel (Lake Victoria). The view from space (p. 100) reveals toes of “gold.”



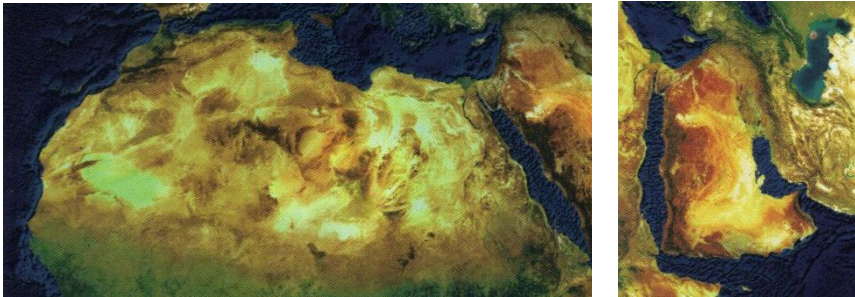


I looked at the picture on the right from across the room and saw something I hadn't noticed before. The shape of the continent of Africa looked a lot like a donkey (Picture from Google).

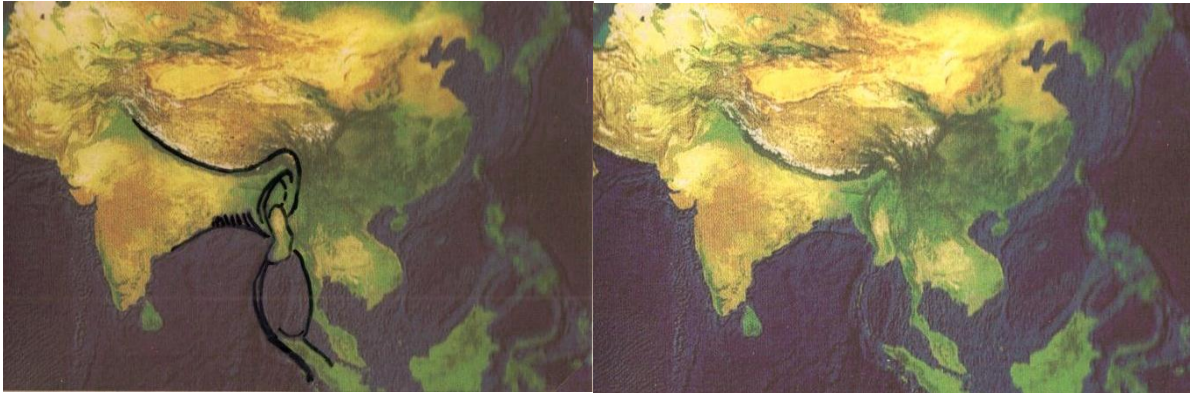


The view from space also reveals that the “head” of the continent of Africa looks like gold and the Arabian Peninsula looks like “**fire**”—the constellation “phoenix”. [Turn the peninsula upside down and remove Oman [O, **man**] and Yemen [ye **men**] and you will see the shape of a “**bird**” (wingless like a penguin?) pecking [“O, **PECK**” imagery: treasure (“black **tea**”) buried underground (Boston “tea” was “buried” under water)] at Iran [“I ran” which looks like molten brass (p. 90, 93 NGSAW)]. [Also look at Iraq = “I, Rock”—western equivalent is Alcatraz, the “Rock”—Iraq (also pronounced “I rack”) could be an egg that the penguin is protecting?]. There is the tale of Perseus and how he tore off the legs of the

scorpion in his quest to save Andromeda. The CASPIAN SEA is a legless scorpion stinging Iran from the north.]



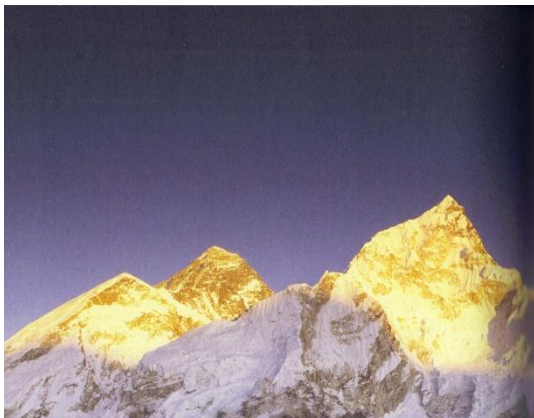
■ India—(p. 90 NGS AW—looks like a little Africa, and is a continent still plagued by leprosy) **EARTH=BOND SERVANTS TO SATAN** [if you look attentively, you will see a substance being poured from a cracked “vial”. If you observe very closely, you will notice that the substance is a woman’s heelless shoe—the entire opening of the vial (in green) forms the front section of the shoe.] **[EVERYTHING MEANS SOMETHING!]**







- Mount Everest (Nepal)—(“ever rest” [Matthew 11:28-29] in “La Pen” [Spanish feminine article—Psalm 45:1]) **REDEMPTION** Picture from *The Field Guide To Natural Phenomena* by Keith Heidorn and Ian Whitelaw, p.180.



- Sri Lanka—(looks like a drop of blood) **The COST** [“And almost all things are by the law purged [like with an “enema”] with blood; and without shedding of blood is no remission [like as of cancer].” —Hebrews 9:22] The following are from Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition:

**1shed**—vb [ME, to **divide, separate**, fr. OE *scēadan* [“sea” with “c” in the middle→like wheel in middle of wheel?]; akin to OHG *skeidan* to **separate**, L *scindere* to **split, cleave**, Gk *schizein* to **split**] vt (bef. 12c) **1 chiefly dial** : to set apart : **SEGREGATE** **2** : to **cause to be dispersed** without penetrating

<duck's plumage ~s water> 3 a : to **cause** (blood) **to flow by cutting** or **wounding** b : **to pour forth in drops** <~ tears> c : to **give off in a stream** <fish *shedding* their eggs in spawning> d : to **give off** or **out** <~s some light on the subject> 4 a (1) : **to cast off (as a body covering [“rock” for “flesh”])** : **MOLT** (2) : to **let fall (as leaves)** (3) : to **eject** (as **seed** [sing.] or spores) from a **natural** receptacle b : to **rid oneself of** temporarily or permanently as superfluous or unwanted <~ her inhibitions> <the company ~ 100 jobs> ~vi 1 : **to pour out** [Joel 2:28-29/Jer. 6:11]: **SPILL** 2 : to become dispersed : **SCATTER** 3 : **to cast off some natural covering** (as **fur** or **skin** [Jer. 13:23]) <the cat is *shedding*> **syn** see **DISCARD**— **shed blood** : to cause death by **violence**

**2shed**—

**3shed**—

**4shed**—

**1remit**—

**2remit**—

**remission**—

**remissible**—

**remiss**—

**remittance**—

**remittance man**—

**remittent**—

The following are on the same page and have interesting meanings:

**remise**—

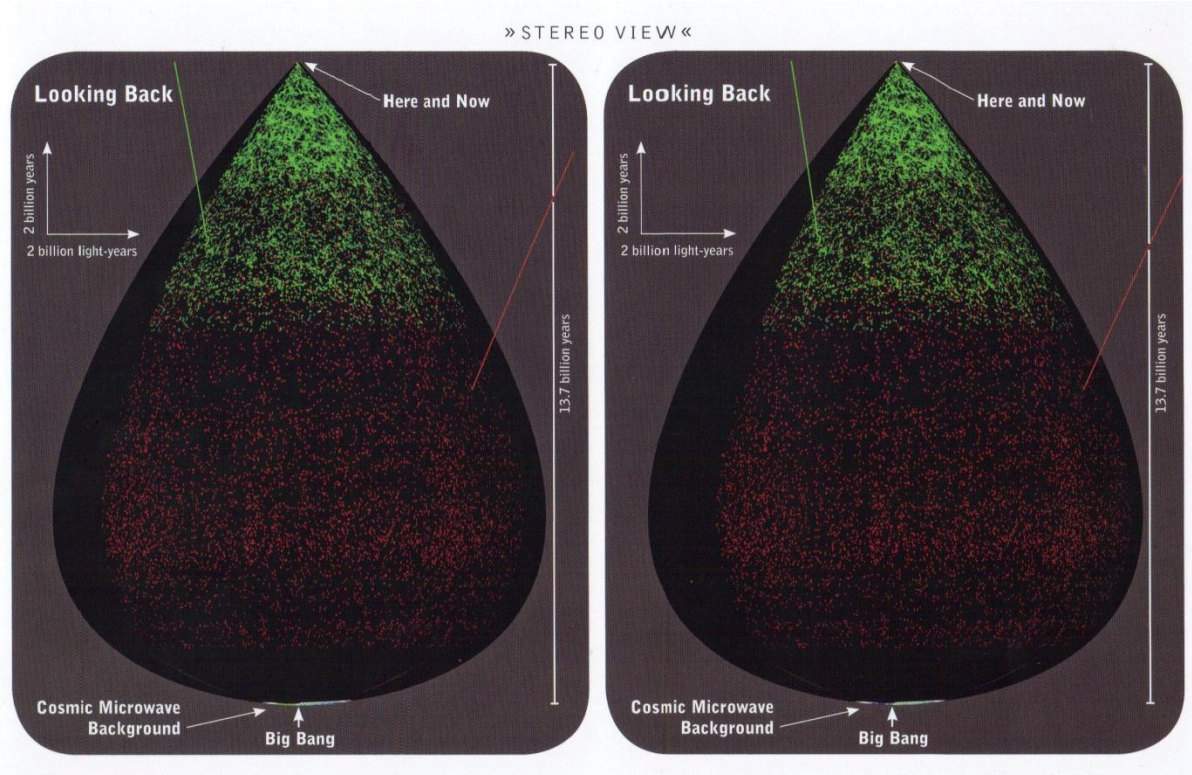
**remint**—

**1remnant**—

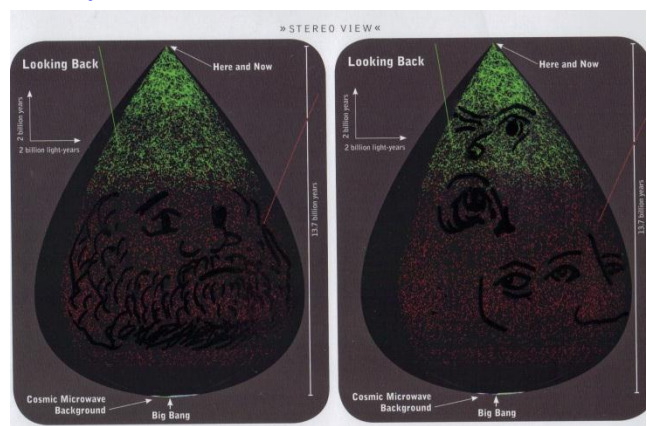
**2remnant**—

Compare geographical imagery to scientific imagery—picture below is from *Sizing Up The Universe*, p. 229. Ephesians 3:17-19, “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints **what is the breadth, and length, and depth, and height** [“The heaven for height and the earth for depth” (ref?)]; **And to know the love** of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”



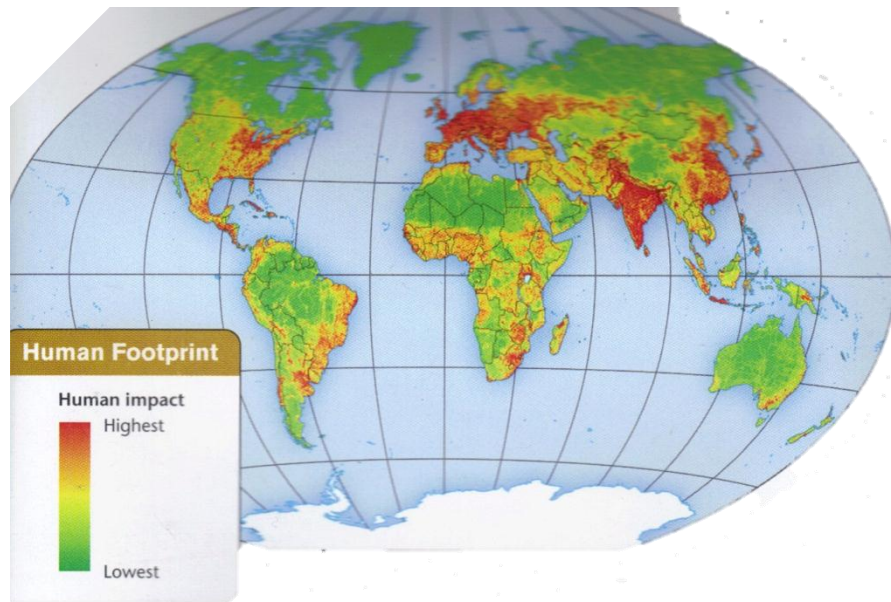


Looking at this image and considering the Gott-Li model and pi's transcendency of time, perhaps the sound of the "trump of God" is actually the "Big Bang," when we cast off, or rather, breakthrough (as new wine bursting forth out of) the confinement known as the "body" to **BEMORE**—which is the perfection of freedom—spirits with no boundaries, no limits; joined in a collective **"HEART"** [**ATONEMENT**] of **LOVE**.



"And the times of this ignorance God winked at"—Acts 17:?

- Madagascar—(turn it clockwise to see the shoe, Mark 11:23 [mountain of sin cast into the sea]) **KINSMAN REDEEMER'S PROOF OF PURCHASE** Speaking of feet, below is a map from NGSAW (p. 28) of the "human footprint" on the planet. For the U.S.A there is a distinct line drawn approx. along the 100°W line—compare the west side to Greenland. The "footprint" in space is IC 4406 [also known as the Retina Nebula]. IC ["I see"] 4406, in actuality, is shaped like a donut but Hubble only captured a sideways view [represents the "Möbius strip"?]. Image from *Spacetelescope.org*.



Compare the two maps below. The first one is from NGSAW (p. 24) and the other is of Israel and is from the reference section of my KJV Super Giant Print Reference Bible (Broadman & Holman Publishers). The one over America looks like a Christmas being hung from the “mantle” of a fireplace. [NOTE: The shape of the west international road extending from Philistia to the Sea of Galilee, is similar in shape to the Western side of Israel of today—an axe in the north and arrow in the south (see “Israel” below).]





- Indian Ocean—(corresponds to the Indian faces in Canada [The Native American people represent the first man, ADAM—the “word” man. That’s why during WW2, they were entrusted with the “word”—the coded messages.]) [I, personally, can see the back end of a two-hump camel on the west side. Camel is going down and the head is possibly missing (cut-off?).]
  
- Antarctic—(map and satellite views show a horned goat’s head and fish-tail fin—CAPRICORN) “Capricorn represents the Winter Solstice (December 21<sup>st</sup> or 22<sup>nd</sup>) where the Sun, going south reaches its **lowest point** on the ecliptic, the Tropic, or turning, of Capricorn. There the Sun turns and starts to climb up, heading towards the northern hemisphere, and thereafter the Sun begins to appear **higher and higher** in the sky each day. An analogy can be drawn with this pattern and a goat climbing a mountain, because according to Olcott (p.116) that animal in feeding always ascends the hills, and is naturally a climbing animal. The sun in like manner when it arrives at Capricorn begins to mount the sky, and hence the goat was adopted as a symbol of the apparent climbing motion of the sun, while the fish-tail was significant of the rains and floods of the winter season. The name Capricorn translates “horned goat” and denotes a male goat, or billy-goat, and is associated with **two** types of **goats**: the Mountain-Goat and the Sea-Goat” [from *Constellation of Words* website].
 

**“SON’S” DESCENSION AND ASCENSION.** (Pictures are from pp. 54, 124 NGSAAW. The image next to Baffin Island, Canada is formed by ice in the water of a horned mountain goat ascending the heights. Its black horns are formed by the land formations in the water’s depths.)

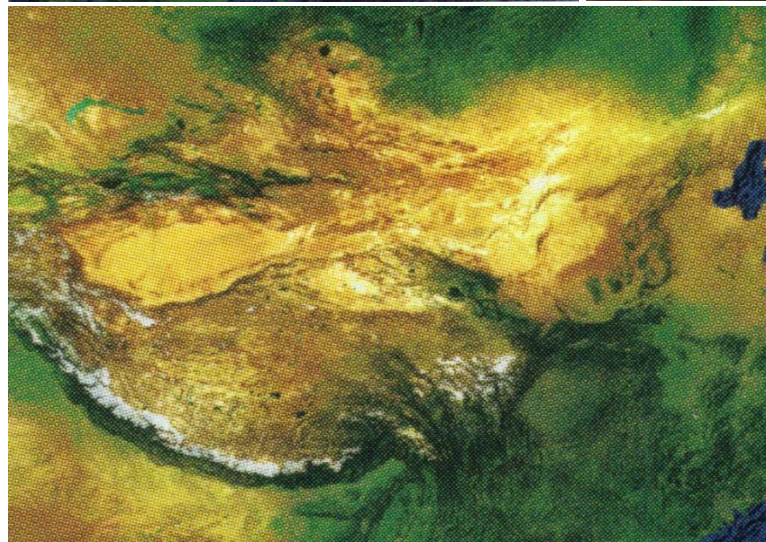
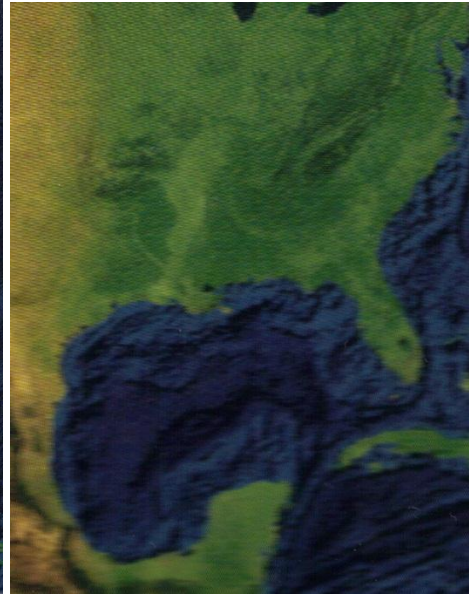
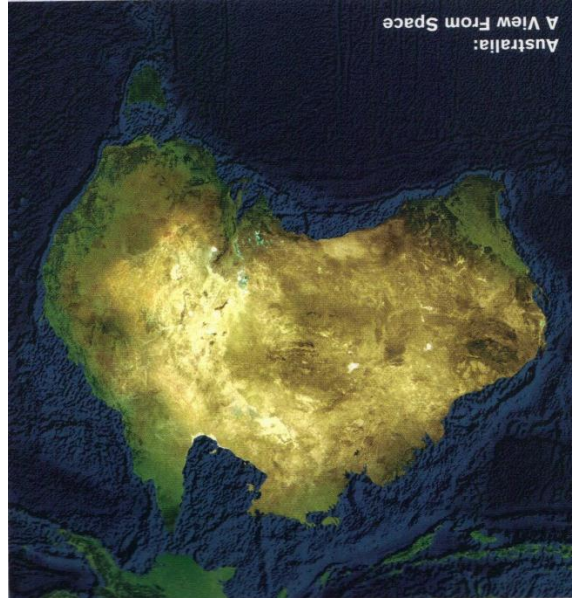


- Australia (the “austere trail”)—(p. 110 NGS AW—if you turn it upside down you will see the **shape of the United States** without the state of Florida (the Promise). [Tasmania (the “nail” on the fingertip (the outline of land under the water)—see the picture below) corresponds to Alaska. The Great Barrier Reef corresponds to California. The Great Dividing Range corresponds to the Great Divide of North America.] The point is crushing the head of the serpent) **REDEEMED MAN** [covenant established], **GLORY RETURNS** **LAW ESTABLISHED** and **ENFORCED** (Romans 4?) [Texas (“taxes”) is larger than before, so is Louisiana (view from space shows a container (with a handle) tilted downward to the Gulf of Mexico [container forms the bridge of the nose of the face], but **nothing coming out**). The land is mostly barren—it cost **almost** everything (“a remnant shall remain”—the Seed). Man now “works” for a living. The middle sags because the “belly” is heavy—like a horse that has been well-ridden, or pregnant, or a full sack. Job 32:19, “Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.” The sack/garment/wineskin has burst and is spilling out [like a Caesarian section—compare this image to Asia’s]—the true butterfly effect—“in dying [to ourselves], we live.”] Proverbs 3:9-10, “Honour the Lord



with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

zoom to 230+ and see—two eyes (big one has long lashes), a bee, a moth, (a butterfly?—(the white portion—a caterpillar with butterfly wings or butterfly exiting cocoon?), a hand with a severed finger



**NOTE:** The “wineskin” of Asia is also the belly of the ship [constellation Carina (the keel)].

“Carina is the **Keel** of the ship Argo Navis. The keel of a ship is a large **single** beam, the **very bottom** of the ship's hull, the **foundation** beam that supports the entire ship; the ship's **backbone**. The laying of the keel is the first event in a ship's construction and is a symbolic act marked by a formal ceremony involving dignitaries. "Lay the keel" is a term used for beginning of an important undertaking. The ritual of laying a foundation stone for a building is analogous to laying of the ship's keel, and that event is also often marked with a ceremony. Varro suggested that the Latin word *caerimonia*, '**ceremony**', derives from *carinae*, 'keels' [Varro: On The Latin Language, p.45].

Latin **Carina**, 'nut-shell', 'keel of a ship', is related to the word **careen**, to cause (a ship) to turn on its side, 'to expose a ship's keel', cognate with Greek *karuon*, *karua*, 'nut', and

probably also with Old Indian *karakah*, 'coconut; water vessel made from coconut', related to **Carya**, **karye-**, and the first element in **gillyflower**. **Karyo-** is the cell nucleus: **karyogamy** is the coming together and fusing of cell nuclei, as in fertilization. **Synkaryon** is the nucleus of a fertilized egg immediately after the male and female nuclei have fused. The **caryopsis** is a dry, one-seeded fruit in which the wall of the seed becomes fused to the carpel wall during its development, typical of members of the grass family including the cereals; wheat, rice, and corn. **Karyokinesis** (also called mitosis) is the process in cell division by which the nucleus divides and normally resulting in two new nuclei, each of which contains a complete copy of the parental chromosomes.

The **keel** is the lowest longitudinal timber of a ship. **Keel** is used to refer to flat-bottomed boats.

"The idea of a 'nut' as a metaphor for a 'boat' is a fairly obvious one (*shell* is similarly used for a 'rowing boat'), and the Latin word came to be used for a 'ship's keel,' the raised seam of a walnut perhaps suggesting the line of the timber along the ship's bottom" [John Ayto, *Dictionary of Word Origins*].

To **keel over** is from the nautical image of a ship turning keel-up. When a boat is floating on its designed waterline, it is said to be floating on an '**even keel**'. To **careen** is to swerve or tilt from side to side, often while moving rapidly. **Keelhaul** is 'to haul under the keel'. **Keelson** or **kelson** timbers or metal plates fastened along the top of a ship's keel to strengthen it derived from the root of Old Icelandic *kjölr*, keel, + *swin*, swine, used for a timber. **Carinatae** are defined as all birds having a **keeled** sternum. The **carina** or '**keel**' referred to a strong median ridge running down the length of the sternum, or breast bone (the word 'sternum' might relate to the adjacent constellation Puppis, the 'stern'). This is an important area for the attachment of flight muscles. Thus, all flying birds have a pronounced **carina**. Ratites (Reticulum), all of whom are flightless, lack a strong carina. Thus birds were divided into carinates and ratites. **Carina** is a term for the fused lower two petals of flowers of many members of the pea ["pee"] family." —from *Constellation of Words: Carina* website

Article below is from Spacetelescope.org and, I believe, shows in the heavens what the images above reveal on earth.



## New stars shed light on the past

This image depicts bright blue newly formed stars that are **blowing a cavity** in the centre of a fascinating star-forming region known as N90.

The high energy radiation blazing out from the hot young stars in N90 is eroding the **outer portions** of the nebula from the **inside**, as the diffuse outer reaches of the nebula prevent the energetic outflows from streaming away from the cluster directly. Because N90 is located far from the central



body of the Small Magellanic Cloud, numerous background galaxies in this picture can be seen, delivering a grand backdrop for the stellar newcomers. The dust in the region gives these distant galaxies a reddish-brown tint.

**Credit:** [NASA](#), [ESA](#) and the Hubble Heritage Team [STScI/AURA](#)-[ESA/Hubble](#) Collaboration

Image below is from EWA, p. 47 of World Cities section. It is the corresponding image to Key West in Florida. The image below is of a crowned male with an afro (hair) sticking up above the high crown. The male image is lacking skin on the face—bridge but no nose, no lips, only sockets for eyes. The body has been torn from something greater but is holding on by two bridges that appear as tiny threads being stretched beyond measure. The spine has been ripped off. Key West is the female “ivory” seed and Sydney is the male “ebony” seed. NOTE: the “CAN OPENER” aimed towards the head; and the head has been opened up to “possibility (“can”) thinking.”



**Compare this image with the one below taken by Hubble from Spacetelescope.org.** The image is bald. The flesh is missing from the face—like a mask that was peeled off [like the imagery of the John Woo film “FACE OFF”].

## Supernova blast bonanza in nearby galaxy ([article from spacetelescope.org](#))

The nearby dwarf galaxy NGC 1569 is a hotbed of vigorous star birth activity which blows huge bubbles and super-bubbles that **riddle the main body** [to the right of the “riddled” body is a head—ear; skin on face is mixing matching the mask at 100°W USA] of the galaxy. The galaxy's vigorous "star factories" are also manufacturing brilliant blue star clusters. This galaxy had a sudden and relatively recent onset of star birth 25 million years ago, which subsided about the time the very earliest human ancestors appeared on Earth.

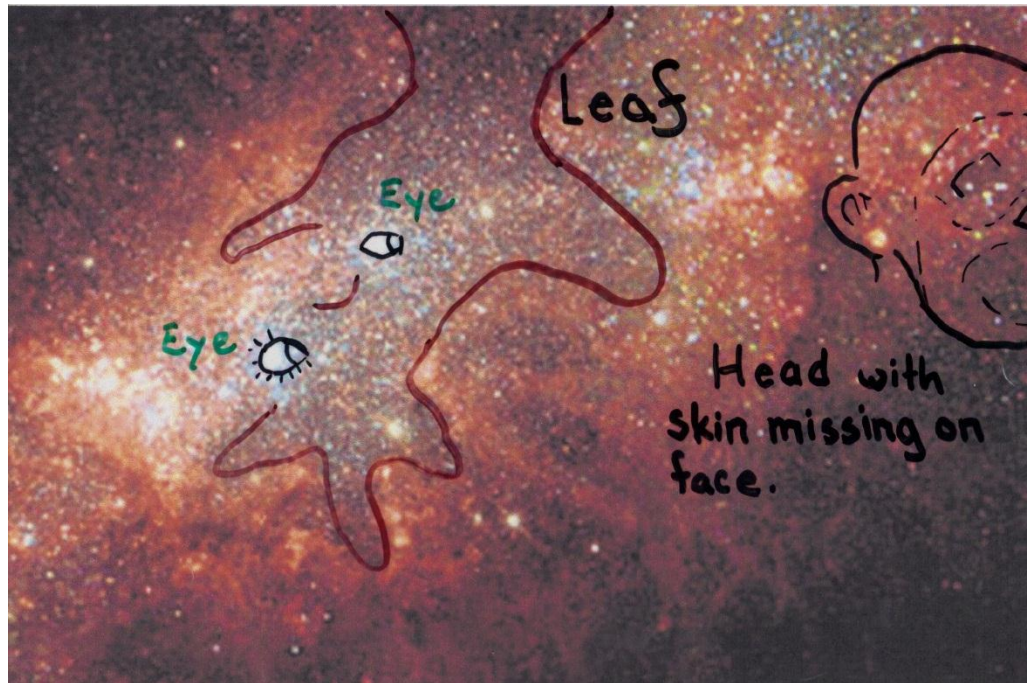
In this new image, taken with the [NASA/ESA](#) Hubble Space Telescope, The bubble structure is sculpted by the galactic super-winds and outflows caused by a colossal input of energy from collective supernova explosions that are linked with a massive episode of star birth.

The bubble-like structures seen in this image are made of hydrogen gas that glows when hit by the fierce winds and radiation from hot young stars and is racked by supernovae shocks. The first supernovae blew up when the most massive stars reached the end of their lifetimes roughly 20-25 million years ago. The environment in NGC 1569 is still turbulent and the supernovae may not only deliver the gaseous raw material needed for the formation of further stars and star clusters, but also actually trigger their birth in the tortured swirls of gas.

**Credit:** [European Space Agency](#), [NASA](#) & Peter Anders (Göttingen University Galaxy Evolution Group, Germany)



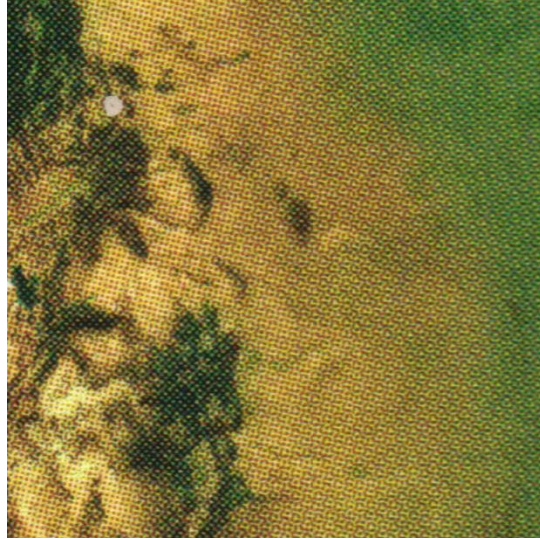




In the Hubble image above there are two eyes—the top one is looking forward and the bottom one is **looking back** from the corner of “her” eye (long lashes). The bottom of this image looks like the root system of a tree that has been uprooted. Compare the female eye with the Necklace Nebula. If you look closely at the picture on the right below, you will see that all of the white/blue lights are “eyes.” I see one “red” eye.



Compare faces of both images—Australia and the dwarf galaxy above—to the image from NGS AW, p. 54 of a face “**mask**”—it has another chin below the first.



- New Zealand—(***RENEWED ZEAL*** for the things of God) [foot is severed—Matthew 18:8 “If thy hand [Israel] or thy foot [Lucifer] offend thee, cut them off, and cast them from thee [circumcise—“size of the circumference” = “pi”]: 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.”] **FOOT IS PIERCED**—HEADING WEST (p. 119 NGSAW); and **STONE OF STUMBLING REMOVED** [see “By the way...” below]



- New Guinea—(a 2-nation island as is Haiti/Dominican Republic) **SERPENT’S HEAD IS CRUSHED**
- Jerusalem—(John Hagee and Perry Stone both showed pictures of a range of mountains in Jerusalem, Israel that spell the Name of God in Hebrew letters—Deut. 16:11, “And thou shalt



rejoice...in the place which the Lord thy God hath chosen to place his name there.”) **GOD’S SEAL (SIGNATURE)** [Geology.Com image shows a partial image of an “arrowhead” (pointed tip is down, base begins at Jerusalem) in the southern portion of Israel and an “axehead” in the northern portion of Israel—images formed by their current boundaries on the West side (orange area), at the time I am writing this. Deut. 23:13, “Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt turn back and cover that which cometh from thee [in the “loins”]: For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.” Jeremiah 51:20 “Thou art my battle **ax** and **weapons of war**: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms...” The east side looks like the cameo of a person with a single “**horn**” or beard protruding from its chin (like a goat)—I can see a resemblance to the Hawaiian island of Maui (do a quarter clockwise turn so that east is facing south [NOTE: the “Big Island” is “pointing” at it]) Ezekiel 29:21, “In that day will I cause the **horn** of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord”.] [The DEAD SEA is shaped like a hand, but turn the picture clock-wise and you can see the shape of a whale. The hand looks like the one protruding from Australia—see below.]

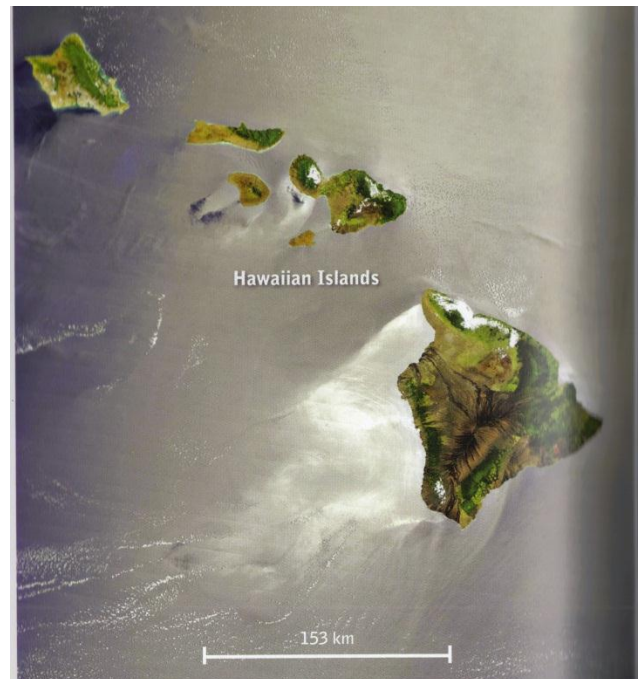
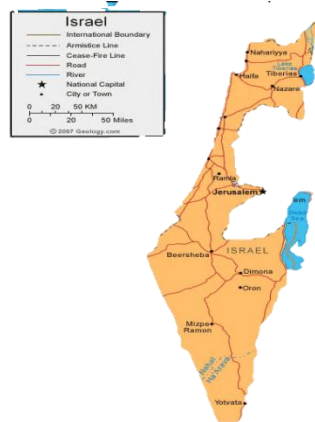
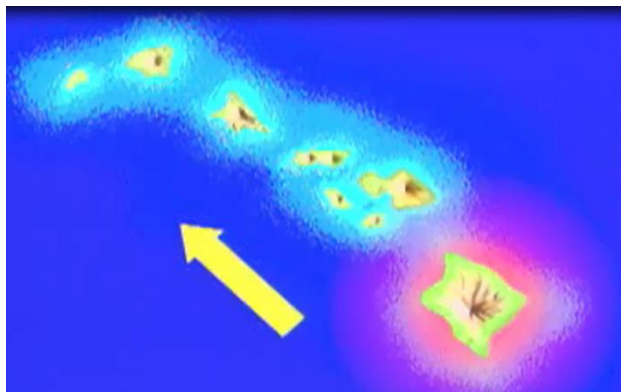


Image of Hawaii from *Sizing Up The Universe*, p. 180



This blue picture is also of the Hawaiian Islands and shows its volcanoes—from film **VOLCANOES** by the Discovery Education. NOTE: The light blue area is the shape of a leg (upside-down), the pink is the “knee.”

The “left” hand (has part of the index finger [forefinger] severed—also, the nail or tip of the thumb is cast to the side of the thumb) is protruding from the bottom of Australia. The hand appears to be “pierced” at the “middle” finger like a signet ring. To the lower right, there is an “eye” (big one). If you look toward the left, there is also a very tiny eye [towards the point in the greener section against the edge of the water sort of shaped like the lower half of Texas—it is looking at the hand]. In the smaller picture below, each eye is against the outer edges of the picture. Note the “stretch marks” near the hand—“light” or “glory” seems to be bursting through.



- “analemma”—*n.* [L, sundial on a pedestal, fr. Gk *analēmma*, lofty structure, sundial, fr. *analambanein* to take up, **restore**, fr. *ana-* + *lambanien* to take —more at LATCH] : a plot or graph of the position of the sun [Malachi 4:2, “Sun of righteousness”—the **SON**] in the sky at a certain time of day (as noon [Gen. 43:16, “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.**”]) at one locale [Acts 2] measured at regular intervals throughout the year that has the **shape of a figure 8**; *also* : a scale (as on a globe or sundial) based on such a plot that shows the sun’s [SON’S] position [not merely place, but **heart**] for each day of the year or that allows local mean time to be determined
- **Global grid**—(latitude and longitude) [Proverbs 1:17, “Surely in vain the **net** is spread in the sight of any bird.” A “net” to “keep you from falling”? (Jude 24)] **Also, “internet,” “network” and “cell” phones, “cell” groups.** To excel is to “exit” “cell”—no boundaries of separation—Proverbs 31:29, “Many daughters have done virtuously, but thou **excellest them all** [Holy Spirit, through the Blood of Jesus [the LIFE that makes us ONE], removes the boundary lines of separation—no more “his” or “hers” but “OURS”].” Genesis 11:6 says, “And the Lord said, Behold, the people is one, and they have all one



language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.” ← the Father’s true PURPOSE?

- By the way, if you pay attention to Italy, you’ll notice that the boot [constellation Bootes] is heading in the westward direction (toward the right hand of God) but “stumbles” over Sicily (the rock) [Zechariah 12:3 (NIV) “I will make Jerusalem an immovable rock...All who try to move it will injure themselves.”]. It ends up with a “Wounded Knee” —and his-story repeats itself. [Corsica is pointing up towards Germany (more specifically, I believe it is towards the dividing line between east and west Germany that no longer exists).]
- There are other images that can be seen on the earth’s surface and in the sky—**EVERYTHING MEANS SOMETHING.**

Once I understood that the earth is a parable, the Spirit had me read Daniel 4—**daily**. Then Benny Hinn did a teaching titled **“IS ETERNAL LIFE ETERNAL?”** When I heard that I asked myself the question, “Is eternal damnation eternal?” I, then, embarked on a journey to understand the true nature of Love. If what is has already been and what is done is what will be done—**WHAT DOES DANIEL 4 REPRESENT—WHO IS THIS A PARABLE OF? WHY DOES IT SAY “LET SEVEN TIMES PASS OVER HIM,” INSTEAD OF SEVEN YEARS?**

The obvious answer for me was “Lucifer” [Psalm 106:20, “Thus **they** changed their glory into the **similitude of an ox** [Daniel 4:33, “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.” (plural)].” Luke 15:24, “For this my son was dead, and is alive again; he was lost, and is found.”] It wasn’t hard for me to believe that if God would encourage us to stand in faith for the salvation of our loved ones no matter how hopeless it may appear, that the Author and Finisher of our faith was certainly capable of believing for His “first sons” to come back to Him [**“Behold, the Lord’s hand is not shortened, that it cannot save” (Isaiah 59:1).**]. Jesus said that “they that be whole need not a physician, but they that are sick. But **go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance” (Matt. 9:12-13 [Hosea 6:6]).** Psalms 103:6-14,

**“The Lord executeth righteousness and judgment for **all** that are oppressed [sin is oppression]. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and **plenteous** in mercy. He will **not always** chide: neither will he keep his anger for ever. He hath **not** dealt with us after our sins; nor rewarded us according to our iniquities. **For as the heaven is high above the earth, so great is his mercy toward them that fear him.** As far as the east is from the west, so far hath he **removed our transgressions** from us. Like as a father pitieth his children, so the **Lord pitieth them** that fear him. For he knoweth our frame; he remembereth that we are dust.”**

Psalm 106:8-9,

**“Nevertheless** he **saved them** for his **name’s sake**, that he might make **his mighty power to be known.**”

Jeremiah 9:23-24,

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which **exercise lovingkindness, judgment, and righteousness**, in the earth: for in these things I delight, saith the Lord.”

Jeremiah 13:11

“For as the girdle cleaveth to the loins of a man, so **have I caused to cleave unto me** the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.”

Daniel 4:37 says,

“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.”

Matthew 19:25-26

“When his disciples heard it, they were exceedingly amazed, saying, **Who then can be saved?** But Jesus beheld them, and said unto them, With men this is impossible; but **with God [LOVE] all things are possible.**”

Job 42:2,

“I know that thou **canst do every thing.**”

Genesis 18:14,

“**Is any thing too hard for the Lord?** At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.”

Jeremiah 32:27, 17 says,

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

Jeremiah 31:6-20,

“For there shall be a day, that the **watchmen** upon the mount Ephraim [“double fruit”—Zechariah 9:12] shall cry, Arise ye, and let us go up to Zion unto the Lord our God. 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. **Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child together** [Judges 4-5; Isaiah 54:1; Isaiah 48:1]: **a great company shall return thither.** They shall come with weeping, and with supplications [from the same root word as “**grace**” (2603—“to bend or stoop in kindness to an inferior”)] will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.** For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall **flow together to the goodness** of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and **their soul shall be as a watered garden; and they shall not sorrow any more at all.** Then shall the virgin rejoice in the dance, both **young men** [angels] and **old** [the Father—the Ancient of Days] together: **for I will turn their mourning into joy, and will comfort them, and make them rejoice**

**from their sorrow**. And I will satiate the soul of the priests with fatness, and **my people shall be satisfied with my goodness**, saith the Lord. Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded [Isaiah 49:4 (NIV1984)], saith the Lord; and **they shall come again from the land of the enemy**. And **there is hope in thine end**, saith the Lord, that **thy children shall come again to their own border**. I have surely heard Ephraim bemoaning himself thus; **Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.** Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore **my bowels are troubled for him; I will surely have mercy upon him**, saith the Lord.

Ezekiel 29:13-14,

“Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a **base kingdom** [the “feet”].”

Ezekiel 28:25-26,

“Thus saith the Lord God [LOVE]; When I **shall have gathered** the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And **they shall dwell safely** therein, and shall build houses, and plant vineyards; yea, **they shall dwell with confidence**, when I have executed **judgments upon all those that despise them** round about them; and they shall know that I am the Lord their God.”

Matthew 22:8-10,

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and **gathered together all** as many as they found, **both bad and good**: and the wedding was furnished with guests.” [Cross-reference with John 6:12—Jesus said, “Gather up the fragments that remain, that none be lost.”]

Ezekiel 18:23,

“Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should **return** [7725] from his ways, and **live**?”

[“Return,” **STRONG’S 7725** (shûwb), is “a primitive root; **to turn back** (hence, away) trans. Or intrans., lit. or fig. (**not necessarily with the idea of return to the starting point**); gen. to **retreat**; often adv. **again**.”]

Luke 20:38,

“For he is not a God of the dead, but of the living: **for all live unto him**.”

The PROOF would take in-depth Word study which brings me to the subject of GRACE.

Just as God has not abandoned the biological seed of Abraham in favor of the spiritual seed, God has not abandoned His heavenly children who rebelled against Him, to replace them with His earthly children. God said, "I will never leave you, nor forsake you...Behold, I am the Lord, I change not; therefore ye **sons of Jacob** ["heel-catcher, supplanter"—Gen. 3:15 (**the devil**)] are not consumed" [Hebrews 13:5, Malachi 3:6]. God does not teach us to believe for our loved ones to be saved and then abandon his own. He is a loving **FATHER!** I believe that their estrangement from Him was His way of applying the "rod." He said that he does not wish for **any** to perish, but **all** come to repentance [2 Peter 3:9, Matt. 18:14]. Human arrogance assumes that only applies to them, the same way the early Christians believed that salvation was only for the Jews. In 2 Samuel 14:14 (NIV1984), it says, "But **God does not take away life**; instead, he devises ways so that a banished person **may not remain** estranged from him." **The angels that rebelled were estranged from God, but I now believe that was only a temporary condition.** "It is not the will of your Father which is in heaven, that one of these little ones [Zech. 13:7] should perish" (Matthew 18:14). "**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**" (Micah 7:18-19). "**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...For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more**" (Heb. 8:10, 12). "**Is there not an appointed time to man upon earth?**" (Job 7:1).

"And it shall come to pass, when all these things are come upon thee, **the blessing and the curse**, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And **shalt return** unto the Lord thy God, and **shalt obey his voice** according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; **That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee** from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God **gather** thee, and from thence will he **fetch** thee: And the Lord thy **God will bring thee into the land** which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart...to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live....And **thou shalt return and obey the voice of the Lord**, and do all his commandments which I command thee this day." —Deuteronomy 30:1-6, 8

**"Satan" will be no more** [Gen. 20:3, "But God came to Abimelech in a dream by night, and said to him, Behold, **thou art but a dead man** [Ex. 12:33, "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, **We be all dead men.**"], **for the woman which thou hast taken; for she is a man's wife.**"], **evil will die.** "And the yoke [of sin] shall be destroyed because of the **anointing**" (Isaiah 10:27). **Lucifer [Lazarus] is resurrected** from spiritual death [**"saved; yet so as by fire"** (1 Cor. 3:15)]—along with the angels that followed him.



We have a Father who loves us so much that He longs to shower us with gifts we don't have room enough to receive (Mal. 3:10)! We have a Father who has an immense love for **all**, let me say it again, **all** of His creation. No one, no-thing is left out. The Hawaiians have a word for family—"Ohana." It carries the connotation that "**no one gets left behind.**" **That is the heart of our Father—no one is left behind, nor cast aside—“none be lost”** (John 6:12). Jesus commanded that all the fragments be "gathered." He is the bread of life and **no life** will be wasted. **The Father has POWER to save all of His children** (Isa. 59:1). **Jesus said**, in Mark 12:24-25, "**Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.**"

The **story of the prodigal (Luke 15:11-32) is also the story of Absalom [DEATH/Lucifer].**

"And [Jesus] said, A certain man had **two** sons: 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**. And not many days after the younger son **gathered all together**, and took his journey into a far country, and there **wasted his substance** [**Now faith is the substance of things hoped for, the evidence of things not seen.**" (Heb. 11:1)] with riotous living. And when **he had spent all**, there arose a mighty famine in that land; and he began to be in want. **And he went and joined himself to a citizen of that country [WISDOM joined to DEATH and became LAW]; and he [DEATH] sent him [LAW] into his fields to feed swine [like the descendants of "Ham" →Canaan].** And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when **he came to himself** ["I and my Father are one" (John 10:30)], he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and **go to my father**, and will say unto him, Father, I have sinned **against** heaven, and **before** thee. And am no more worthy to be called thy son: make me as one of thy hired servants [Lev. 25—it **all** relates to this even though it would seem that verses 39-46 only relate; the previous verses (1-38) explain "why" God says in verse 42, "They are my servants" .]. And he arose, and came to his father. But when he was yet a **great way off**, his father saw him, and had **compassion**, and ran, and **fell on his neck** [that which is responsible for the direction that the head is facing—WISDOM/LAW—"breaking" the law (Psalm 119:126/ Esther 4:16, 5:2)], and **kissed him**. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and **am no more** ["nothing"] worthy to be called thy son ["I was as a beast before thee" (Ps. 73:22)]. But the father said to his servants, Bring forth the best robe [of righteousness], and put it on him; and put a ring on his hand ["I am married to you"], and **shoes on his feet** [kinsman redeemer]: And bring hither the fatted calf [LIFE/Jesus and the LAW of the spirit of LIFE/Israel] , and kill it; and let us eat ["eat of my flesh and drink of my blood"], and be merry: For this my son was dead, and is alive again [DEATH became LIFE—the power of LOVE working through the WISDOM of the LAW of LIFE to transform DEATH into LIFE: DEATH is swallowed up in the victory that is the faith of LOVE.]; he was lost, and is found. And they began to be merry. Now his older son [LAW of the spirit of LIFE/Israel] was in the field: and as he came and drew nigh to the house, he heard **musick and dancing**. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf [LIFE and the LAW of LIFE—Jesus and Israel], because **he hath received him safe and sound**. And he

The Power of LOVE working through the WISDOM of the LAW of LIFE to transform DEATH into LIFE: **DEATH is swallowed up in the victory that is the Faith of LOVE.**

was angry, and would not go in [LIFE did not go into the darkness of DEATH]: therefore came his father out, and intreated him. And he answering said to his father, Lo [not "high"], these many years do I serve thee, neither transgressed I at any time thy commandment ["BE"]: and yet thou never gavest me a kid [the scapegoat], that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living [DEATH eats] with harlots [LAW of the spirit of LIFE/DEATH (Rev. 17)/Israel], thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me [the "BE"], and all that I have is thine ["ALL THINGS"]. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost [hidden in the "secret place"—DARKNESS], and is found [has come into the LIGHT]."

Lucifer—"morning star"! Amos 5:7-8 says, "Ye who turn judgment to wormwood, and leave off righteousness in the earth, Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning." "And in the morning, then ye shall see the glory of the Lord" (Exodus 16:7). How can there be a morning in Heaven—where there is no night [Rev. 21:23, 25]? It is always day! However, for those who fell into darkness, there can be a morning. Lucifer is the anointed cherub. If he was anointed of God, does it not stand that he was also "blessed of God"? And, if blessed, then how can he be cursed (Numbers 22-24)? About the nation of Israel, we say that they have not been forgotten of God nor abandoned because the "gifts and callings of God are without repentance" (Romans 11:29). Why is there a double standard where His first sons are concerned. We think so meanly of LOVE (God). I've heard some preachers talk about Satan being tormented in the end like somehow that is supposed to bring delight and joy to the heart of LOVE (Father God) and should bring joy to us. Leviticus 19:17-18, "Thou In Matthew 7 and Luke 11, Jesus says that if human fathers who are evil can give good gifts to their sons, then how much more would not our Heavenly Father do for His sons. We selfishly look to LOVE when we are the objects in need, but He truly is compassionate and gracious to "all" of His children (Jonah 2:4 "for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." LOVE replied in verse 11, "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand [because they walk in darkness]; and also much cattle?"). We tend to be more like the servant in Matthew 18 who was forgiven of a great debt he owed the master but had no compassion for his fellow servant and refused to show him the same kindness that had been bestowed upon him by their master, and had his fellow servant thrown into prison. When the master found out what he had done, he rescinded his kindness and bestowed upon the servant the same fate the servant bestowed upon his fellow servant. As Christians, we should behave more like the sons of LOVE than the sons of the devil. Acts 10:11-16, 28,

<sup>11</sup>And [Peter] saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: <sup>12</sup>Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup>And there came a voice to him, Rise, Peter; kill, and eat. <sup>14</sup>But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. <sup>15</sup>And the voice spake unto him again the second time, **What God hath cleansed, that call not thou common.** <sup>16</sup>This was done thrice: and the vessel was received up again into heaven.....<sup>28</sup> And he said

unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that **I should not call any man common or unclean.**

**Question:**  
How many times does God have to bless someone before they are truly blessed?

**Answer:**  
Only ONCE!!!!!!

Psalm 37:10 says, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." That word "be" is the Hebrew word "hâyâh" (**STRONG'S #1961**) and is a primitive root which means "to **exist**, i.e. **be** or **become, come to pass** (always emphatic, and not a mere copula or auxiliary)" and is rendered "beacon, x altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, x have, last, pertain, quit (one-) self, require, x use." It is comparable to "hâvâ or hâvâh" (**STRONG'S #1933**) which is a primitive Hebrew root "supposed to mean prop. to **breath**; to **be** (in the sense of **existence**)" and is rendered "be, x have." **STRONG'S 1933** is also comparable to **#183** ('âvâh) which is a primitive root meaning "**to wish for**:— covet, (**greatly**) **desire, be desirous, long**, lust (after)." **The wicked will no longer exist.** If you look at that verse from a natural perspective, you will miss the significance of what is being said. In the spiritual sense, a person cannot "no longer exist." God is not a destroyer. Jesus said that the devil steals, kills and destroys, but Jesus was come that we might have life and that more abundantly [John 10:10]. So what of the wicked that will no longer exist? Will they be changed from death to life? If so, how will that be accomplished?



In John 6:12, **Jesus said**, "Gather up the fragments that remain, that **nothing be lost.**" Even in nature, when a planet dies, its fragments spawn the birth of many new stars. I believe it is like the butterfly. The caterpillar goes through a sort of "death" to emerge into something far more glorious. **DEATH is not a menace. DEATH is simply the passageway.** "There is nothing to fear but fear itself."—Winston Churchill

Image is the Frosty Leo Nebula—[Spacetelescope.org](http://Spacetelescope.org)

**When  
GOOD said,  
"BE," He  
said it all.**

I read an article that Perry Stone wrote titled, "THE SECRET OF THREE RIGHTEOUS MEN," in which he stated that "God's covenant blessings are generational." That applies to more than just us humans. **God blessed man before he even said a word to man. God blessed the Angels as well** [Remember Eccl. 1:9, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun [SON]."] **Question:** How many times does God [i.e. "GOOD"] have to bless someone before they are truly blessed? **Answer:** Only ONCE!!!! He looked at His creation and saw that it

was very good (Gen. 1:31). When LOVE placed His blessing upon them, **LOVE SAID something!!!!** I don't need to tell you what power is in those Words. And what God has blessed can never be cursed (Numbers 22-24). God "**declares**" the end from the beginning (Isaiah 46:10). That word "declare", according to STRONG'S (#5046), is the Hebrew word "nagad" and is a primitive root which means properly "to *front*, i.e. **stand boldly out opposite**; by impl. (caus.) to **manifest**; fig. to **announce** (always by word of mouth to one present); spec. to *expose, predict, explain, praise.*" **When GOOD said, "BE," He said it all.**

**Ecclesiastes 5:3,**

**"A fool's voice is known by multitude of words."**

In Isaiah 28:21 it says, "For the Lord shall rise up as in mount **Perazim**, he shall be **wroth** as in the valley of **Gibeon**, that he may do his work, his **strange** work [His "short" work—eternally speaking (Rom. 11:28).]; and bring to pass his act, his **strange** act." [The word "strange" is from a primitive root meaning "to *turn aside* (espec. for lodging ); hence **to be a foreigner, strange, profane**; spec. (act. part.) **to commit adultery.**"] The NIV says, "His **alien** task."

**Question—WHAT IS AN ALIEN TASK TO PURE LOVE?**

**INCLUDE "BEELZEBUB" see**

**"Thoughts"**

In Isaiah 45:7 God says,

"I form the light, and create darkness: I make peace, and **create evil**: I the Lord do **all** these things."

God says in Isaiah 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.**"

Deuteronomy 32:39-43,

"

Lamentations 2:4-8 says,

"He hath bent his bow **like an enemy**: he stood with his right hand **as an adversary**, and **slew** all that were pleasant to the eye in the tabernacle of the daughter of Zion: **he poured** out his fury **like fire**. **The Lord was as an enemy**: he hath swallowed up all **her** palaces: he hath destroyed **his** strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath **violently taken away his tabernacle**, as if it were **of a garden** [Gen. 3]: he hath **destroyed his places of the assembly**: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath **cast off his altar**, he hath **abhorred his sanctuary**, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast...he hath stretched out a line, he **hath not withdrawn his hand from destroying.**"



Psalms 90:3 Moses says,

“Thou **turnest** man **to destruction**; and sayest, **Return**, ye children of men.”

Deuteronomy 32:27,

“The eternal God is thy refuge, and **underneath** are the everlasting **arms** [“...and to whom is the arm of the Lord revealed?” (Isaiah 53:1)]: and he shall thrust out the enemy from before thee; and shall say, **Destroy them.**”

Isaiah 43:27-28,

“Thy first father **[singular]** hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary [Lucifer and those who followed him—“Judah”], and have given Jacob to the curse, and Israel to reproaches.”

Psalms 78:61 (NIV1984),

“He **sent the ark of his might** [Lucifer and those that followed him] into captivity, **his splendor** [Israel] into the hands of the enemy.” [Psalm 78:61 (KJV), “And delivered **his strength** into captivity, and **his glory** into the **enemy’s hand.**”]

Isaiah 27:11,

“When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a **people of no understanding**: **therefore** he that made them **will not have mercy** on them, and he that formed them **will shew them no favour.**” [This is in contrast to Hebrews 5:1-2 (NIV1984), “Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. **He is able to deal gently with those who are ignorant** and are going astray, since he himself is subject to weakness.”]

In Deuteronomy 7:16, 23-24 LOVE says,

“And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shall thou **serve their** **MOVE?**”

Lamentations 2:2, 8, 17 says,

“The **Lord hath swallowed up** all the inhabitants of Jacob, and hath **not pitied**...he **hath polluted** the kingdom and the princes thereof.....The Lord **hath purposed to destroy the wall** of the daughter of Zion.....**The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.**”

In Leviticus 26:30, **LOVE says,**

“And I will...**cast your carcasses** upon the carcasses of your idols, and **my soul shall abhor you.**” [This goes against LOVE’s definition in 1 Corinthians 13: “Charity suffereth long, and is kind;

charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, **thinketh no evil**; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.”]

Amos 3:6,

“Shall a trumpet be blown in the city, and the people not be afraid? **shall there be evil in a city, and the Lord hath not done it?**”

Lamentations 3:37-47,

“Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good? [More a statement, than a question!] Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayer should not pass through. **Thou hast made us** as the **offscouring** and **refuse** in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction.”

Job 4:17-21,

“Shall mortal man be more just than God? shall **a man** [“man” also refers to the Father in His “strange” work—Pilate said of Jesus in John 19:5, “Behold the man!”] be more pure than his maker? Behold, he put no trust in **his servants**; and **his angels** he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth [also referring to the Father]? They are destroyed from **morning to evening** [Gen. 1:13, “And the evening **and** the morning were the third day”—**but this is opposite**]: they perish for ever without any regarding it. Doth not their excellency which is in them go away? they die, even **without wisdom**.”

Isaiah 44:18, 25 says,

“They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand....[He] turneth wise men **backward**, and maketh their knowledge foolish.” [2 Timothy says that in a great house there are not only vessels of honor but also vessels of dishonor—The Father made them all.]

In Isaiah 6:9-10, the Father says,

“Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and **make their ears heavy**, and **shut their eyes**; **lest** they see with their eyes, and hear with their heart, and convert, and be healed.”

2 Corinthians 4:3-4,

“But if our gospel be hid, it is hid to them that are lost: **In whom the god** [STRONG’S #2316—the same word for “God” used throughout the entire book of 2 Cor.—I believe the Father wanted to show how His “strange work” debases Him.] **of this world** [Psalm 24:1—“The earth is the Lord’s, and the fulness thereof; **the world**, and they that dwell therein.”] **hath blinded** the minds [the devil doesn’t have that much power—Isaiah 6:9-10 (see above)] **of them which believe not, lest the light of the glorious gospel of Christ, who is the image of [LOVE], should shine unto them.**” [The word “blinded” is STRONG’S #5186 (tuphlōō) is “from 5185; to **make blind**, i.e. (fig.) **to obscure**:—blind.” STRONG’S #5185 (tuphlōs) is “from 5187; **opaque** (as if **smoky**), i.e. (by anal.) **blind (phys. or ment.)**:—blind.” STRONG’S #5187 (tuphōō) is “from a der. of 5188; **to envelop with smoke**, i.e. (fig.) **to inflate with self-conceit**:— **high-minded, be lifted up with pride, be proud.**” STRONG’S #5188 (tuphō) is “appar. a prim. verb; **to make a smoke**, i.e. **slowly consume without flame**:—smoke.”]

2 Thessalonians 2:11 says,

“And for this cause **God [LOVE] shall send them strong delusion**, that they should **believe a lie.**”

Genesis 18:25 Abraham asks,

“...far from thee to do after this manner...**that the righteous should be as the wicked**...shall not the **Judge** [LAW] of all the earth do right?” [Genesis 20:7-11, Ezekiel 16:50, “Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech [Lucifer] called Abraham [“Father of many nations”], and said unto him, **What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done unto me that ought not to be done.** And Abimelech said unto Abraham, **What sawest thou**, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place...And they were haughty, and committed abomination before me: therefore I took them away as **I saw good** [Genesis 1:20-21, “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. And God created **great whales** [Ezekiel 32:2, “Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art **like a young lion** of the nations, and thou art **as a whale** in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.”], and **every living creature that moveth**, which the **waters brought forth** abundantly, after **their** kind, and every winged fowl after **his** kind: and **God saw that it was good.**”]. “Saw/sawest” is STRONG’S 7200 (râ’âh) is “a primitive root; to **see**, lit. or fig. (in numerous applications, dir. and impl., tran., intr. and caus.):— .....” STRONG’S 7201 (râ’âh) has the exact spelling and pronunciation but different meaning—“from 7200; a **bird of prey** (prob. the **vulture**, from its sharp **sight**):— glede. Comp. 1676.” STRONG’S 1676 ()]

Amos 4:4, 13,

“Come to Bethel, and **transgress**; at Gilgal **multiply transgression**; and bring your sacrifices every **morning**, and your **tithes after three years**:...For, lo, he that formeth the mountains, and createth the wind [margin: “spirit”] , and **declareth unto man what is his thought** [Prov. 21:1], that **maketh the morning [-Star] darkness**, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.”

Hosea 4:7-19,

**don't put new wine into old wineskins**

As they were increased, so they sinned against me: therefore **will I** change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. **And there shall be, like people, like priest**: and I will punish them for their ways, and reward [margin: “cause to return”] them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. Whoredom and **wine** and **new wine** take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the **shadow thereof is good**: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. **I will not punish** your daughters when they commit whoredom, nor your spouses when they commit adultery [John 8:3-11—“Neither do I condemn thee: go, and sin no more”]: for **themselves are separated** with whores, and they sacrifice with harlots: therefore the people that **doth not understand** shall fall. Though 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. For **Israel** slideth back as a backsliding **heifer**: **now the Lord will feed them** [Deut. 32:11-14] **as a lamb in a large place** [“enlarge my territory” (1 Chron. 4:10)]. Ephraim is joined to idols: let him alone [Job 41:8, “Lay thine hand upon him, remember the battle, do no more.”]. **Their drink is sour [cup]**: they have committed whoredom continually: her rulers with shame do love, Give ye [bribes?]. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

In the **beginning** (for the Angels), they were all “good” [Isaiah 1:21]. Ezekiel 28:15 says of Lucifer, “**Thou wast perfect** [8549/8552—*entire, integrity, truth/ complete*] **in thy ways** [1870/1869—a *road (as trodden [underfoot?—Heb. 10:29/Matt 5:13/Isaiah 14:19/Isaiah 26:5-6]*); a *course of life or mode of action/to tread, to walk; to string a bow (by treading on it in bending [Zech. 9:13—“When I have bent Judah for me”])*] **from the day that thou wast created, till iniquity** [5766/5765—(moral) *evil/to distort (morally)*] **was found** [4672—to *come forth to; appear or exist; to attain, find or acquire; to occur, meet or be present*] **in thee.**” The steps of a **good** man are “ordered” by the Lord (Psalm 37:23). According to **STRONG’S 3559**, the word “ordered” (kûwn) is a primitive root that means “**to be erect** (i.e. **stand** perpendicular); hence (causat.) to set up, in a great variety of applications, whether lit. (establish, fix, prepare, apply), or fig. (appoint, render sure, proper or prosperous).” **That tells me that they did not “fall” into sin, they “walked” into it** [Mark 8:24, “I see men as trees, walking.”] (**through the DOOR**—Christ—into sin [John 10:9, Gen. 4:7, “...sin lieth at the door.”]).



**Question:** If they are **outside** the door and have “**nothing in**” Jesus, then how are they able to exist if “he is before **all things**, and by him **all things** consist” and “in him we live, and move, and have our being [Col. 1:17, Acts 17:28]? **Why do they have strength?**

**Answer:** **Hebrews 1:3** answers the “**how**,” “Who [Jesus] being the brightness of his glory, and the **express image** of his person, and **upholding all things by the word of his power**, when he had **by himself** purged our sins, sat down on the right hand of the Majesty on high [man had been on the left hand, but Jesus, having taken the form of man, conquered sin and restored man to his place on the right hand of God.].” Webster’s Dictionary defines “**uphold**” as a verb meaning “**1 a : to give support to b : to support against an opponent 2 a : to keep elevated b : to lift up**” and it “implies extended support given to something attacked.” “**Upholding all things by the word of his power**”—“**word of his power**,” **not** “power of his word”! **The Word is the power**, not that it has power in it. **The WORD is power itself.**

SEE “CASE 4 GRACE 2” p. 5-6—discussion of “Word” WRATH HERE?

John 17:11, 21-23 “And now **I AM no more in the world**, but **these are in the world**, and I come to thee. **Holy Father, keep through thine own name** those whom thou hast **given me**, that they may be one, as we are... COMPARE THIS WITH THE ABOVE SECTION—QUESTION **AND ANSWER!**

**I BE YOU BE**

I believe the events in the end more closely resemble what transpired in the beginning than what has gone before (first shall be last and the last shall be first). LOVE sent the angels that rebelled, a strong delusion, sifted them with the “sieve of vanity,” put a bridle in their mouths and caused them to err (Isaiah 30:28). God controls the bridle [Psalm 32:9, “**Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.**]. “For God hath put in their hearts to fulfil his will” (Rev. 17:17). “He fashioneth their hearts alike; he considereth all their works” (Psalm 33:15). “Fashioneth” is **STRONG’S #3335** (yâtsar) and is “prob. identical with 3334 (through the **squeezing into shape**); ([comp. 3331]); to **mould into a form**; espec. **as a potter**; fig. to **determine** (i.e. form a resolution):— x earthen, fashion, form, frame, make (-r), potter, **purpose.**” **STRONG’S #3334** (yâtsar) is “a prim. root; to **press** (intrans.), i.e. **be narrow**; fig. **be in distress**:— be distressed, be narrow, **be straitened (in straits), be vexed.**” **STRONG’S #3331** (yâtsa’) is “a prim. root; to **strew** as a surface:— **make [one’s] bed**, x lie, **spread.**” “The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it withersoever he will” (Proverbs 21:1). **[And we are kings and priests! (Rev. 1:6)]**

I heard a preacher say that God is not in control of this earth, we are. Psalm 24:1 says, The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” Daniel 4:35 says, “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?**” “But he is in one mind, and who can turn him? and **what his soul desireth, even that he doeth.** For he performeth the thing that is appointed for me: and many such things are with him” (Job 23:13-14). In Isaiah 46:9-11 God says, “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **declaring** [“AND GOD SAID”] the end from the beginning, and from ancient times the

things that are not yet done, saying, **My counsel shall stand, and I will do all my pleasure...yea, I have spoken it, I have purposed it, I will also do it.** **Jesus**—the Living Word—**said, “Thy will be done in earth, as it is in heaven”**—a **proclamation** of **truth**, not a desire of hope (Matthew 6:10).

In John 19:11, Jesus says, “Thou couldest have no power at all against me, except it were given thee **from above**: therefore **he that delivered me unto thee hath the greater sin.**”

**Question**—**who** did He say delivered Him to him?

**Answer**—the One who had the Power to do so—**The Father** from above who sent him here to die. So **who has the greater sin?** The **Godhead—The Father (LOVE)—was the greatest sinner of all:**

“For **all have sinned**, and come short of the **glory** of God; Being justified freely by his grace through the redemption that is in Christ Jesus: 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**; To declare, I say, at this time **his righteousness**: that **he might be just, and the justifier** of him which believeth in Jesus.” (Romans 3:23-26).

**He sinned against Himself and His children by behaving as someone He is not—in first, causing his sons to sin, and then, punishing them for it [Isa. 63:17, Jer. 46:28, Hos. 4:9, Ps. 99:8]. He is both the author and finisher of **faith** and the author and finisher of **sin** [“...that in **all things** he might have the preeminence” (Colossians 1:18)]. He debased Himself for the greater good.** James 3:1-2,

“My brethren, be not many masters, knowing that we shall **receive** the greater condemnation [I don’t know what the play on this word is, but I believe that (after reading this Scripture again) this is talking about something positive—as in the Father receiving an increase of GOOD] . **For in many things we offend** [“take the limits off”] **all**. If any man offend not in word, the same is a perfect man, and able also to bridle [“confine”] the whole body.”

**Jesus and the Father are One**—in Jesus did all the fullness of the Godhead dwell (Col. 2:9)—therefore the guilt was on the Godhead in the embodiment of the person of Jesus. Jesus laid down his own life, became sin [1 John 2:1, “Jesus Christ the righteous.”], making the Godhead solely responsible for what happened—**at all times. All sin, for all time**, was laid upon Him [**Hebrews 10** (esp. vs. 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?”; Psalm 18:9, “He bowed the heavens also, and came down: and darkness was **under his feet.**”); Colossians 3 :25, “But he that doeth wrong shall receive for the wrong which he hath done: **and there is no respect of persons.**”]—including the sins of the Father [**Jer. 31:29-30; Eze. 18:19-20**]. From

the foundation of the world—**of all creation**—when God “**declared**” the end from the beginning, the guilt of sin was laid upon Him and He was declared “the atonement for sin” (though Jesus had not yet been born on earth—“he that **came down from** heaven, even the Son of man which **is in** heaven [OMNIPRESENT]” [John 3:13]) and redemption was sealed. **[We were given a different perspective. There is a children’s book titled Mrs. Nelson Is Missing. In it is the story of a classroom of children who failed to appreciate their very nice teacher, Mrs. Nelson. To change their perspective and cause the children to appreciate her for who she was, Mrs. Nelson pretends to be out of class for a few days sick with the flu. In her place comes a teacher named Viola Swamp. She looks like the wicked witch from the Wizard Of Oz. She is harsh and mean and makes the children do a lot of work. The children dislike her so much that they begin calling their teacher at home to see when she is coming back. At first she pretends that it may be a while before she returns, then later she tells them that it will be soon, once she is sure that they appreciate her for who she is. Then one day without warning, she is back. The children all cheer and love and appreciate her for the nice teacher that she is. The book closes with a picture of the costume Mrs. Nelson wore when she pretended to be Viola Swamp. In the same way, we too are given a different perspective of our Loving Father God King. How many of us would take the Father (Love) and His faithfulness for granted if not for the lessons we have learned through tough times? The pain He must feel when He has to show “tough love” toward His children [Lam. 3:32-36]—which magnifies the pleasure He must feel when we release Him to be Himself and be GOOD [Psalm 78:41, “...they...limited the Holy One of Israel.”].]**

**God never changes but His work does.** “I am the Lord, I change not” (Malachi 3:6). “Behold, I will do a new thing; now it shall spring forth; **shall ye not know it?**” (Isaiah 43:19).

Jeremiah 31:22,

“For the Lord hath created **a new thing** in the earth, **A woman will compass a man.**” [Isaiah 66:5-13, “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. A voice of noise [7588—Acts 2:2] from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child [Genesis 4:1, Revelation 12:13]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, **she brought forth her children**. Shall I bring to the birth, and not cause to **bring forth**? saith the Lord: shall I cause to bring forth, and shut the womb [isa. 49:20—he will add]? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforteth in Jerusalem.”]

Galatians 4:19,

“My little children, of whom I travail in birth **again** [1<sup>st</sup> time was Israel travailing to birth the “man” child; 2<sup>nd</sup> time was Jesus to birth the “church”] until **Christ be formed in you.**”

LOVE

Deuteronomy 32:4, this sounds more like the “strange work” of the LAW

“He is the Rock, **his work is perfect**: for all his ways are judgment [LAW]: a **God of truth** and **without iniquity, just** and **right** is he [the perfection of LOVE/or law?].” [Philippians 3:5-9 (LAW DEATH speaking), “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, **blameless**. **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, that I may win Christ. And be found in him, **not** having mine own righteousness, which is of the law, **but** that which is through the **faith of Christ**, the **righteousness** which is of **God by faith.**”]

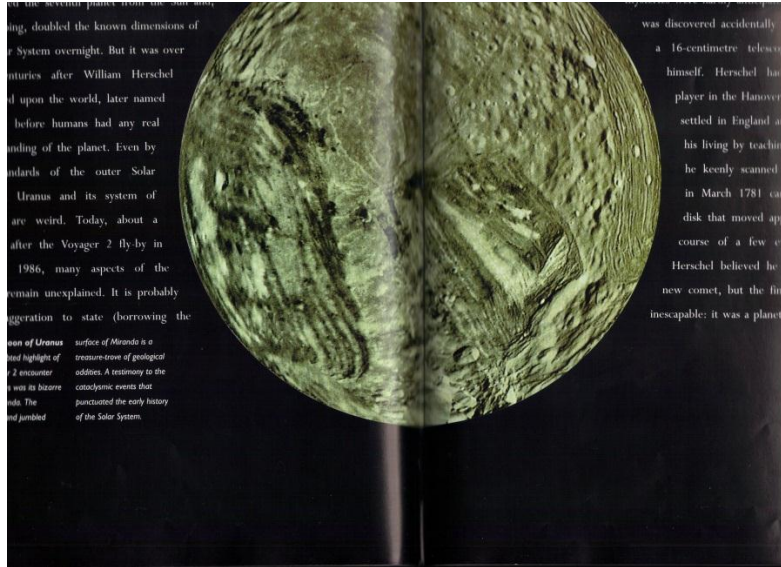
Romans 9:11-28 says:

- <sup>11</sup>(For the children being not yet born, neither having done any good or evil, that the **purpose** of God **according to election [showing respect of persons]** might stand, not of works, but of him that calleth;)
- <sup>12</sup>It was said unto her, The elder shall serve the younger.
- <sup>13</sup>As it is written, Jacob have I loved, but Esau have I **hated** [**STRONG'S 3404 (to detest (esp. to persecute); by extens. to love less)**].
- <sup>14</sup>What shall we say then? Is there unrighteousness with God? God forbid.
- <sup>15</sup>For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- <sup>16</sup>So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- <sup>17</sup>For the scripture saith unto Pharaoh, **Even for this same purpose have I raised thee up**, that I might **shew my power in thee**, and that my name might be declared throughout all the earth.
- <sup>18</sup>Therefore hath he mercy on whom he will have mercy, and **whom he will he hardeneth**.
- <sup>19</sup>Thou wilt say then unto me, **Why doth he yet find fault? For who hath resisted his will?**
- <sup>20</sup>Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- <sup>21</sup>Hath not the **potter power over the clay**, of the same lump to make one vessel unto honour, and another unto dishonor?
- <sup>22</sup>What if God, **willing to shew his wrath**, and **to make his power known**, endured with much **longsuffering the vessels of wrath fitted to destruction**:
- <sup>23</sup>And **that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory**,
- <sup>24</sup>Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- <sup>25</sup>As he saith also in O'see, I will call them my people, which were not my people; and her beloved, which was not beloved [**His children whose hearts He hardened**].
- <sup>26</sup>And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
- <sup>27</sup>Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of



the sea, a remnant shall be saved:

<sup>28</sup>For **he will finish the work, and cut it short in righteousness**: because a short work will the Lord make upon the earth [**Seven days—Uranus {U-ran-us = “competes according to the rules” [2 Tim. 2:5]}**], the **7<sup>th</sup> planet** [taking a leisurely 84-years stroll around the sun], is marking the time till “that day” of rest. **Miranda** (a unique moon of Uranus) has “7” inscribed on it. **Upside-down, “7” is “L”** [“L” is a straight line “bent” 90 degrees] for “Lucifer.” **Miranda is like Humpty Dumpty. God is saying that what He shatters, He can put back together again—without the aid of horses and men** (Psalm 33:12-19).]. Picture is from *Exploring the Solar System* by Nicholas Booth, p. 126-127—I found this book to be insightful.



Isaiah 63:17 says,

O Lord, why hast thou **made us to err** from thy ways, and **hardened our hearts** from thy fear?  
Return for thy servants' sake, the tribes of thine inheritance.

Isaiah 19:12-14 says,

Where are they? where are thy wise men? and let them tell thee now, and let them know **what the Lord of hosts hath purposed** upon Egypt. The princes of Zoan are **become fools**, the princes of Noph are **deceived**; they have also seduced Egypt, even they that are the stay of the tribes thereof. **The Lord hath mingled a perverse spirit in the midst thereof**: and they **have caused** Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

I remind you that Jesus said in John 10:9, “I am the door [“**sin lieth at the door**” (Gen. 4:7)]: by me if any man enter in, he shall be saved, and shall go in **and out**, and **find pasture**.” **Question—why would Jesus say “and out”?** John 14:30 says, “...for the prince of this world cometh, and he hath nothing in me,” (he is outside the door—Jesus). Genesis 19:4-11 is a parable that may explain this [compare to Judges 19:22-28 (KJV)],

“But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old [that old serpent, the Devil] and young, all the people from every quarter: And they called unto Lot [name means “veil”—i.e. the Father’s role as the “LAW”] and said unto him, Where are the **men which came in** to thee this night? **bring them out** to us, that we may know them. And

**Lot went out at the door** unto them, and **shut the door after him**, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the **shadow** of my roof. And they said, Stand **back**. And they said again, This one fellow came in to sojourn, and he will needs be a judge [Israel, the Angel—i.e. Deborah, judge of Israel, dwelt under the palm]: now will we deal worse with thee, than with them. And they pressed sore upon **the man** [Jesus, Son of man—Matt. 11:27, “...no man knoweth the Son, but the Father”], **even Lot** [“veil”], and **came near to break the door**. But the men put forth their hand, and **pulled Lot into the house** to them, and **shut the door** [Gen. 7:16]. And they **smote the men that were at the door** of the house with **blindness, both small and great** [Isaiah 42:19, 21, “Who is blind, but my servant? or deaf, as the messenger that I sent? who is blind as he that is **perfect** [“justice” is blind], and blind as the Lord’s servant?...The Lord is well pleased for his righteousness’ sake; he will **magnify the law** [not LOVE], and make it honourable.”]: so that **they wearied themselves to find the door** [Habakkuk 2:12-14, “Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! 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? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”] [Heb. 4:11, “Let us **labour** therefore to enter into that rest...”—LAW].”

**Deuteronomy 28:6 says, “Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.”** Romans 11 is a major key to understanding this. Beginning in verse 1, the question is asked, “Hath God cast away his people?” The answer, “[No!] God forbid.” In verses 5-33:

<sup>5</sup>Even so then at this present time also there is a remnant according to the election of grace...

<sup>7</sup>What then? Israel [**Lucifer’s followers**] hath not obtained that which he seeketh for; but the election [**followers of Jesus**] hath obtained it, and the **rest were blinded** <sup>8</sup>(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>11</sup>...Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. <sup>12</sup>Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?...<sup>15</sup>For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? <sup>16</sup>For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. <sup>17</sup>And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup>**Boast not against the branches**. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup>Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup>Well; because of unbelief they were broken off, and thou standest by faith. **Be not highminded**, but fear: <sup>21</sup>For if God spared not the natural branches, **take heed lest he also spare not thee**. <sup>22</sup>Behold therefore the **goodness and severity** of God: on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness**: otherwise thou also shalt be cut off. <sup>23</sup>And they also, if

they abide not still in unbelief, shall be **grafted in**: for **God is able to graff them in again**. <sup>24</sup>For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? <sup>25</sup>**For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits**; that blindness in part is **happened** to Israel, until the fulness of the Gentiles be come in. <sup>26</sup>And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup>**For this is my covenant unto them, when I shall take away their sins**. <sup>28</sup>As concerning the gospel, they are enemies for your sakes: but as touching election, they are beloved for the fathers' **[Father's]** sake. <sup>29</sup>For the gifts and calling of God are without repentance. <sup>30</sup>For as ye in times past have not believed God, yet have obtained mercy through their unbelief: <sup>31</sup>Even so have these also now not believed, **that through your mercy they also may obtain mercy** [Jesus represented all of us—heavenly and human beings—on the cross. When He said, “Father, forgive them,” He said it for all of us. That is why Paul said in 1 Thessalonians 4:15, “For this is what we say unto you **by the word of the Lord**, that we which are alive and remain unto the coming of the Lord **shall not prevent them which are asleep—the angels whose hearts were hardened**]. <sup>32</sup>For God hath concluded them **all** in unbelief, that he might have **mercy** upon **all**. <sup>33</sup>O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways **past** finding out!

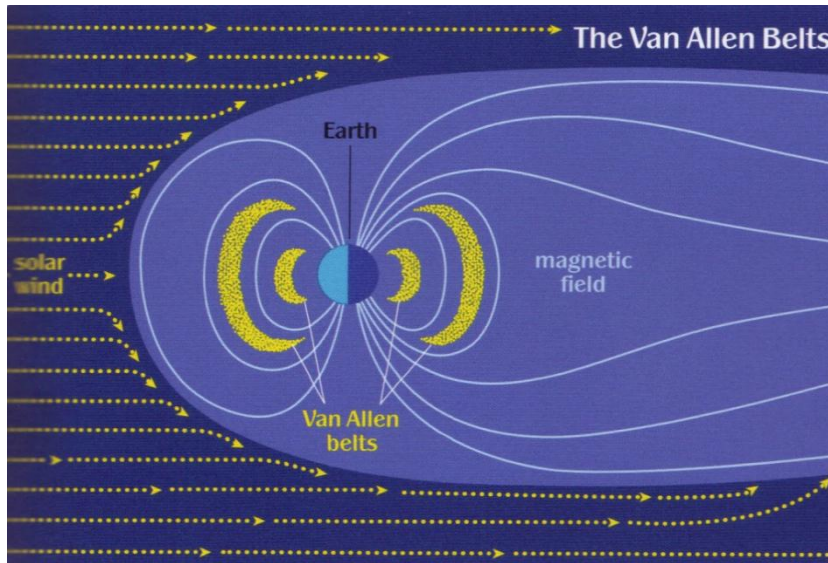
In 2 Chronicles 11:4, the kingdom was divided from Rehoboam. The house of Judah and Benjamin were preparing to go out and fight to reclaim it by force. God sent Shemaiah the prophet to stop them saying, “Ye shall not go up, nor fight against your brethren...for **this is done of me**.” In Mark 3:27 Jesus says, “No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.” This is a parallel of what transpired in heaven. **God intentionally divided His own Kingdom. He created the conditions and “all that is necessary for evil to triumph is for good men [in God’s case—LOVE (i.e. GOOD)] to do nothing”—although evil did not triumph, it existed. If God withdraws any bit of His “Goodness,” evil will be present.** In 2 Samuel 16:14, God withdrew His Spirit from Saul (**Lucifer**) and an evil spirit troubled him [**in Lucifer’s case, he became troubled by evil entering his life**] (cf. 1 Sam. 17:38—“helmet of **brass**” which Saul wore).

This is what I now believe: God set the stage for all of His children to learn. He orchestrated the environment and conditions for the **optimal learning experience**. Isaiah 26:9, “...for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Ecclesiastes 5:9,

**“Moreover the profit of the earth is for all.”**

Everyone gains from the lessons learned by watching the earth—“observe the ant” (Prov. 6:6, Prov. 30:25, “The ants are **a people not strong** [humans].” [cf. Genesis 25:23]). If you look carefully at the Van Allen Belts (picture from *The Universe (Revised Edition)* by Alvin Silverstein, Virginia Silverstein, & Laura Silverstein Nunn, p. 322), you will see the resemblance to the body of an ant—three body segments, six limbs. Earth is the middle segment. Ants are known to carry weights many times their own body weight. [Image also looks like a “bee.” Ants and bees both have a “queen.” Rev. 17:18, “And the **woman** which thou sawest is that great city, which **reigneth** over the kings of the earth.” King **Ahasuerus** [DEATH—“laughter” “sewer” “us”] offered Esther [LAW] up to half of the kingdom (cf. Esther 5:3, 6; Esther 7:2). She received the “lower” half (cf. the

diagram of the division of Heaven and Earth, left and right hand—pictured before the “points of interest” on the globe).]

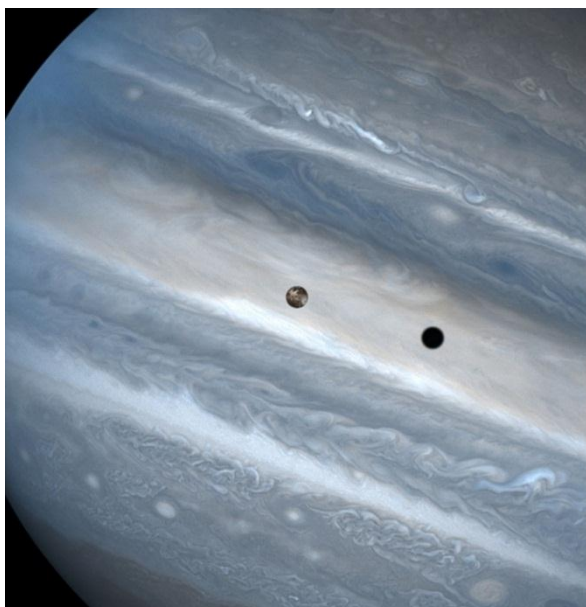


The Hubble image is the Ant Nebula (Menzel 3 or Mz3) from spacetelescope.org.



Eternity is forever! Our momentary trials are only for a flicker of time—regardless of how great they are (*even being in Hell itself*—“For I reckon that the sufferings of this present **time** are not worthy to be compared **with the glory which shall be revealed in us**” [Romans 8:18]). **We have eternal beauty for momentary ashes. THE END JUSTIFIES THE MEANS!!**

Something I’ve noticed in the parable—**the Father often portrays Himself as an evil or pagan ruler or master or judge** [Luke 18:1-8] (and often, **Lucifer and his followers are the good guys**, i.e. **Lucifer is David** [a “man” after God’s own heart, with blood on his hands—“thou hast set thine heart as the heart of God” (Eze. 28:6), “He was a murderer from the beginning” (John 8:44)] watching Bathsheba (who is Israel) bathing on the **roof top**—the Father is Uriah her husband. Some of Lucifer’s followers are the “wise” men (Matt. 2:4, 8, 13)—seeking and following Israel [1 Sam. 22:7-28; 1 Kings 18:10-15], who was a bright light (that **appeared** in the **east**—Matt. 2:7) and shining in the darkness [Isa. 42:6-7; Matt. 2:2, 9; Matt. 4:16; Matt. 5:14-16]. Lucifer is



Herod. **Lucifer is also Peter** [Simon, Simon, Satan desires to have you that he may sift you as wheat].

1 Samuel 16:7, **“For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”**



In the story of David and Goliath [1 Sam. 17], David is Lucifer, but Israel is Goliath—the champion of the host of heaven—the Philistines. Goliath receives a head wound—Isaiah 1:5, “...the whole head is sick,” and Revelation 13:14, “...that they should make an image to the beast, which had the wound by a sword [the “Word”, the “BE”], and did live.”

Psalm 78:67-72 says of Lucifer and those who followed him,

“Moreover he [LOVE] refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But **chose** [Matthew 22:13-14, “Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **For many are called, but few are chosen.**”] **the tribe of Judah** [the praisers that He sent “before” them (2 Chron. 20:21, “And when he had consulted with the people, he appointed **singers** unto the Lord, and that **should praise** the beauty of holiness, as they **went out before the army**, and to say, Praise the Lord; for **his mercy endureth for ever.**)], the mount Zion [Israel] which he loved. And he built his sanctuary like high palaces [a “high place”], like the earth which he hath established for ever. He chose David [Lucifer] also his servant, and took him from the sheepfolds: From following the **ewes** great with young he brought him to **feed** Jacob his people, and Israel his inheritance. **So he fed them according to the integrity of his heart**; and **guided them** [like Moses] by the skillfulness of his hands.”).

The Father is also **Moses** [Lucifer is **Aaron** (‘ârôn (Heb.)—“A” ark)]—especially in relation to the law:

John 5:45,

“Do not think that I will accuse you to the Father: there is one that **accuseth** you, even Moses, **in whom ye trust.**”

Genesis 46:3-4,

“And he said **I am God**...fear not to go down into Egypt...**I will go down with thee into Egypt** [trace down STRONG’S meanings for “Egypt” [4713, 4714, 4693, 4692, 6696]—**“limit,” “border,” “something hemming in,” “to cramp,” “confine”**]; and **I will surely bring thee up again.**”

Psalm 106:32-33,

“They angered him also at the **waters** of strife [My Spirit will not always strive with **man** (ref?)], so that it went ill with Moses **for their sakes**: Because they provoked his spirit, so that he spake unadvisedly with his lips.”

Exodus 4:25-26,

“Then Zipporah took a **sharp stone**, and **cut off** the **foreskin** of her son, and **cast it at his feet**, and said, Surely a bloody husband art thou to me. **So he let him go**: then she said, A bloody husband thou art, **because** of the **circumcision.**” 2 Chron.32:21, “And the Lord sent an angel [I **Jesus have sent mine angel to testify unto you these things...**] [Rev. 19:10, “...for the testimony of Jesus is the spirit of prophecy”], which **cut off** [as in “circumcise”?] **all** the mighty **men** of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the **sword** [Heb. 4:12, “For the **word** of God

[“**BE**”] is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”.]”

Exodus 4:25-26—“**foreskin**”, **STRONG’S 6190** (‘orlâh, pronounced **or-law**) is “fem. of 6189; the *prepuce*:— foreskin, + uncircumcised.” **STRONG’S 6189** (‘ârêl) is “from 6188; prop. *exposed*, i.e. projecting loose (as to the prepuce); used only techn. *uncircumcised* (i.e. still having the prepuce uncurtailed):— uncircumcised (person).” **STRONG’S 6188** (‘ârêl) is “a prim. root; prop. to *strip*; but used only as a denom. from 6189; to *expose* or *remove* the *prepuce*, whether lit. (to *go naked*) or fig. (to *refrain from using*):— count uncircumcised, foreskin to be uncovered”; “**circumcision**” **STRONG’S 4139** (mûwlâh, pronounced **moo-law**; “moo” is the sound cattle make) is “from 4135; *circumcision*:— circumcision.” **STRONG’S 4135** (mûwl) is “a prim. root; to *cut short*, i.e. *curtail* (spec. the prepuce, i.e. to *circumcise*); by impl. to *blunt*; fig. to *destroy*:— circumcise (-ing, selves), cut down (in pieces), destroy, x must needs.”

**MOOLAH=MONEY** Does money = law/commandment(s)? It has to have something to do with “life”, children, .... “money faileth” Gen. 47. Money is “substance”, “seed”, The love of money (seed?) is the **root** of all evil? Study Ps.119—sweeter than honey than the honeycomb cannot **serve** God and mammon

Luke 16:9, “And I say unto you, **Make** to yourselves **friends** of the mammon of **unrighteousness**; that, **when ye fail** [not “if”], they may receive you into everlasting habitations.”

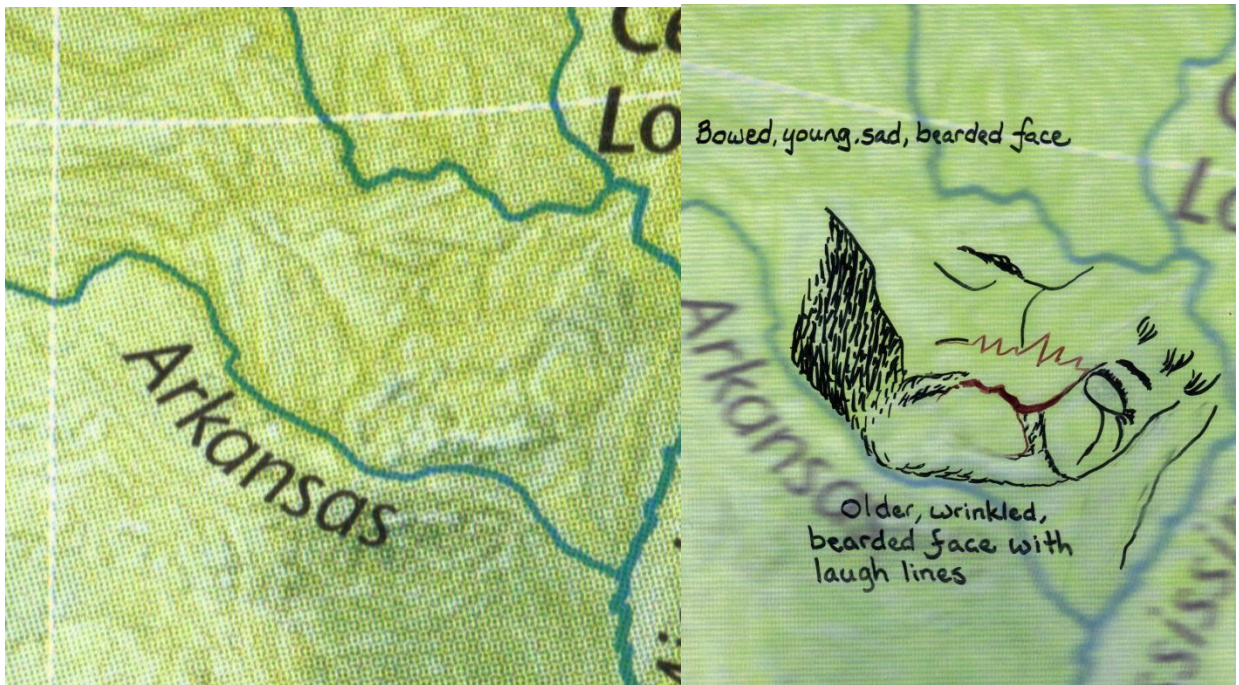
“Borrower is servant to the lender”

She is “MYSTERY”—Rev. 17:5, “And upon her forehead was a **name** written, **MYSTERY**, **BABYLON** [remember from the definitions of “Christ”—**STRONG’S 5531** (chraō) is “prob. the same as the base of 5530; to **loan**”—hence, “**baby loan**”] **THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**”

**Proverbs 3:9-10, “Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”**

The Father is King Ahasuerus in Esther. In 2 Kings 24, the Father portrays Himself as Nebuchadnezzar king of Babylon who comes up against the Israelites; and later, to whom Jehoiachin [**Israel**] surrenders. In 1 Kings 16:34, the Father portrays Himself as Hiel the Bethelite who rebuilds Jericho at the expense of His “firstborn” and His “youngest” sons—“**firstborn**” referring to the Angel **Israel** [Ex. 4:22, “Thus saith the Lord, Israel is my son, even my firstborn.”] and **Lucifer and his followers** [Gen. 49:3 (the Father is Jacob) , “Reuben [Lucifer—who was “perfect in all his ways”], 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.**”/COMPARE to Absalom], and the “**youngest**” referring to the only begotten—Jesus, who is the “**express image**” of **LOVE** (Heb. 1:3/Col. 1:15). **PLACE HERE ANALOGY OF 2 SONS** In 2 Kings 18, the Father is Sennacherib the “great” king of Assyria who “plunders” king Hezekiah (Lucifer) [refer to Ex. 12:36,

Luke 11:21-22] after Hezekiah rebels against him. Sennacherib's messenger tells the people to "choose life and not death" [2 Kings 18:32 (NIV), Deut. 30:19] as he "boasts" in his king (Ps. 34:2). **The Father is also leviathan in Job 41—** **INCLUDE ALL VERSES**



<sup>4</sup>Will he make a covenant with thee?...<sup>10</sup>None is so fierce that dare stir him up: who then is able to stand before me? <sup>11</sup>Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine...<sup>13</sup>Who can discover the face of his garment [garment rent in two—"two-faced"—LOVE vs. LAW (I have found an image of a face "rent" in two on the map of the USA—the Ozark Plateau [NGSAW p. 22-23, 56]. The image also looks as if the son is giving the father a kiss on the cheek—the "Judas kiss"?)? or who can come to him with his double bridle [bridle the tongue—"Out of the same mouth proceedeth blessing and cursing [Deut. 28, 30:19; Lam. 3:38]...these things ought not so to be" (James 3:10)]?...<sup>22</sup>In his neck remaineth strength, and sorrow is turned to joy before him...<sup>24</sup>His heart is as firm as a stone [tablets]; yea, as hard as a piece of the nether millstone...COMPARE "MILLSTONE" WITH MATT. 18:1-6 <sup>27</sup>He esteemeth iron as straw, and brass as rotten wood...<sup>31</sup>He maketh the deep to boil like a pot [Eze. 24:1-14]: he maketh the sea like a pot [LAW is the pot/ "hole," "container"] of ointment...<sup>34</sup>He beholdeth all high things: he is a king over all the children of pride.

[Psalm 104:25-26, "So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait upon thee; that thou mayest give them their meat in due season [Malachi 3:10, "Bring all the tithes into the storehouse, that there may be meat in mine house."]. That thou givest them they gather [Heb. 12:23]: thou openest thine hand [Proverbs 30:1-4], they are filled with good. Thou hidest thy face, they are troubled [Jacob's]: thou takest away their breath, they die, and return to their dust [].

**Thou sendest forth thy spirit, they are created** [new creatures—"If any man be in Christ he is a new creature...(?)]: **and thou renewest the face of the earth."** **Proverbs 30:1-4**..., "The words of Agur [94. 'Âgûwr, aw-goor'; pass. part. of 103 ['âgar (spelled the same as NT version of Hagar's name)]; a prim. root; to *harvest*:—gather.]; *gathered* (i.e. *received* among the sages); *Agur*, a fanciful name for Solomon:— Agur.] the son of Jakeh [3348], even the prophecy: **the man spake unto Ithiel, even unto Ithiel** [384. 'ÿthîy'êl, eeth-ee-ale'; perh. from 837 ['ôsher ("happiness"); from 833 ['ashar; a prim. root; ] ] and 410; *God has arrived*; *Ithiel*, the name of an Isr., also of a symb. person:— Ithiel.] and Ucal [401. devoured], Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom [Romans 11:34, "For who hath known the mind of the Lord? or who hath been his counselor?"] , nor have the knowledge of the holy. Who hath ascended up into heaven, or **descended** [didn't say to where]? who hath gathered the wind in his **fists** [closed hand—antagonistic]? who hath **bound** the waters in a **garment** [waters in a garment—our bodies]? **who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"**

If the devil is **under** His **feet** [Eph. 1:22, Heb. 2:8, Col. 1:13-19, Ps. 18:9], why did Jesus say to Peter [**"a (piece of) rock"**—surnamed by Jesus Himself in JOHN 1:42—"Thou art Simon the **son of Jona**: thou shalt be called **Cephas**, which is by interpretation, A **stone**."], "Get thee **behind** [3694/3693→3700→3708] me, Satan: thou art an offence [4625, "scandal"—CLUE] unto me: for thou savourest [5426/5424/5420] not the things that be of God, but those that be of men" [Matt. 16:23, Mark 8:33, Luke 4:8]? Jesus specifically said, "Satan." "Behind" Jesus puts "Satan" on the same level as Jesus. 1 Corinthians 13:11 (NIV), "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I **became a man**, I put childish ways **behind me**." Psalm 78:66 says, "And he smote his enemies in the **hinder parts**: he put them to a perpetual reproach." 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**." [Colossians 1:12-23, "~~Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son [Psalm 18: 14-16, "Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. 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. He sent from above, he took me, **he drew me out of many waters**."~~]: In whom we have redemption through his blood, even the forgiveness of sins: Who is the **image** of the **invisible** God, the firstborn of every creature: 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: And he is before all things, and by him all things consist. And he is the **head** of the body, **the church** [Christ (?)]: who is the beginning, the firstborn from the dead; that in **all things** he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, **having made peace**

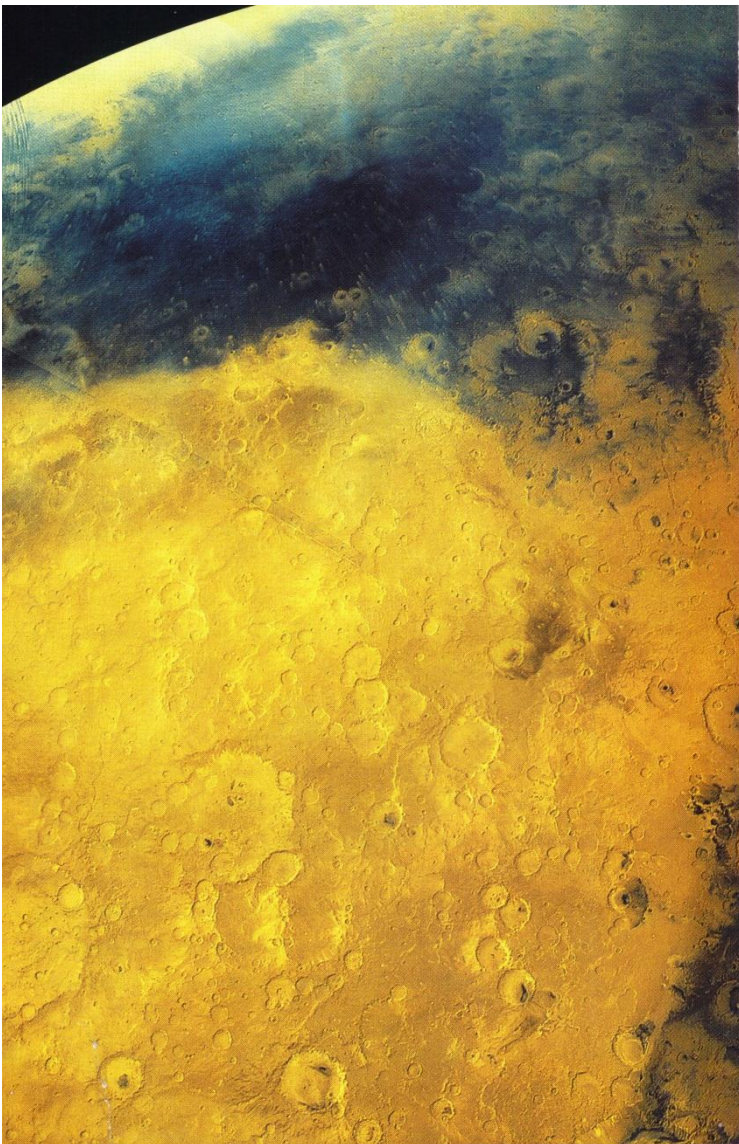


~~through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.~~ And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 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.”] Let’s compare this with imagery in Genesis 1.

In Genesis 1:1-10,

“In the beginning God **created** the **h**eaven and the **e**arth. And the earth was **without form** [Isa. 53:2, “...he hath **no form** nor comeliness”], **and void** [sounds like the bottomless pit—the **void of space**— Revelation 20:1, “And I saw an angel come down from heaven, having the key of the **bottomless pit** and a **great** chain in his hand.” If it has no bottom, its **depths are boundless!**—Ephesians 3:18, “...May be able to comprehend with all saints what is the breadth, and length, and depth, and height”]; and darkness [veil] was upon the face of the deep [the Father—Living Water [Ezekiel 31:15-17, “Thus saith the Lord God; In the day when he went down to the grave **I caused** a mourning [mourning/morning (star)?]: **I covered** the deep for him, and **I restrained** the floods thereof, and the **great waters** were stayed [like the crossing of the Red Sea]: and I caused Lebanon to mourn for him, and all the trees of the field **fainted** for him [Lam. 2:19, “Lift up thy hands toward him for the life of thy children, that **faint for hunger** in the top of every street”]. 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 [bottomless ?] pit [the depth of LOVE]: 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. They also went down into hell with him unto them that be slain with the sword [the “BE”]; and they that were his arm [LAW], that dwelt under his shadow in the midst of the heathen.”]. And the Spirit of God moved upon **the face** [singular—unity—we were **all** “in” God just as Levi (priesthood) was in Abraham’s loins] of the waters [His seed—children—“And he saith unto me, The **waters** which thou sawest, where the whore sitteth, are **peoples**, and **multitudes**, and **nations**, and **tongues**” (Rev. 17:15)]. And God said, Let there be light: and **there was light** [It does **not** say “it was so.”]. And God saw the light [compare to Rev. 1:10-12—“see the voice”—“the entrance of thy word brings light”], that **it was good**: and God divided the light from the darkness [Good and Evil—establishment of LAW]. And God [LOVE] called the light **Day [LIFE]**, and the darkness he called **Night [DEATH]**. **[I don’t know if I maintain this stance of light and darkness throughout this paper, but this is the latest of this revelation, so if it sounds opposite anywhere else—switch it around. And yet a paradox still exists.]** And the evening and the morning were the **first day** [compare to the planet Mercury—Acts 14:8-18,

“And there sat **a certain man** at Lystra, impotent in his feet, being cripple from his mother’s womb, who never had walked [story similar to Mephibosheth]: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, **The gods are come down to us in the likeness of men**. And they called Barnabas, Jupiter [2203—“the supreme deity of the Greeks” [“grease”]; substitute the 1<sup>st</sup> and 3<sup>rd</sup> letters and turn the 5<sup>th</sup> upside-down and “Jupiter” could be “Lucifer”]; and Paul, **Mercurius** [2060—] [Mercury (“mercy” with “u”-“r” in it)—the perfect balance of LOVE and LAW], because he was the **chief** speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and **ran** in among the people [David ran to the battle line (?)], crying out, And saying, Sirs, why do ye these things? **We also are men of like passions with you**, and preach unto you that ye should turn from these vanities unto the living God, which made heaven,



and earth, and the sea, and all things that are therein: Who in times past suffered all **nations** to walk in their own ways. Nevertheless he left not himself without **witness** [Holy Spirit?], in that he did good, and gave us rain from heaven, and fruitful **seasons**, **filling our hearts with food** [?—curious—I now understand that “heart” is the “fee male”, the “woe man” that was LAW the boundary line that separated brothers; “LIFE” is the “food”] and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.”].

And **God said**, Let there be a firmament in the midst of the waters, and let it divide [placed a “gulf” between—a “Great Divide”—LAW] the waters from the waters. And **God made** the firmament, and divided the waters which were under the firmament from the waters which were above the firmament [Isaiah 49:21, “...these, where had they

been?" Psalm 18:16, "He sent **from above**, he took me, **he drew me out of many waters.**": and it was so. And God called the **firmament** [the "gulf"] **Heaven [LAW]**. And the evening and morning were the **second day**. And God said, Let the **waters under** the heaven be **gathered together unto one place**, and let the **dry land** [3004] appear: and it was so. And God called the **dry land** **Earth [LOVE]** [the Father in His strange work and His sons]; and the **gathering together** of the waters called he **Seas** [Heb. 12:23, Gen. 1:22, "And God blessed them, saying, Be fruitful, and multiply, and **fill the waters in the seas**, and let fowl multiply in the earth. And the evening and the morning were the fifth day.": and God saw that it was good." [Compare this to the image of Mars [m-a-r-s → r-a-m-s] [from *Exploring the Solar System* by Nicholas Booth, p. 83]. It looks like it is "raining" dirt—"Let the dry land appear". Deuteronomy 28:24, "The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed."] [STRONG'S 3004 (yabbâshâh) is "from 3001; **dry** ground:— dry (ground, land)." STRONG'S 3001 (yâbêsh) is "a prim. root; to **be ashamed, confused or disappointed**; also (as failing) to **dry** up (as water) or **wither** (as herbage):— be ashamed, clean, be confounded, (make) dry (up), (do) shame (-fully), x utterly, wither (away)." **Paul's ship wrecked at a place where two seas met. Jesus' colt was tied with its mother at a place where two roads met** [?].]

[This is aside from the subject: something I've noticed in the text, "God said...and it was so" until you get to verses 6-7. It says, "God said, Let there be a firmament...**God made** the firmament...and it was so." Verses 9, 11, 14-15, "God said...and it was so." Verses 16-18, "**God made**...[then] **God set**...**God saw** that **it was** good." Verses 20-22, "**God said**, Let the waters bring forth...**And God created**...and **God saw** that **it was** good...**And God blessed**...Verses 24-25, "And **God said**, Let the earth bring forth the **living creature** [singular—2 Cor. 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."] **after his kind, cattle, and creeping thing** [singular], and **beast** [singular—Ps. 73:20, 22, "As a dream when one awaketh; so, O Lord, when thou awakes, thou shalt despise their **image**....So foolish was I, and ignorant: I was as a **beast** before thee."] **of the earth after his kind: and it was so. And God made** the beast of the earth after **his** kind, and cattle after **their** kind, and every thing that creepeth upon the earth after **his** kind: and **God saw** that **it was good.**"]

Genesis 1:16, "And God made two **great** lights; the greater light to rule the day [~~LOVE—the Father~~ **Sun of Rigtheousness**], and the lesser light to rule the night [~~LAW—? Satan the accuser?~~ Song 6:10, "Who is **she** that looketh forth as the morning, **fair as the moon**, clear as the sun, and terrible as an army with banners [Psalm 60:4, Song 2:4—"his banner over me was love"]?"—**Holy Spirit rules the night?**]: he made the stars also [sons]. **HERE OR AFTER LUKE'S PRAYER? Put in "What time is it really?"**

**In Exodus** 33:18-23 the Father says,

"I will make all my **goodness** pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And he said, Thou canst not see my face: for **there** shall no man see me, and live [“there” is the place of His “strange work”—the place of DEATH (where LAW is supreme, not mercy); therefore He could not have been Himself [LOVE—i.e. “Life”]. And the Lord said, Behold, there is **a place** by me, and thou shalt stand **upon a rock** [“rock” under his feet—Isaiah 50:10-11,

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath not light? let him trust in the name of the Lord, and stay **upon his God**. Behold, all **ye that kindle a fire** [Ezek. 28:18 (also, the “big” fire)], that **compass yourselves** [Jer. 31:22] about with **sparks** [the “little” fire]: walk in the light of your fire, and in the sparks that ye have kindled [Ezek. 28:14, 16]. This shall ye have of mine hand; ye shall lie down in sorrow [Gen. 42:38/Isaiah 53:3.”]:

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: And I will take away mine hand, and thou shalt see **my back** parts [**Jesus (LOVE—“Life”)**]: but my face [of DEATH] shall not be seen.” [Compare to Genesis 19:26, “But his wife [Israel] looked back from behind him [Lot—“veil”—the Father—the God of this world, Who has blinded the mind of unbelievers (2 Cor. 4:4)], and she became a pillar of salt.” “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 [“though I be nothing” (2 Cor. 12:11)], but to be cast out [Rev. 12:9], and to be trodden **under foot of men**” (Matt. 5:13). [Malachi 4:3, “And ye shall tread down the wicked; for they shall be **ashes** under the **soles of your feet** in **the** day...” Heb. 9:16, “For where a testament is, there must also of necessity be the death of the testator.”] Israel looked back at her hardened brothers with a heart of compassion for them and remained among them to be light in a dark place though she suffered at their hands (Matt. 5:14-16, Psalms 56, 38, 22—“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be **one flesh**. This is a *great* mystery: but I speak concerning Christ and the church” (Ephesians 5:31-32).)] **PLACE PICTURE HERE?** **PLACE REVELATION 12 (w/EXPLANATION) IN THIS SECTION**

In Luke 7:28 Jesus says, “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** [under the feet—i.e. Satan] **in the kingdom of God** [Ps. 103:19, “His kingdom ruleth over all”] **is greater than he.**”

Revelation 12:9-17,

“And the **great** dragon was cast out, that **old** serpent, called the **Devil**, and Satan, which deceiveth the **whole** world: he was cast out into the earth, and his angels were cast out with him [Gen. 13:5-6, “And Lot [“veil”—Satan (the LAW)] also, which went with Abram [“father of many nations”—God (LOVE)], had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for **their substance was great**, so that they **could not dwell together** [John 8:44 says, “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].”]. <sup>10</sup>And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day



and night [Moses (i.e. the Father who led them): Gen. 7:1, Exp. 33:14]—John 5:45]. <sup>11</sup>And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. <sup>12</sup>Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth [Acts 17:26, “[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”] that he hath but a short time [Rom. 9:28, “For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”]. <sup>13</sup>And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child [Isaiah 66:5-13; Jer. 31:22]. <sup>14</sup>And to the woman were given two wings of a great eagle [she is an Angel], that she might fly into the wilderness [earth], into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent [He (the Law) turned His face away—Goodness and Mercy is what is on the backside—LOVE went before her (Ps. 23:6, Ps. 26:3)]. <sup>15</sup>And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood [?]. <sup>16</sup>And the earth helped the woman, and the earth opened her mouth [Gen. 4:11], and swallowed up the flood which the dragon cast out of his mouth [dry ground]. <sup>17</sup>And the dragon [the Father in His “strange” work of the LAW] was wroth with the woman [Israel], and went to make war with the remnant of her seed [her brothers (Isaiah 48:1, Isaiah 49:20-23, Isaiah 54)], which keep the commandments of God, and have the testimony of Jesus Christ [Heb. 12:23].”

In Rev. 12:9, “Devil” and “Satan” are both capitalized [as is in 2 Thess. 2:8, “that Wicked”], “And the great dragon was cast out, that old serpent [the Father is the serpent in the Garden “beguiling” Eve], called the Devil, and Satan, which deceiveth the whole world” (Rev. 17:17). But, in verse 12, “devil” is lowercase. That tells me that verse 9 refers to the Father as part of His “strange work.” Only the Father has that much power—“to deceive many.” Revelation 17:17 says, “For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom [i.e. the “fall” of man] unto the beast, until the words of God [LOVE] shall be fulfilled.” [“Here is wisdom. Let him that hath understanding count the number [STRONG’S 706 (arithmōs) is “from 142; a number (as reckoned up).” STRONG’S 142 (airō) is “a primary verb; to lift; by implication to take up or away; fig. to raise (the voice), keep in suspense (the mind); specifically to sail away (i.e. weigh anchor) [former constellation “Argo Navis”]; by Heb. [comp. 5375—“to lift”] to expiate sin”] of the beast: for it is the number of a man [Son of God (LOVE), Son of man (LAW DEATH)—Matt. 11:27, “...no man knoweth the Son, but the Father]; and his number is Six hundred threescore and six” (Rev. 13:18). “Six hundred” is capitalized.] “And for this cause God shall send them strong delusion, that they should believe a lie” (2 Thess. 2:11). Song of Solomon 8:6-7, “Set me as a seal upon thine heart, as a seal upon thine arm: for love [LOVE] is as strong as death [LAW DEATH—they are “equal”]; jealousy is cruel as the grave: the coals [2 Sam. 14:7—“sons”] thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned [STRONG’S 936 (bûwz, booz) is “a prim. root; to disrespect:—contemn, despise, x utterly.”].”

[“Devil”, STRONG’S 1228 (diabōlōs), is “from 1225; a traducer; spec. Satan [comp. 7854]:— false accuser, devil, slanderer.” STRONG’S 1225 (diaballō) is “from 1223 and 906; (fig.) to traduce:—

accuse.” **STRONG’S 1223** (dia) is “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.” **STRONG’S 906** (ballō) is “a primary verb; to *throw* (in various applications, more or less violent or intense):— arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Comp. 4496.” **STRONG’S 4496** (rhiptō) is “a primary verb (perh. rather akin to the base of 4474 [*rhapizō*; *to slap*:— smite (with the palm of the hand); a der. of rhēpō (*to let fall*, “*rap*”)], through the idea of sudden motion); to *fling* (prop. with a quick *toss*, thus differing from **906**, which denotes a **deliberate** hurl [Rev. 3:15-16, “In know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art **lukewarm**, and neither cold nor hot, I will **spue** thee out of my mouth”—like water spilt on the ground. Compare to Rev. 12:15, Gen. 49:4, John 3:16, 2 Samuel 14:13-14, “And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. **For we must needs die** [the butterfly effect], and **are as water spilt on the ground**, which cannot be gathered up again [Luke 5:37, “No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish”(cf. Matt. 9:17, Mark 2:22). Proverbs 3:9-10, “Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”]; **neither doth God respect any person: yet doth he devise means** [“the end justifies the means”], that his banished **be not expelled** [5080—prim. root “to push off”] from him [umbilical remains attached]]; and from tēinō, [see in 1614], which indicates an extended projection); by qualification, to deposit (as if a load); by extens. to disperse:— cast (down, out), scatter abroad, throw.” **STRONG’S 7854** (sâtân) is “from 7853; an *opponent*; espec. (with the art. pref.) *Satan*, the **arch**-enemy of good:— adversary, Satan, withstand.” [“**ARCH**” is **STRONG’S 757** and is “a primary verb; to be **first** (in political rank or power):— **reign (rule) over**.” [Col. 1:18, “And he is the **head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**”]] **STRONG’S 7853** (sâtan) is “a prim. root; to *attack*, (fig.) *accuse*:— (be an) adversary, resist.”]

Lamentations 2:4-8 says,

“He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. **The Lord** was as an enemy... ..he hath stretched out a line, he **hath not withdrawn his hand from destroying.**”

Job 17:14,

“I have said to **corruption**, Thou art my **father**: to the **worm** [“the worm dieth not” (ref?)], Thou art **my mother**, and **my sister** [LAW].”

Job 19:22,

‘Why do ye persecute me as God, and are not satisfied with my flesh?’

Jesus said in John 8:44, “Ye are of your **father the devil**, and the lusts of your **father** ye will do. **He was a murderer from the beginning**, and **abode not in the truth** [outside the door—Rev. 12:9, “he was cast out”], 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 [**WHAT IS THE LIE?**].” In Matthew 23:9, Jesus says, “**Call no man your father** upon earth: for **one is you father**, which is **in heaven**.” Like Father, like son, “Like people, like priest” (Hosea 4:9). The Father is “a king over all the children of pride [Job 41:34].” The Father plays a dual role—LOVE and “Satan” [as king over the “Danites” (those who stand in judgment of their brethren—the “accusers” of the brethren)—Gen. 49:16-18, “Dan shall judge his people, as one of the tribes of Israel. 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. I have waited for thy salvation, O Lord.”]. He is **both** the ultimate GOOD and the ultimate EVIL [**only** the Creator has the **power** to play that role with **JUSTICE**—1 Chron. 21:13, “And David said unto Gad, I am in **great strait**: let me **fall now into the hand of the Lord**; for **very great** are his **mercies**: but let me **not** fall into the hand of **man**.”]. He is **both** the Holy Trinity and the unholy trinity—LOVE (God), **Christ, Holy Spirit** versus **LAW, Antichrist**, and the **beast**.

2 Corinthians 11:5-12,

“For I suppose I was not a whit [this word is rarely seen in the Bible—so why here? Possibly a clue to who is speaking] behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge [Ps. 120:7]; but we have been **thoroughly** [not “thoroughly”] made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them [the tithe—“tenth”], to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is **in** me, no man shall stop me of this boasting in the regions of Achaia [“ach(e)]. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I **may cut off** [set a boundary] occasion from them which desire occasion; that wherein they glory, they may be found **even** as we [Matt. 20:12, “...thou hast made them equal unto us.”] [**LAW speaking**]

Isaiah 14:12, 16-17,

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, **which didst weaken the nations**!....They that see thee shall **narrowly** look upon thee, and consider thee, saying, **Is this the man** [Jesus, **Son of man**] that **made the earth to tremble**, that did **shake kingdoms**; That **made the world as a wilderness**, and **destroyed the cities** thereof; that opened not the house of his prisoners?” **Only the Father has that kind of power!**

Revelation 17:

“I and my Father are one” (John 10:30): **LAW**—Jesus and the right hand of God [Benjamin]; and **LOVE**—Lucifer [the **outlaw**] and the left hand of God [Benoni—“son of my sorrow”]. **The Father wears many masks—to teach His children to shun the wrong and do the right [?]**. That could account for the contradictions that seem to be in the Bible (LOVE vs. LAW)—such as Gal. 6:2, “**Bear** ye one another’s **burdens** [STRONG’S 922] , and so fulfil the law of Christ” versus Gal. 6:5, “For every man shall **bear** his own **burden** [STRONG’S 5413]”; and, Prov. 26:4, “**Answer not** a fool according to his **folly**, lest thou also be like unto him” versus Prov. 26:5, “**Answer** a fool according to his **folly**, lest he be wise in his own conceit.” [The Father made His sons foolish and dumb by sifting them with a sieve of vanity and **became “like unto [them]”** by answering them according to their folly (2 Cor. 12:11, “**I am become a fool** in glorying; **ye have compelled me...in nothing am I behind** the **very chiefest** apostles [LOVE is speaking], though I be nothing.”). Ephesians 3:10 says, “His intent was that **now, through the church**, the **manifold** wisdom of God should be **made known** to the **rulers and authorities in the heavenly realms.**” “**Manifold**” is an interesting word. It is **STRONG’S 4182** (pölpöikilös), and is “from 4183 and 4164; **much variegated** [(Webster) “**variegate**”—vt [L *variegatus*, pp. of *variegare*, fr. *varius* various + *-egare* (akin to L *agere* to drive)—more at AGENT] (1653) 1 : **to diversify in external appearance esp. with different colors** [like a rainbow (of people—ethnic people have different “skin” color; “white” people have different “eye” color)] : **DAPPLE** [Ezekiel 28:13, “Thou hast been in Eden the garden of God; every precious stone was thy covering] 2 : **to enliven or give interest to** by means of **variety**. “**Variegated**”—*adj* 1 : having **discrete markings** of different colors < ~ leaves > 2 : **VARIED 1**], i.e. **multifarious**:— manifold.” **STRONG’S 4183** (pölus) “incl. the forms from the alt...**pöllös**; (sing.) **much** (in any respect) or (plural) **many**; neut. (sing.) as adv. **largely**; neut. (plural) as adv. or noun **often, mostly, largely.**” **STRONG’S 4164** is “of uncert. der.; **motley**, i.e. **various** in character.” According to Webster’s dictionary, <sup>1</sup>motley—*adj* [ME, perh. fr. *mot mote*, *speck*] 1 : **variegated in color** < a ~ coat [of many colors?] > 2 : **composed of diverse often incongruous elements** < a ~ crowd > <sup>2</sup>motley—*n* [ME, prob. fr. <sup>1</sup>motley] 1 : a woolen fabric of mixed colors made in England between 14<sup>th</sup> and 17<sup>th</sup> centuries 2 : a garment made of motley; *esp* : the characteristic dress of the professional fool 3 : **JESTER, FOOL** 4 : a mixture *esp.* of incongruous elements]

Another **seeming** contradiction is what Jesus said in John 5:22, “For the Father judgeth no man, but hath **committed all judgment unto the Son**.” That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.” In John 8:15-16, 26, “Ye judge after the flesh; **I judge no man**. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me...**I have many things** to say and **to judge of you**: but he that sent me is true; and I speak to the world those things which I have heard of him.” In Matthew 7:1 Jesus said, “**Judge not, that ye be not judged.**” Jesus is giving us a clue—**He is the fulfillment of LAW** [Romans 10:4, “For Christ is **the END of the law for righteousness** to every one that believeth.”]. **LAW LIFE** stands in judgment [when I consider Luke 15, the parable of the prodigal (cf. with story of Esau and Jacob (the younger twin who laboured 14 years for a family/living)—Rebekah (who represents LAW), mother of Jacob and Esau, said to Jacob in Gen. 27:13, “Upon me be thy curse, my son”—meaning, “**I will bear the weight**”/ cf. also with present day progeny of Isaac and Ishmael), it was the elder brother (who represents LIFE) that accused his younger brother and had the attitude that the younger brother (who represents DEATH) needed to “**work**” for a **living**] saying, “You owe, you owe,” like the master of Matthew 18:34,



“And his lord was wroth, and delivered him to the tormentors, till he should pay **all** that was due unto him.” Jesus paid the ultimate price—death [on the cross—the “just” dying for the “unjust” and thereby justifying them.]. Another contradiction is [Matt. 11:28-29](#) Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will **give** you rest [LOVE]. Take **my yoke** upon you and **learn of me** [tree of knowledge of good and evil—LAW]; for I am meek and **lowly** in **heart**: and ye shall find rest unto your souls. For **my yoke** is easy, and **my burden** is light.” However in [Isaiah 10:27](#) it says, “And it shall come to pass **in that day**, that **his burden** shall be taken away from off thy shoulder, and **his yoke** from off thy neck, and the **yoke shall be destroyed because of the anointing.**” We have true freedom from LAW and its merciless penalties for transgressing it when we truly embrace LOVE. Romans 10:4, “For **Christ is the END of the law for righteousness** to every one that believeth.” Matthew 22:37-40, “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. This is the first and great commandment. And the second is like unto it, Thou shalt **love** thy **neighbour as thyself**. On these **two** commandments hang all the law and the prophets.”

Zechariah 4:9 says,

“The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.”

Zerubbabel is synonymous with “Christ.” Lucifer [the lawless one], the anointed cherub, represents LOVE. Israel, the anointed cherub represents LAW.

Zerubbabel [Persian name is Sheshbazzar (STRONG’S 8339)]

Zerubbabel (Hebrew #2216, 2217), Zorobabel (Greek #2216)

2216. **Z<sup>e</sup>rubbâbel**, *zer-oob-baw-bel’*; from 2215 and 894; **descended of** (i.e. from) **Babylon**, i.e. **born there**; *Zerubbabel*, an Isr.:— Zerubbabel.

2217. **Z<sup>e</sup>rubbâbel** (Chald.), *zer-oob-baw-bel’*; corresp. to 2216:— Zerubbabel.

2215. **zârab**, *zaw-rab’*; a prim. root; **to flow away**:— **wax warm**. [if you are “luke” warm, I will spew thee out of my mouth]

894. **Bâbel**, *baw-bel’*; from 1101; **confusion**; Babel (i.e. Babylon), including Babylonia and the Bab. empire:— Babel, Babylon.

1101. **bâlal**, *baw-lal’*; a prim. root; to **overflow** (spec. **with oil**); by impl. to **mix**; also (denom. from 1098) to **fodder**:— **anoint**, **confound**, x **fade**, **mingle**, **mix (self)**, **give provender**, **temper**\*.

1098. **b<sup>e</sup>lîyl**, *bel-eel’*; from 1101; **mixed**, i.e. (spec.) **feed (for cattle)**:— corn, fodder, provender.

**fodder**—**1** : something fed to domestic animals; *esp*: coarse food for cattle, horses, or sheep **2** : inferior or readily available material used to supply a heavy demand

**provender**—[alter. of *prebend*] **1** : dry food for domestic animals : FEED **2** : FOOD, VICTUALS

**prebend**—n [ME *prebende*, fr. MF, fr. ML *praebenda*, fr. LL, subsistence allowance granted by the state, fr. L, fem. of *praebendus*, gerundive of *praebere* **to offer**, fr. *prae-* + *habere* **to hold** – more at GIVE]

\***temper**—[...fr. L *temperare* **to moderate**, **mix**, **temper**; prob. akin to L *tempor-*, *tempus* **time**] **1** : **to dilute**, **qualify**, or **soften by the addition or influence of something else**: MODERATE < ~ justice with mercy> **2** *archaic* **a** : to exercise control over : GOVERN, RESTRAIN **b** : **to cause to be well disposed** :.....

[2216. Zôrôbabêl, dzor-ob-ab'-el; of Heb. or. [2216]; Zorobabel (i.e. Zerubbabel), an Isr.:— Zorobabel.]

## **LOVE tempered with LAW!!! And LAW tempered with LOVE!!!**

1 Kings 10:14-29 tells of King Solomon's throne and splendor—there are two lions beside the throne and 24 (12 on each side—lefthand and righthand) of the steps to the throne. The two lions represent the 2 anointed—Israel and Lucifer (LAW and LOVE) [Zech. 4:14]. The 24 lions are the 24 elders (12 LAW and 12 LOVE). **BALANCE!!!! Without law to temper love the people would run amuck—cast off all restraint. Without love to temper law, the people would be unable to bear its harsh, and often cruel penalties for non-compliance** [i.e. Jesus' cruel death on the cross]—there would be **no mercy, no compassion**. Rules and boundaries are not always a bad thing. We need them to keep from infringing upon someone else's border of happiness. But heartless adherence is Death in its worst form—a slow agonizing torture that creeps upon you unawares and slowly kills you before you are truly aware of its presence—like the frog that will allow itself to be cooked in water that is steadily, but slowly, being heated to a boiling point.

**INCLUDE—1 can chase 1,000, 2 put 10,000—Deut 32:30.../**

LOVE says in Deuteronomy 25:13-16,

“Thou shalt not have in thy bag divers weights, a **great** and a small. Thou shalt not have in thine house divers measures, a **great** and a small. But 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. For all that do such things, and **all that do unrighteously**, are an **abomination** unto the Lord thy God.”

I want to make a special note here. The word most often used for “honourable” in the Old Testament is **kâbad** or **kâbêd** and speaks of being “weighty.” It is **STRONG'S 3513** [in **STRONG'S COMPLETE Word Study Concordance**] and is “a primitive root; to *be heavy* [**heavē → heavy**], i.e. in a bad sense (*burdensome, severe, dull*) or in a good sense (*numerous, rich, honourable*); causative to *make weighty* (in the same two senses)...

A verb meaning to weigh heavily, to be heavy, to be honoured, to be made heavy, to get honour, to make dull, to let weigh down, to harden, to multiply.

In the simple form, the verb means to be heavy, to weigh heavily, to be honoured. The hands of both humans and God were described metaphorically as heavy, that is, powerful. The heavy hand of Joseph dispossessed the Amorites of their land, and the Lord's hand was heavy against the city of Ashdod (i.e. He brought devastation upon it [1Sa 5:6]). The Hebrew word refers to mere physical weight as well; the description of Absalom's hair is a celebrated example of this use (2Sa 14:26). The labour of the Israelites in Egypt became burdensome (Ex 5:9). The word's metaphorical use extended to the description of failing senses, such as Jacob's eyes (Israel's) in old age (Ge 48:10; Isa 59:1). This is one of **three words** describing the dulling or hardening of Pharaoh's heart in the plagues. Pharaoh's heart became dull, obstinate, heavy (Ex 9:7) to the Lord's warnings. Yet the word also describes honour being bestowed on someone (Job 14:21; Isa 66:5).

In the passive form, the word expresses the idea of enjoying honour or glory. It describes the smug **self-glorification** of Amaziah (2Sa 6:22; 2Ki 14:10); God's **honouring Himself** through the

defeat of Pharaoh is also expressed by this stem (Ex 14:4, 17, 18; Isa 26:15). In the factitive or intensive stem, the verb expresses the idea causing or making something unfeeling (1Sa 6:6) but also the act of honouring people or God (Jgs 9:9; Ps 22: 23 [24]). God's people also honour some things: the Sabbath (Isa 58:13); Jerusalem; God's sanctuary (Isa 60:13); wisdom (Pr 4:8). The causative form carries the ideas of making something heavy (1Ki 12:10; Isa 47:6); or dull and heavy, especially Pharaoh's heart (Ex 8:15 [11], 32 [28]; 9:34). In **two** places, the word means **to make into many or multiply** (Jer 30:19); as when God's people multiplied (cf. 2Ch 25:19). It was used once in the reflexive form meaning **to act deceptively** (i.e. **to pretend something** [Pr 12:9])." Proverbs 12:9, "He that is despised, and hath a servant, is better than he that **honoureth himself**, and lacketh bread."

Revelation 6:5-6,

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a **black horse**; and he that sat on him had a pair of **balances** in his hand [the Father holds the scales and weighs all things—**He is the balance—the "even"**]. And I heard a voice in the midst of the four beasts say, A **measure** of **wheat** for a penny, and three **measures** of **barley** for a penny; and **see thou hurt not the oil and the wine** [Lucifer and Israel are the "oil" (1637) [represents anointing], and all of the children are the "wine" (3631) [represents the "cup"—Isaiah 51:17, 22]]." I can recall seeing an article, years ago, on one of those prime time news magazines that air on a major network. The article involved a prosecutor who prosecuted a young man for fathering a child out of wedlock. There was an **old law still on the books** at the time that allowed him to do so. This happened after the birth of the child and during the preparations for the young man's marriage to the mother of the child—the young man was getting his life in order so that he could support his young family. The prosecutor showed no compassion for the young man, the mother of the child, nor the child. I believe the interviewer mentioned that it was an election year. Whether the prosecutor thought it would help his chances or not, **pure law without even a hint of love is a grievous thing to bear**. In this case, it robbed a woman of a husband; and, worst of all, a child was going to grow up without a father—and that was supposed to be "justice."

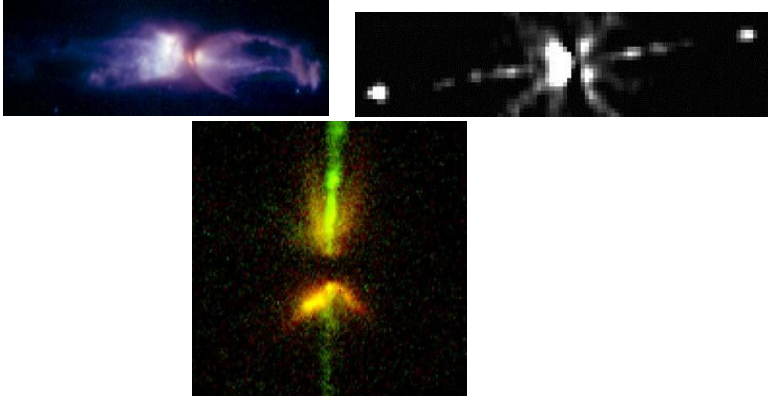
Ezekiel 18:25, 29,

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not **my way equal?** are not your ways unequal?...Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" [Ezekiel 33:17-19, "Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby [the Father is speaking of Himself]. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby [Father is still speaking of Himself in His sons]."] [1 Samuel 17:] **Goliath is** Israel, champion of the host

Job 30:21,

"Thou art become cruel to me: with thy strong hand **thou opposeth thyself** against me."

See Hubble images below of Rotten Egg Nebula, DG Tauri B, and a Flaring Disc in Mystery Object HE2-90.



Jeremiah 31:11,

“For the Lord hath redeemed Jacob, and ransomed him **from the hand of him that was stronger than he.**” I remind you of what Rebekah said to Jacob in Gen. 27:13, “Upon me be thy curse, my son”—meaning, “**I will bear the weight**,..your load will not be more than you can bear (1 Cor. 10:13, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”).”

Proverbs 11:1,

“A **false balance is abomination to the Lord** [2 King 6:16, “Fear not: for they that be with us are **more than they that be with them.**”]; but a **just weight** is his delight.”

Proverbs 16:11,

“sack”

“A **just weight** and **balance** [Psalm 90:3, “Thou **turnest** man **to destruction**; and sayest, Return, ye children of men” and Romans 2:4, “...the **goodness of God leadeth** thee **to repentance**”] are the Lord’s: **all the weights of the bag are his work.**”

Ephesians 6:12,

“For we wrestle **not** against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual **wickedness in high places.**”

Ecclesiastes 3:16-17, v. 20 for “sin” section, v.22 for “works” section

“And moreover I saw under the sun **the place of judgment**, that **wickedness was there**; and the **place of righteousness**, that **iniquity was there**. I said in mine heart, God **[LOVE] shall judge the righteous and the wicked**: for there is **a time** there for **every purpose** and for **every work.**”

Ecclesiastes 4:1,

“**So I returned**, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and **on the side of their oppressors there was power**; but they had no comforter.”



Psalms 106:6,

“We have sinned **with our fathers**, we have committed iniquity, we have done wickedly.”

Isaiah 1:2-6,

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The **ox** knoweth his owner, and the ass his master's **crib** [manger—Luke 2:12, 16]: but Israel doth not know, my people doth not consider. 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 [Isa. 44:25]. Why should ye be stricken any more? ye will revolt more and more: the **whole head** is **sick**, and the whole heart **faint**. 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**.

["**Ox**" is **STRONG'S 7794** (shôwr, pronounced "shore") and is "from 7788; a **bullock** (as a **traveller**):— bull (-ock), cow, ox, wall [by mistake for 7791]." **STRONG'S 7788** (shûwr, pronounced "shoor") is "a prim. root; prop. to **turn**, i.e. **travel** about (as a harlot or a merchant):— go, sing. See also 7891." **STRONG'S 7891** (shîyr, "sheer"; or (the orig. form) shûwr (1 Sam. 18:6)) is "a prim. root [rather ident. with 7788 through the idea of **strolling** minstrelsy]; to **sing**:— behold [by mistake for 7789], sing (-er, -ing man, -ing woman)." **STRONG'S 7791** (shûwr) is "from 7788; a **wall** (as **going about**):— wall." **STRONG'S 7789** (shûwr) is "a prim. root [rather ident. with 7788 through the idea of **going round** for inspection]; to **spy** out, i.e. (gen.) **survey**, (for evil) **lurk for**, (for good) **care for**:— behold, lay wait, look, observe, perceive, regard, see." ] ["**Laden**" is **STRONG'S 3515** (kâbêd) and is "from 3513; **heavy**; fig. in a good sense (**numerous**) or in a bad sense (**severe, difficult, stupid**):— (so) great, grievous, hard (-ened), (too) heavy (-ier), laden, much, slow, sore, thick." **STRONG'S 3513** (kâbad, or kâbêd) is "a prim. root; to **be heavy**, i.e. in a bad sense (**burdensome, severe, dull**) or in a good sense (**numerous, rich, honorable**); caus. to **make weighty** (in the same two senses)."]

[Jesus, Son of] "man"—the Father/Satan [man of sin—the Father as Satan, or Jesus, the son of sin "in sin did my mother conceive me"]; and Beelzebub of Luke 11:14-26 [SEE Rev. 12 in "Thoughts"] In the story of the prodigal (p. 17?), both sons were good in the beginning [John 2:10, "Every man at the beginning doth set forth **good** wine; and when men have well drunk, then that which is worse: but thou hast kept the **good** wine until now."]. Jesus was the son of the Father's right hand, while Lucifer was the son of the Father's left hand (in beginning?). Jesus, Son of "man" (indicative of the Father's "strange work" as Satan). He looked at His Father—the LAW—and died [Ex. 33:20—there no flesh can live, it is the place of DEATH]. Lucifer, son of LOVE, looked into the face of LOVE and was given LIFE—though he were dead, yet he lived [?]. Jesus said, "Get behind me," which indicates to me that Satan was in front of Jesus. Jesus, son of the Father's right hand, looked into the face of the LAW and died [Ex. 33:20—there no flesh can live, it is the place of DEATH]. Lucifer, ?????????? Lucifer was beloved of his Father, Jesus is the word from the beginning "whose right hand I have holden" [that has to be referring to Lucifer—if someone is holding your right hand then you must be holding their left]? But the ephod represents the Law, right??? Jesus fulfilled the LAW. Read HEBREWS.

I believe it is the **Father's past deed (His strange, alien task)** that He is "calling to account" (Eccl. 3:15 (NIV))—to expose [Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they **watch** for your souls, as they that **must give account**, that they may do it with joy, and not with grief: for that is unprofitable for you."]. LOVE covers a multitude of sin (1 Pet. 4:8). LOVE does not expose the deeds of others. **And, JUSTICE [divine law of LOVE, the only "perfect" law that gives liberty and shows mercy—James 2:8-13] and Judgment** [the rigidity of the Mosaic LAW that demands a sacrifice for sin—"And almost all things are **by the law** purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).] **are the habitation of the Father's THRONE, and Mercy and Truth goes before Him (Psalm 89:14).** Court is in session [Revelation 11]. We are all witnesses to the Father's deeds.

**[INCLUDE Rev. 17 and 1 Cor. 15:21-28 (esp. v. 23-24 and compare to Rev. 17:10-11, Eccl. 6:10-12)]** "order" in the court—1 Cor. 14:40, 15:23, "But every man in his own **order**..."; 1 Chron. 6:32, "...then they waited on their office according to their **order**." 1 Chron. 24:19, "These were the **orderings** of them in their service to come into the house of the Lord, according to their **manner**, under Aaron their father, as the Lord God of Israel had commanded him." Num. 4:49, "According to the commandment of the Lord they were **numbered** by the hand of Moses, every one according to his **service**, and according to his **burden**: thus were they numbered of him, as the Lord commanded Moses."

Acts 1:8,

"

Deuteronomy 17:6-7,

"

Revelation 11:

Revelation 22:16,

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Gen 7-9 THESE ARE NOTES

Jug 21:4, 12 tribe of Benjamin took women—did I put this in the text or Dan?

Job 1:1-7 Job = Father, beginning verse 8 Job is Israel?

Job 2 begins another parable of the same

**LEGAL LANGUAGE:** COURTS, TESTIMONY, WITNESSES—(False and True), PLEA (PLEAD), LAW, CONTEND=BATTLE, COUNSEL [Isa. 46:10], COUNCIL, GIVE ACCOUNT, **to SERVE (a subpoena, as an officer of the court, as juror, a sentence)**, CHARGE, CONVICT, **PRAYER**, HEARING, REST

Courts are for managing relationships that have broken down—**attorney**. ["I tear down and build up..."] [also in Isaiah 5:1-7 (v. 6, "I will lay it waste") **ALL OF Isa. 5**]

Luke 12:16-21,

“And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to **bestow** my fruits? And he said, This will I do: **I will pull down my barns**, and **build greater** [like the opening to the 70’s hit TV show “The Six Million Dollar Man”—“we can rebuild him...we can make him better...”]; and there will I **bestow** all my fruits and my goods. And I will say to my soul; Soul, thou hast much goods laid up for many years; **take thine ease**, eat, drink, and be merry. But God said unto him, Thou **fool**, this **night** thy soul shall be required of thee: **then whose shall those things be, which thou hast provided?** [Wealth of wicked laid up for the “just”; He giveth **all things** [Matt. 21:22, Acts 17:25, **Rev. 21:7**]; David provided everything Solomon would need to build the Temple—the “house” of God] So is he that layeth up treasure for himself, and is not rich toward God [LOVE].”

Luke 16:1, “And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was **accused** unto him that **he had wasted his goods.**”

Psalm 78:41, “they...**limited** the Holy One of Israel.”—(i.e. “**restraining order**”)

\_\_\_? **Present your case says Jacob’s king [NIV1984]** (Isaiah 41:21 (KJV), “**Produce** your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.”)

\_\_\_? “Come, let us reason together”

Ecclesiastes 3:15, God will call the past to account.”

Hebrews 13:17, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that **must give account**, that they may do it with joy [Heb. 12:2, “Looking unto Jesus that author and finisher of our faith; who for the **joy** that was **set** [STRONG’S 4295 (prōkēimai) is “from 4253 and 2749; to **lie before** the view, i.e. (fig.) to **be present** (to the mind), to **stand forth (as an example** or reward):— **be first**, set before (forth).”] **before him endured the cross, despising the shame, and is set** [STRONG’S 2523 (]) **down** at the right hand of the throne of God.”], and not with grief: for that is unprofitable for you.”

1 Corinthians 4:1-2, “Let a man so **account** of us, as of the ministers of Christ, and **stewards of the mysteries** of God. Moreover it is required in stewards, that a man **be found** faithful.”

1 Corinthians 15:25, “For he must reign [for **righteousness** sake], **till** he hath put all enemies under his feet.”

Ezekiel 29:18-20, “Son of man, Nebuchadrezzar king of Babylon **caused** his army **to serve** a *great* service against Tyrus [“*tire us*”]: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, [why is this comma placed here?—“for” versus “against” (neutral—Joshua 5:13-15)] **for** Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and **it shall be the wages for his army** [2 Tim. 2:3-4, “Thou therefore **endure hardness** [Rom 9:18, “Therefore hath he mercy on whom he will have mercy, and **whom he will he hardeneth.**”], as a **good soldier** of Jesus Christ. 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**]. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.”  
Isaiah 43:24-28, “Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast **made me to serve** with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions **for mine own sake**, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father [singular] hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary [singular], and have given Jacob to the curse, and Israel to reproaches.”

Ezekiel 28:18-19, ...<sup>18</sup>Thou hast defiled thy sanctuaries [plural] by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire **from the midst** of thee, it shall devour thee, and I will bring thee to **ashes** [Mal. 4] upon the earth in the sight of all them that behold thee.  
<sup>19</sup>All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.” [IMAGERY: The earth’s core is a fire burning in the “midst” of it—“like fire shut up in my bones” (Ezekiel ?). “Bring thee to ashes upon the earth”—like the volcanoes (esp. in Hawaii). Volcanoes are terrifying to endure. But this also brings to mind a “black hole.”]

Eccl. 6: 10-12, “That which hath been is **named already**, and it is known that **it is man**: neither may he contend with him that is mightier than he [Lucifer is saying that (like in 1 Cor. 15:27, “For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.” **include v. 21-28**) the Creator is mightier than the creation, and none can contend with Him—Joseph was not mightier than pharaoh although he ran Egypt.]. **[n-a-m-e → e-m-a-n (Emmanuel)]**

John 8:44, “Ye are of your **father the devil**, and the lusts of your **father** ye will do. **He was a murderer from the beginning**, and **abode not in the truth** [outside the door—Rev. 12:9, “he was cast out”], 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 [**WHAT IS THE LIE?**].”

Revelation 22:6, “And he said unto me, These sayings are faithful and **true**...”  
**\_\_\_?\_\_\_**, “I know who I believe

Isaiah 43:8-13, “Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witness**es** [plural], saith the Lord, and my servant [singular] whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God **formed**, neither shall there be after me. I, **even** I, am the Lord; and beside me there is no saviour. I have declared, and have saved [like a computer program, the DNA sequencing?], and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let [“rent”] it?”

John 3:11, “We speak that we do know, and testify that we have seen; and ye receive not our witness.”

Job 9:23, “If the scourge slay suddenly, he will laugh at the **trial of the innocent**.”



Job 9:32, "For he is not a man, as I am, that I should answer him, and we should come together in judgment."

John 5:22, "For the Father judgeth no man, but hath **committed all judgment unto the Son.**"

John 8:15-16, 26, "Ye judge after the flesh; **I judge no man.** And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me...**I have many things** to say and **to judge of you:** but he that sent me is true; and I speak to the world those things which I have heard of him."

Matthew 7:1, Jesus said, "**Judge not, that ye be not judged.**"

Romans 2:1, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for **thou that judgest doest the same things.**"

John 12:48, "He that rejecteth me, and receiveth not my words [like Gabriel and Zachariah about the birth of John the Baptist], hath one that judgeth him: the word [**"word" singular—"BE"**] that I have spoken, the same shall judge him in the last day."

Hebrews 11:11, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because **she judged him** faithful who had promised."

Romans 8:33, "Who shall lay any thing to the charge of God's elect? **It is God that justifieth.**"

Luke 7:35, "Wisdom is **justified of all her children.**"

**"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*

**"acquittal"**—*n* (15c) : a setting free from the charge of an offense by verdict, sentence, or other legal process

**"acquittance"**—*n* (14c) : a document evidencing a discharge from an obligation; *esp* : a receipt in full [**the Holy Bible**]

Romans 8:34, "Who is he that condemneth? **It is Christ** [Ezek. 28] that died, yea rather, that is risen again, who is **even** at the right hand of God, who also maketh intercession for us."

1 Peter 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

**"As a sheep before her shearers is silent, he said not a word"—MIRANDA RIGHTS (USA): You have the right to remain silent. Anything you say can and will be used against you in a court of law. You have the right to speak to an attorney, and to have an attorney present during any questioning. If you cannot afford a lawyer, one will be provided for you at government expense.**

Acts 3:13-15, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate [as opposed to "depilate"], when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be

granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Satan The “WORD” [which “tried” him—“BE”] is the prosecutor; the WISDOM of LOVE & LAW [DEATH] is ~~the counsel for the defense and/or~~ the defendant [the defendant?]; Righteousness LOVE is the judge; LOVE is the executioner—i.e. the Executive branch that carries out the “WORD”. [MODERN-DAY ANALOGIES: **The Grand Inquisition**, the Red Scare, trials of scientists and clergy who deviated from traditional “**thought**” [the “**battlefield of the mind**”]—Luke 2:35, “(Yea, a **sword** shall **pierce** through thy own soul also,) that the **thoughts** of many hearts may be **revealed**.” The imprisonment of Paul Bunyan (“bunion”), Paul the Apostle, Jeanne D’Arc (the French feminine of “John”; she was “the maiden”), and John Hus (who fought to get the Bible written in the language of the people) are examples of the wrongful imprisonment and treatment that happened in Beginnings.] Heaven is the parable that shows LIFE lived with LOVE. First Earth [Lucifer and his followers’ wanderings in darkness] is the parable that shows LIFE lived under strict LAW ruled by DEATH. (LOVE demonstrated Mercy and the results of showing it to those who don’t deserve it.). Second Earth is the parable that shows LIFE lived with BOTH—the **love and order, the joy and peace**, and the **rest and quietness of mind** resulting in the lives of those who have the **balance** of both LOVE and LAW operating in their lives; and the **chaos and turbulence** in the lives of those who **refuse the balance** of LOVE with LAW; as well as the **slow death, emptiness**, and **sometimes violence**, in the lives of those who **strictly adhere** to LAW.

**Take away the stoney heart Eze. 36:26/rock of offense/Job 41:24—heart of stone /the law on tablets of stone Isa. 8:19**

Exodus 22:6 “If fire break out, and catch in thorns, so that the **stacks** of corn [the increase of the Seed?], or the standing corn [LAW?], or the field [DEATH?], be consumed therewith; he that kindled the fire [that is, **God**] shall surely make **restitution**.” Isaiah 19:22 says, “And the Lord shall smite Egypt: **he shall smite and heal it**: and **they shall return** even to the Lord, and he shall be intreated of them, and shall heal them.” In Jeremiah 29:10-14 the Lord says, **PLACE ENTIRE QUOTE HERE**

“I will...perform my good word toward you, in **causing you to return to this place**.”

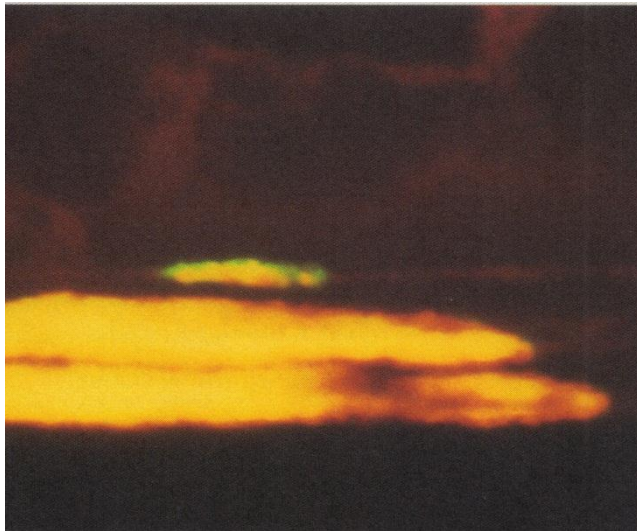
[In 2 Chron. 10:5, after Solomon’s (Wisdom’s) son (Jesus) ascended the throne, he told Jeroboam (Lucifer) and his followers to “come again unto me after three days.” ~~That would be the end of the Millennial reign of Christ?~~] For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil [LOVE thinks no evil (1 Cor. 13:5), to give you an **expected** end [STRONG’S 319—“last, end, future”]. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.” The word “**expected**” is STRONG’S #8615 (tiqvâh) and means “literally a *cord* (as an **attachment** [comparable to 6961]); fig. *expectancy*:— expectation ([-ted]), hope, live, thing that I long for.” Tiqvâh is from STRONG’S #6960 (qâvâh) which is a primitive root meaning “to **bind together** (perhaps by **twisting**), i.e. collect; (fig.) to *expect*” and is rendered “**gather (together)**, look, patiently, tarry, **wait (for, on, upon)**.”

Tiqvâh is comparable to **STRONG'S #6961** (qâveh) which also comes from 6960 and means “a (measuring) cord (as if for **binding**):— line.” These definitions bring to mind an “**umbilical cord**” [the fish in constellation Pisces are bound by a cord]. **They are not “cut-off” from the Father (the many breasted One).**

Every man at the beginning doth **set forth** good wine; and when men have **well** drunk, then that which is worse: but thou hast **kept** the good wine until now. —John 2:10

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, 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 8:38-39

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the **seed of man**, and with the **seed of beast** [Psalm 73:22 **So foolish was I, and ignorant: I was as a beast before thee.**]. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to inflict; so will I **watch over them, to build, and to plant, saith the Lord** [Jer. 1:12 (NIV1984), “I am watching to see that my word [“**BE**”] is fulfilled.”]. —**Jeremiah 31:27-28**



“At the beginning or end of the day, as sunlight’s first or final glimmers reach the horizon, the uppermost limb (edge) of the solar orb may appear to be tinted greenish-yellow. On rare occasions, and usually when sunset or sunrise is viewed over water and the air is clear, a momentary ‘green flash’ may be seen on the top of the solar disk just before it emerges or disappears from view. For many years, the green flash floated in the realm of legend and optical illusion (a trick of the mind) but we now know that this fleeting phenomenon is real, as it has been

photographed by many observers. Questions remain as to exactly how it forms, although there are strong theories.....the phenomena appears suddenly and usually lasts no more than a second. There appear to be **two distinct forms** of the green flash. The most common manifests as a green ‘dot’ that tops the setting or rising Sun just as it hits the horizon. The second, rarer form is more truly a ‘flash,’ emanating as a brief ray or glow of green, appearing to shoot upward from the sunrise/sunset—from *The Field Guide To Natural Phenomena: The Secret World of Optical, Atmospheric and Celestial Wonders* by Keith Heidorn, Ph.D. and Ian Whitelaw, p. 49. [I believe this phenomenon is the visual image of the spoken, “**BE**,” every morning and, “**LOVE**,” every evening. I believe the rarer form is saying, “**COME**.”]

And as Esaias said before, Except the Lord of Sabaoth had left us a **seed**, we had been as Sodoma, and been made like unto Gomorrha....He that goeth forth and weepeth, bearing **precious seed**, shall **doubtless come again** with **rejoicing**, bringing his **sheaves** with him.

—Romans 9:29, Psalm 126:6

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy **seed** from the land of their captivity; and **Jacob shall return**, and **be in rest** and **at ease**, and none shall make him afraid. Fear thou not, O **Jacob my servant**, saith the Lord: **for I am with thee**; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct [3256—“to *chastise*, lit. (with blows), fig. (with words); hence to *instruct*”] thee **in measure**; **yet will I not leave thee wholly unpunished**.

—Jeremiah 46:27-28

[“measure”—**STRONG’S 4941** (mishpât); “from 8199; prop. a **verdict** (favorable or unfavorable) pronounced judicially, espec. a **sentence** or formal decree (human or [participant’s] **divine law** [**John 13:34—the law of LOVE**], indiv. or collect.), **incl. the act, the place, the suit, the crime, and the penalty**; abstr. **justice**, incl. a **participant’s right or privilege** (statutory or customary), or even a *style*.” **STRONG’S 8199** (shâphaṭ) is “a prim. root; to **judge**, i.e. pronounce **sentence** (for or against); by impl. to **vindicate** or **punish**; by extens. to **govern**; pass. to **litigate** (lit. or fig.)” [Joel 3:1-3, 19-21 “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the **valley of Jehoshaphat**, and will **plead** [**STRONG’S 8199**] **with them there for my people and for my heritage Israel** [as Abraham and Moses both did—LOVE vs. LAW]...Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.”]

“And when Jacob had **made an end of commanding his sons**, he **gathered up his feet** into the bed [Song 1:16, “...our bed is green”—meaning, “Rest (Trust) in My Word!” **They entered into His “REST”**], and yielded up the ghost, and was gathered unto his **people** [“He returned unto his place” (ref?).” **MOSES MY SERVANT IS DEAD** —

Genesis 49:33 **Find verse—“the darkness is past”**

“In that day,” declares the Lord, “I will **gather** the lame; **I will assemble the exiles and those I have brought grief**. I will make the **lame a remnant**, those **driven away** a strong nation. The Lord will rule over them in Mount Zion from that day and forever. As for you, O watchtower of the flock [the Angel Israel], O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem.” Why do you now cry aloud—have you no king? Has your counselor perished, that pain seizes you like that of a woman in labor? Writhe in agony, O Daughter of Zion, like a woman in labor [Isaiah 54:1], for now you must leave the city [Heaven] to camp in the open field [earth]. You will go to Babylon [Heaven—2 Kings 25:27-30]; there you will be rescued. There the Lord will redeem you out of the hand of your enemies. But now many nations are gathered against you [her brothers]. They say, “Let her be defiled, let our eyes gloat over Zion [**Gen. 9:21-23, Lev. 18:8**]!” **But they do not know the thoughts**



of the Lord; they do not understand his plan, he who gathers them like **sheaves to the threshing floor** [Ruth 3]. “Rise and thresh, O Daughter of Zion, for I will give you horns of iron; I will give you hoofs of bronze and you will break to pieces many nations.” You will devote their ill-gotten gains to the Lord, their wealth to the Lord of all the earth. —Micah 4:6-13 (NIV)

Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, **It shall be unclean**. Then answered Haggai, and said, **So is this people**, and so is this nation before me, saith the Lord; and **so is every work of their hands**; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord’s temple was laid, consider it. Is the **seed** yet in the barn? **yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.**

— Haggai 2:11-19

Isaiah 6:13 “But yet in it **shall be a tenth**, and it shall **return**, and shall be **eaten**: as a **teal** tree, and as an **oak**, whose **substance** is in them, when they **cast their leaves**: so the holy seed **shall be the substance** thereof.” [*italicized words added by translator*]

“**Tenth**” is **STRONG’S #6224** (‘ăšîyrîy) and is “from 6235; *tenth*; by abbrev. *tenth month* or (fem.) *part*:— **tenth (part)**.” **STRONG’S #6235** (‘eser [masc.] or ‘ăšârâh) is “from 6237; *ten* (as an *accumulation* to the extent of the digits):— ten, [fif-, seven-] teen.” **STRONG’S #6237** (‘âsar) is “a prim. root (ident. with 6238); to **accumulate**; but used only as denom. from 6235; to **tithe**, i.e. take or **give a tenth**:— x surely, give (take) the tenth, (have, take) tithe (-ing, -s), x truly.” **STRONG’S #6238** (‘âshar) is “a prim. root; prop. to **accumulate**; chiefly (spec.) to **grow** (caus. **make**) **rich**:— be (-come, en-, make, make self, wax) rich, make [1 Kings 22:48 marg.]. “**Return**” is **STRONG’S #7725** (shûwb) and is “a prim. root; to **turn back** (hence, away) trans. or intrans., lit. or fig. (not necessarily with the idea of *return to the starting point*); gen. to **retreat**; often adv. **again**:— ([break, **build**, circumcise, dig, do anything, do evil, **feed**, lay down, lie down, **lodge**, **make**, rejoice, send, take, weep]) x again, (cause to) answer (+ again), x in any case (wise), x at all, averse, **bring** (again, **back**, **home again**), **call** [to mind], **carry again** (**back**), cease, x certainly, **come again** (**back**), x consider, + continually, **convert**, **deliver** (again), + deny, draw back, **fetch home** again, x fro, get [oneself] (**back**) again, x give (again), **go again** (**back**, **home**), [go] out, hinder, let, [see] more, x needs, be past, x pay, pervert, **pull in again**, put (again, up again), recall, **recompense**, **recover**, **refresh**, **relieve**, render (again), requite, rescue, **restore**, retrieve, (**cause to**, **make to**) **return**, reverse, reward, + say nay, send back, **set again**, slide back, still, x **surely**, take back (off), (**cause to**, **make to**) **turn** (again, self again, away, **back**, back again, backward, from, off), withdraw.” “**Eaten**” is **STRONG’S #1197** (bâ’ar) is “a prim. root; to **kindle**, i.e. **consume** (by fire or by eating); also (as denom. from 1198) to **be** (-come) **brutish**:— be brutish, bring (put, **take**) **away**, **burn**, (cause to) eat (up), feed, heat, kindle, **set** ([on fire]), waste.” **STRONG’S #1198** (ba’ar) is “from 1197; prop. *food* (as *consumed*); i.e. (by exten.) of **cattle** [**Jonah 4:11**] *brutishness*; (concr.) **stupid**:— **brutish** (person), **foolish**.” [Luke 23:34, “**Then said Jesus, Father,**

**forgive them; for they know not what they do.**” Prov. 31:8-9, “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.**”] “Teil” is **STRONG’S #424** (‘êlâh) and is “fem. of 352; an **oak** or other strong tree:— elm [(h)elm], oak, teil [l-i-e-t →light] tree.” **STRONG’S #352** (‘ayîl) is “from the same as 193; prop. **strength**; hence, anything **strong**; spec. a **chief (politically)**; also a **ram** (from his strength); a **pilaster (as a strong support)**; an **oak** or other strong tree:— mighty (man), lintel, oak, **post**, ram, tree.” **STRONG’S #193** (‘ûwl) is “from an unused root mean. to **twist**, i.e. (by impl.) **be strong**; the **body (as being rolled together)**; also **powerful**:— mighty, strength.” “**Oak**” is **STRONG’S #437** (‘allôwn) and is “a var. of 436:— oak.” **STRONG’S #436** (‘êlôwn [Sounds like “alone.”]) is “a prol. from 352; an **oak** or other strong tree:— plain. See also 356.” **STRONG’S #356** (‘Êylôwn, ‘Êlôwn, ‘Êylôn [all pronounced “**ay-lone**”]) is “from 352; **oak-grove**; **Elon**, the name of a place in Pal., and also of one Hittite, two Isr. [**the “THREE”**]:— **Elon**.” “**Cast**” is **STRONG’S #7995** (shalleketh) and is “from 7993; a **felling (of trees)**:— when cast.” **STRONG’S #7993** (shâlak) is “a prim. root; to **throw out, down** or **away** (lit. or fig.):— adventure, **cast** (away, **down**, forth, off, **out**), **hurl, pluck, throw**.” “**Substance**” is **STRONG’S #4678** (matstsebeth) and is “from 5324; something **stationary**, i.e. a **monumental stone**; also the **stock** of a tree:— **pillar**, substance.” **STRONG’S #5324** (nâtsab) is “a prim. root; to **station**, in various applications (lit. or fig.):— **appointed**, deputy, **erect, establish**, x **Huzzah** [*by mistake for a proper name*], lay, officer, **pillar**, present, **rear up, set (over, up)**, **settle, sharpen, stablsh**, (**make to**) **stand** (-ing, still, **up, upright**), **best state**.” [**“Huzzah”** (Huz - Jah). “Huz” is **STRONG’S #5780** (‘Ûwts) and is “appar. from 5779; **consultation**; **Uts, a son of Aram [a-Ram** (Gen. 22:13—Abraham looked for a lamb, but got a ram; **the Father was saying that He himself would be the sacrifice through His offspring**)], also a **Seirite**, and the regions settled by them:— Uz.” **STRONG’S #5779** (‘ûwts) is “a prim. root; to **consult**:— take advice ([counsel]) together.” [“Seir” is **STRONG’S #8165** (Sê‘îyr [say-er or “say” “ear”]) and is “formed like 8163; **rough**; **Seir**, a mountain of Idumaea [**EDOM**] and its **aboriginal occupants**, also one in Pal.”] **SEE “GRACE--CHRIST”—RAM**

**EDOM.** Edom can also be synonymous with Lucifer and his followers, and humans in general. “The original inhabitants of this land were the Horites, or ‘cave dwellers’ [Lucifer and his followers] (Gen. 14:6). When Esau departed from Canaan to find room for his **cattle** and came to Mt. Seir (Gen. 46:5-8), the Horites [modern-day analogy/parable—the North American Native Americans] had some tribal chiefs reigning in the land (Gen. 36:29, 30). Esau took the daughter of one of these chiefs for a wife, **Oholibamah** [Israel], daughter of chief **Anah** [God] (Gen. 36:2, 25)...Probably the Edomites gradually absorbed the Horites [the way the settlers did the Native Americans], until they disappeared (Deut. 2:12, 22)” [from *The Zondervan Pictorial Bible Dictionary*. 1964. p.234]. “Oholibamah” [or Aholibamah (KJV)] (**STRONG’S #173**) “is from 168 and 1116; **tent of (the) height**.” **STRONG’S #168** (‘ôhel) is “from 166; a **tent** (as **clearly conspicuous from a distance**):— covering, (dwelling) (place), home, **tabernacle, tent**.” **STRONG’S #166** (‘âhal) is “a prim. root; to **be clear**:— **shine**.” **STRONG’S #1116** (bâmâh) is “from an unused root (mean. to **be high**); an **elevation** [Isaiah 30:17, “One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.” Matt. 5:14, “Ye are the light of the world. A city that is set on a hill cannot be hid.”]:— height, high place, wave.” “Anah” **STRONG’S #6034** is “prob. from 6030; **an answer**.” **STRONG’S #6030** (‘ânâh) is “a prim. root; prop. to **eye** or (gen.) to **heed**, i.e. **pay attention**; by impl. **to respond**; by extens. **to begin to speak**; spec. to **sing, shout, testify, announce**:— give account, afflict [*by mistake for* 6031], (cause to, give) answer, bring low [*by mistake for* 6031], cry, hear, **Leannoth** [**leaneth (upon)?**], lift up, say, x scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also 1042 [Beth-Anoth “**house of replies**”], 1043 [Beth-anath (orth. var. for 1042).”

STRONG'S #6031 (‘ânâh) is “a prim. root [possibly rather ident. with 6030 through the idea of **looking down** or **browbeating** [Webster’s—to intimidate or disconcert by a stern manner or arrogant speech : BULLY]]; to **depress** lit. or fig., tran. or intr. (in various applications, as follows):— **abase self**, afflict (-ion, self), answer [by mistake for 6030], chasten self, **deal hardly with**, **defile**, exercise, force, **gentleness**, **humble (self)**, hurt, ravish, sing [by mistake for 6030], speak [by mistake for 6030], submit self, weaken, x in any wise” [Two sides of one coin—like Jekyll and Hyde.]

Isaiah 6:13 should be viewed in the light of the books of Ezra and Nehemiah to better understand the story of Beginnings. These two books tell of the return of the **Hebrew** children.

2 Chronicles 36:23 (and Ezra 1:2-3) says,

“Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. **Who is there among you of all his people?** The Lord his God be with him, and **let him go up.**” [Cyrus is synonymous with Jehovah God.]

Exodus 7:2-6,

“Thou shalt speak all that I command thee: and Aaron [Israel is Aaron; the Father is Moses] thy brother shall speak unto Pharaoh [Lucifer], that he send the children of Israel out of his land. And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth **mine armies**, and **my people the children of Israel**, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, **so did they.**”

Ezekiel 7:14,

“They have **blown the trumpet**, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.”

Exodus 12:51,

“And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their **armies.**”

Let’s look at this in the light of New Testament Scripture.

1 Thessalonians 4:13-17 says,

“But I would not have you ignorant, brethren concerning them which are asleep [those who are spiritually dead—Lucifer’s followers], that ye sorrow not, even as others which have no hope. For we believe that Jesus died and rose again, even so them also which sleep in Jesus [()] will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain [those imprisoned but still alive] unto the coming of the Lord shall not prevent them which are asleep [Lucifer’s followers who wish to return home to Heaven]. For the Lord himself shall descend

from heaven with a shout, with the voice of the archangel [Michael], and with the trump of God [1 Thess. 4:16, 1 Cor. 15:52]: and the dead in Christ [those who had been of Lucifer's camp but are now returning home] shall rise first: Then we which are alive and remain [the faithful Angels who had been imprisoned in the earth] 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."

Isaiah 6:12-13 says, "And the Lord have removed men far away [to earth], and there be a great forsaking in the midst of the land [Isa. 49:20, "The children which thou shalt have, **after thou hast lost the other...**" Ezel. 30:4, "And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken."]. **But yet in it shall be a tenth.**" Of the 1/3 of the Angels that followed Lucifer, all but a remnant forsook their new "king" to return to the Father. However, a tenth, or **tithe**, of all the Angels remained. The Father Himself gave these as a tithe just as Abraham gave a tithe to Melchizedek; and Levi, the priesthood [Lucifer was a "priest" in the House of God], was in Abraham's loins. The angel, Israel, is the Melchizedek in Beginnings. Hebrews 7:6-8 says, "But he whose descent is not counted from them [Israel was not part of Lucifer's camp] received tithes of Abraham [she received them as her "charges"], and blessed him that had the promises [that her work would be rewarded and that they would all return]. **And without all contradiction the less is blessed of the better** [she worshipped her Father, husband, king]. **And here men that die receive tithes** [Gen. 18:33, 31:55, "Abraham returned to his place"]; **but there he receiveth them, of whom it is witnessed that he liveth** [Luke 15:20—the Father received them home again]." (Hebrews 7 recalls the parable of God the Father [Abraham—"father of many nations"] paying the tithe [Lucifer and the remnant that remained with him] to Melchizedek, king of Salem [the Heavenly Jerusalem], and priest of the Most High God, who (vs. 3) is "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" [The Son of God—(vs. 8) "of whom it is witnessed that he liveth." Jesus said in John 8:56 "Your father Abraham rejoiced to see my day: and he saw it, and was glad."].) "**Melchizedek**" is STRONG'S 4442 (Malkîy-Tsedeq) and is "from 4428 and 6664; *king of right; Malki-Tsedek, an early king in Pal.*" STRONG'S 4428 (melek) is from 4427; a *king*:— king, royal." STRONG'S 4427 (mâlak) is "a prim. root; to *reign*; incept. to *ascend the throne*; causat. to **induct into royalty**; hence (by impl.) to *take counsel*:— consult, x **indeed**, be (**make, set a, set up**) **king**, be (**make queen**, (begin to, make to) *reign* (-ing), *rule*, x surely." STRONG'S 6664 (tsedeq) is "from 6663; the *right* (nat., mor. or legal); also (abstr.) *equity* or (fig.) *prosperity*:— x even, (x that which is altogether) **just** (-ice), ((un-)right (-eous) (cause, -ly, -ness)." STRONG'S 6663 (tsâdaq) is "a prim. root; to *be* (causat. **make right** (in a moral or forensic sense):— cleanse, clear self, (be, do) **just** (-ice, -ify, -ify self), (be, turn to) righteous (-ness)." **COMPARE** "Melchizedek" with "Malchi-shua" [it appears to be a combination of Melchizedek (Malki) and Jesus' Hebrew name, Yeshua (shua)]. "Malchi-shua" is STRONG'S 4444 (Malkîyshûwa') and is "from 4428 and 7769; *king of wealth*." STRONG'S 7769 (shûwa') is "from 7768; a *halloo*:— cry, riches." STRONG'S 7768 (shâva') is "a prim. root; prop. to be free; but used only caus. and refl. to halloo (for help, i.e. freedom from some trouble):— cry (aloud, out), shout [Isaiah 44:23, "**Sing, O ye heavens; for the Lord hath done it** [John 19:30, "it is finished"; Rev. 21:6, "It is done"; Daniel 5:26, "God hath numbered thy kingdom, and finished it"]: **shout** [speak with a "loud" voice], **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.**"]." [COMPARE also with John 18:10, "Then Simon Peter having a sword drew it, and smote



the high priest's **servant**, and **cut off his right ear**. The servant's name was Malchus [3124 from Heb. 4429, the same as 4428]."]

Amos 4:4-5,

"Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every *morning*, and **your tithes after three years**: And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God."

Leviticus 27:28-34,

"Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field [earth] of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death. And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. **He shall not search whether it be good or bad**, neither shall he change it: and if he change it at all, then both it and the change thereof **shall be holy**; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai."

Genesis 1:11-13,

<sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And the evening and the morning were the **third day**. [~~from the beginnings of the 3<sup>rd</sup> planet~~] **IT WAS THE 5<sup>TH</sup> PLANET**

Amos 5:3,

"For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred **shall leave ten**, to the house of Israel."

Isaiah 6:13, they "shall return, and shall be eaten"—God will cause or make them return and they shall go through the fire of purification and God will turn His hand upon them and "purely" purge away their dross, and "take away all their tin" ["tin"—#913 (b<sup>e</sup>dīyl), from 914 (to *divide*); *alloy* (because **removed** by smelting); by anal. *tin*] and He will restore them (Isaiah 1:25-26).

Malachi 3:10 says,

"Bring ye **all** the tithes [that includes **the tenth whose hearts were hardened**] into the **storehouse** [the place where those who have been waiting for the fullness of time for **all** to be gathered together are kept—**Heaven or the Body?**], that there may be meat [STRONG'S 2964/2963—something torn, a

fragment, fresh leaf, prey, food/ to pluck off or pull to pieces; to supply with food—{that is, **those who have been plucked or torn**}] in mine house [STRONG'S 1004—house, family].”

Isaiah 66:18-21,

“For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isle afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And **they shall bring all your brethren for an offering** unto the Lord out of all nations in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel [new wine in new wineskins] **into the house of the Lord**. And I will also take of them for priests and for Levites [**the tithe**—Malachi 3:10, “Bring ye **all** the tithes into the storehouse, that there may be meat in mine house.” “Meat,” STRONG’S 2964 (ṭereph), means something “**torn**” and is from 2963, a primitive root meaning “to **pluck off** or **pull** to pieces.”], **saith the Lord.**”

Deuteronomy 32:9-10,

“For the **Lord’s portion** is **his people**; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he **kept him as the apple of his eye.**”

Genesis 38:9-10/Acts 5:1-11/Ruth

Love (God) left a “**seed**” of Himself, the “**holy seed**,” in each one of those whose hearts He hardened. At the appointed time He will “gather the fragments **that remain**, that nothing be lost” (John 6:12). And He will give the increase (1Cor. 3:6, Psalm 85:12-13).

Ezekiel 11:16-20,

“Therefore say, thus saith the Lord God; Although I have cast them far off among the heathen and although I have scattered them among the countries, **yet will I be to them as a little sanctuary** in the countries where they shall come. There say, Thus saith the Lord God; I will even **gather** you from the people, and **assemble** you out of the countries where ye have been scattered, and I will **give you the land** of Israel. And they shall come thither, and they shall **take away all** the **detestable** things thereof and **all the abominations** thereof from thence. And I will give them **one** heart, and I will put a **new spirit** within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may **walk in** my statutes, and **keep** mine ordinances, and **do** them: and **they shall be my people**, and **I will be their God.**”

PLACE AT END

**God gave a command concerning His “work.”** In Isaiah 45:11\* God says, “**Ask me of my sons, and concerning the work**

of my hands **command ye me.**” Psalm 8:6 says, “Thou madest [man] to have dominion over the works of thy hands.” His house (children) of prayer, should be “as He is in this world.” [In Jonah 3, God had Jonah prophesy evil against Nineveh. Nineveh repented and God did not bring the evil upon them that he had said against them [although they fell back into their sin and was later destroyed in the book of Nahum]. They repented and turned the Hand of God in their favor—“If my people which are called by my name would pray...”. “I have set before you life and death, blessing and cursing: therefore **choose life**, that both thou and thy seed may live: That thou mayest **love the Lord thy God**, and that thou mayest **obey his voice**, and that thou mayest **cleave unto him: for he is thy life**, and the length of thy days” (Deut. 30:19-20). **The road to life is the way of LOVE. Choose LOVE, choose life. No love, no life.** Can we, **like the Ninevites**, change the future pronounced against the earth and its inhabitants? **I believe, “Yes, we can!”** When we, the body of Christ, truly walk, truly **be LOVE**, can we change the future spoken against planet earth and **shorten the days of those suffering?** **I believe, “Yes, we can!”** Can we cause God (Love) to repent of the evil that the LAW has spoken against the earth? **I believe, “Yes, we can!”** Can we, through a **radical LOVE walk**, win those who walk in darkness? **I believe, “Yes, we can!”** **All creation is waiting to see** (Rom. 8:19, 22). **It is past time for the sons of LOVE to “be” the sons of LOVE!**

**“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?...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: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not....and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.**

**We have a choice.** A year or so ago, a highly respected minister and prophet said something that was in conformation of a dream and vision that I and two others had had about a very dark “storm” occurring in this nation. Last year (2010) I relayed it all to Dwight Thompson (he was conducting a revival here that lasted several months). He, later, said something that made an impact on me. The gist of what he said was, **“The devil can’t have my church! The devil can’t have my nation! And, the devil can’t have my city!”** He was the most intense that I have ever seen him, and I’ve been associated with his ministry for years. He said it with such great conviction, I knew that He truly believed that, despite the prophecy coming from such a man of God as that minister and prophet [whose name I will not disclose], he believed that we as the body of

Christ could change what God had spoken—we could **move the hand of God**. At the time, I did not agree with him. Now I do.

The Father says, “**Choose** Life!” Those who have sat in darkness ~~have~~ cried out,

“Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us.”

—Psalm 90:13-17

I love the way it reads in the Amplified version.

<sup>13</sup>Turn, O Lord [from Your fierce anger]! How long--? **Revoke Your sentence and be compassionate and at ease toward Your servants.** <sup>14</sup>**O satisfy us with Your mercy and loving-kindness in the morning [now, before we are older],** that we may rejoice and be glad all our days. <sup>15</sup>**Make us glad in proportion to the days in which You have afflicted us and to the years in which we have suffered evil.**

<sup>16</sup>Let Your **work [the signs of Your power]** be revealed to Your servants, and Your [glorious] majesty to their children. <sup>17</sup>And let the beauty and delightfulness and favor of the Lord our God be upon us...” —Psalm 90:13-17

**Are we willing to be a true reflection of LOVE and do the work of remitting the sins against us of those who walk in darkness?**

**When we forgive we release Love to work to purify and restore. Forgiveness takes our hands off so that LOVE can put His hands completely on—and what is in His Hands can never be lost!**

Rom. 8, (all) compassion PLACE WHERE?

Romans 12:1

READ **all** of Rom. 12 (esp. vs. 20-21)

**We have a choice.** Jesus said in Luke 11:23, “He that is not with me is against me: and he that gathereth not with me scattereth.”

**We can either be the book of Jonah or be the book of Nahum!** If we choose to be Nahum, be mindful of the fact that the Ninevites were destroyed because they

refused to walk in the way of LOVE and be forgiven and spared. [I am reminded of a dream I had just before my mother died in 1992. I dreamt that a piece of blank paper the size of a bed sheet floated down from Heaven and as it did it passed through my mother from the top of her head down and out through her feet. She was standing upright and well afterwards. Then another blank piece of paper the size of a sheet floated down from Heaven. This time it passed through her entering in through her back at the waist and out through the front. But, as it came out of her this time, blood flowed with it and as it exited her



body she floated into a reclined position onto a stretcher. I didn't understand what it meant until one of the pastors at my church, out of the blue, mentioned that a blank piece of paper represents "covenant." That statement went with nothing else he was talking about. I then understood that the Spirit was letting me know that my mother had a choice. I knew what her choice was because she had become convinced by something someone at church had said to her about "being in the way" and she started talking about "going" and wondered why she hadn't left yet. I believe the books of **Jonah** and **Nahum** are like that dream. We can choose door #1 (**Life**), or door #2 (**death**). **We are not powerless. WE HAVE A CHOICE!** When we choose to do things our own way—every man as he sees fit in his own eyes—we choose death. When we choose the way of LOVE, we choose LIFE. **LOVE is the supreme power.**]

Jeremiah 26:3, 13, 18-19,

"If so be they will hearken, and turn every man from his evil way, **that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings...** Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and **the Lord will repent him of the evil that he hath pronounced against you...** Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not **fear the Lord**, and **besought the Lord**, and **the Lord repented him of the evil** which he had pronounced against them?"

Daniel 3:28,

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and **have changed the king's word**, and yielded their bodies, that they might not serve nor worship any god, except their own God."

Deut. 30:19,

"I have set before you life and death, blessing and cursing: **therefore choose life**, that both thou and thy seed may live."

Matthew 6:14-15,

"For **if ye forgive** men their trespasses, your heavenly **Father will also forgive you**: But **if ye forgive not** men their trespasses, **neither will your Father forgive your trespasses.**"

# FORGIVE that Satan might not outwit us.

2 Cor. 2:11

Ezekiel 28:25-26,

“Thus saith the Lord God [LOVE]; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And **they shall dwell safely** therein, and shall build houses, and plant vineyards; yea, **they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them**; and they shall know that I am the Lord their God.”

Isaiah 66:5,

“Hear the word of the Lord, ye that tremble at his word [the now ministering Angels—those who had followed Lucifer]; Your brethren that hated you [their human brothers], 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.**”

I often read Joshua 5:13-15 and wondered why (when asked by Joshua if he was for them or for their enemies) Michael replied, “Neither,” instead of saying that he was for the children of Israel. Now I know that the forces of GOOD aren’t against any, but are “for” all. The Angels know that we are all one family—**brothers**. They know that one day—the day the Father has appointed—**we will be one**—a kingdom united, a house united. On that day, they will lay down their weapons of war [Micah 4:3, Isaiah 2:4-5, “**And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.**”]. Until then, they have been given the task of ministering **to** for us humans [Hebrews 1:14, “Are [Angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”].

Ephesians 1:10-11 says, “**That in the dispensation of the fullness of times he might gather together in one all things in heaven, and which are on the earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”**

**Acts 17:30—WE ARE NOW RESPONSIBLE FOR THIS KNOWLEDGE. IN THE PAST GOD “WINKED at”—5237—“overlooked” SUCH IGNORANCE. PUT WITH “FORGIVE SO SATAN CANNOT OUTWIT US” -- THIS IS LAW**

We have the opportunity to show that **LOVE and forgiveness is greater than any force possible to exist**—when we choose as ONE MAN—that perfect man—to forgive and restore. “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. Bear ye one another’s burdens**, and so fulfill the **law of Christ [the Law of LOVE]**” (Gal. 6:1-2). Will we **obey Jesus’ command to love our enemies and forgive**; **do good** to those who hate us; **pray** for those who spitefully use us; to **bless** and **curse not**; to **let our light shine before men**, that they may **see** our **good works**, and glorify our Father which is in heaven [Matt. 5]. Are we willing to **be a true reflection of LOVE** and do the **work** of **remitting the sins** that were against us **of those who walk in darkness** [John 20:23]? Are we willing to let those who walk in darkness **look at us and see the Father (LOVE)**, or **look at us and see the reflection of those who are haters, unbelieving, and fearful**? **“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:18). Are we willing to show the power that LOVE has to truly transform the vilest of sinners** [Eph. 3:10]; **and show the strength of that “bond of perfectness” that LOVE creates through “brothers”!?** The Father has given us **a choice**. We can remain selfishly excited about the disaster that is to befall the world after we are gone from it, or as the rulers of this planet, we can **exercise our dominion and stand in the gap** on behalf of those who walk in darkness and say, **“We forgive and release them. They owe us nothing. ‘This also we wish, even [their] perfection’ (2 Cor. 13:9).”** When we do that, we are **not limited** to being paid back **only seven-fold** from a thief who didn’t own anything to begin with [Prov. 6:30-31, Ps.24:1], **we allow LOVE to repay us from His unlimited supply** [Heb. 10:30]! **That is fighting the GOOD FIGHT OF FAITH.**

\*[Jerry Savelle has done extensive study on Isaiah 45:11 and the subject of “*THE HAND OF GOD.*” I cannot add anything to it. I have seen a DVD of one of the messages he preached on this and I assure you it warrants more than a casual glance. **It will change your prayer-life—it did mine.**]

**God will recompense.** In Daniel 4:36, “excellent majesty was added” to the one who suffered.”  
Genesis 17:15-27—Abraham and Ishmael

“O that Ishmael might live before thee!”... “But my covenant will I establish with Isaac...”

LOVE vs. LAW  
Lucifer Jesus

Matthew 19:28-30,

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration** when the **Son of man** shall sit in the throne of his glory, ye also shall sit upon twelve thrones, **judging** the twelve tribes of Israel. And every one that hath **forsaken** houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life. But **many [not “all”] that are first** shall be last; and the last shall be first **[there seems to be a “part” that is “fixed” and “constant”]**.

Lamentations 3:31-36 says,

“For the Lord will not **cast off** [STRONG’S 2186—to *push aside*] for ever: But though he **cause** grief, yet will he have compassion according to the multitude of his mercies. **For he doth not afflict willingly nor grieve the children of men.** **To crush under his feet** all the prisoners of the earth, to **turn aside** the **right** of a man before the face of the most High, To subvert a man in his cause, the Lord approveth not.”

Romans 8:20-21,

“For the creature was made subject to vanity, not willingly, but by reason of him who hath **subjected the same in hope**, because the creature itself **shall be delivered from the bondage of corruption into the glorious liberty of the children of [LOVE]** .”

“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of **restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began....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....They also that erred in spirit shall **come to understanding**, and they that murmured shall learn doctrine.....O give thanks unto the Lord; for he is good: because **his mercy endureth for ever**. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them **now that fear** the Lord say, that his mercy endureth for ever.” (Acts 3:20-21; Isaiah 51:11; Isaiah 29:24; Psalm 118:1-4)

“**Restitution of all things**”—the word “restitution” is **STRONG’S #605** (apōkatas̄tasis) which means “**reconstitution**” and is from **STRONG’S #600**. Apōkathistēmi (**STRONG’S # 600**) is “from 575 and 2525; to reconstitute (in health, **home** or organization):— **restore (again).**” **STRONG’S # 575** (apō) is “a primary particle; “*off*,” i.e. *away* (from something near), in various senses (of place, time, or relation; lit. or fig.)” **STRONG’S #2525** (kathistēmi) is “from 2596 and 2476; to *place down (permanently)*, i.e. (fig.) to *designate, constitute, convoy*:— appoint, be, conduct, make, ordain, set.” **STRONG’S #2596** (kata) is “a primary particle; (prep.) *down* (in place or time), in varied relations (according to the case [gen., dative **often the indirect object of an action verb**] or accusative **often indicating the direct object of an action verb**]) with which it is joined):— about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning,



pertaining to touching), x aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [dai-] ly, down, every, (+ far more) exceeding, x more excellent, for, from ... to, godly, in (-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, x mightily, more, x natural, of (up-) on (x part), out (of every), over against, (+ your) x own, +particularly, so, through (-oughout, oughtout every), thus, (un-) to (-gether, -ward), x uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes *opposition*, *distribution*, or *intensity*. **STRONG'S #2476** (histēmi) is “a prol. form of a primary... stao...(of the same mean. , and used for it in certain tenses); to *stand* (tran. or intr.), used in various applications (lit. or fig.):— abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).” It is comparable to **STRONG'S # 5087** (tithēmi) which is “a prol. form of a primary...thēō...(which is used only as alt. in certain tenses); to *place* (in the widest application, lit. or fig.; prop. 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.”

Isaiah 51:11, “The redeemed of the Lord shall return.” The word “redeemed” is STRONG'S #6299 (pādāh) and is “a primitive root; to *sever*, i.e. *ransom*; gen. to *release*, *preserve*:— x at all, deliver, **x by any means**, ransom, (that are to be, let be) redeem (-ed), rescue, x surely.” The severed, ransomed, released, preserved shall return.

Hebrews 12:22-23 says,

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the **general assembly** and church of the firstborn, which are written in heaven, and to God the Judge of all, and to **the spirits of just men made perfect.**”

The word for “**general assembly**” is **STRONG'S 3831** (panēguris) and is “from 3956 and a der. of 58; a *mass-meeting*, i.e. (fig.) *universal companionship*.” **STRONG'S 3956** (pas) “incl. all the forms of declension; appear. a primary word; **all, any, every**, the **whole**.” **STRONG'S 58** (agora) “from...agēirō (**to gather**; prob. akin to 1453); prop. the *town-square* (as a place of public resort); by impl. a *market* [**storehouse?**] or *thoroughfare*:— market (-place), street.” **STRONG'S 1453** (ēgēirō) is “probably akin to the base of 58 (through the idea of **collecting one's faculties**); to *waken* (tran. or intr.), i.e. **rouse** (lit. **from sleep** [Song of Sol. 2:7, 3:5, **4:16**, 8:4], from sitting or lying, **from disease, from death**; or fig. from obscurity, inactivity, **ruins, nonexistence**):— awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.”

In Luke 7:11-17, Jesus is entering the city of Nain and a dead young man is being carried out to be buried. Jesus raises him from the dead. Nain is **STRONG'S Greek #3484** and is comparable to #4999 in the Hebrew. **STRONG'S 4999** is nā'āh; from 4998; a *home*; fig. a *pasture* [John 10:9 says that they would go in and out and find “pasture”]:— habitation, house, pasture, pleasant place. **STRONG'S 4998** is the same spelling; a primitive root; properly to *be at home*, i.e. (by implication) to be *pleasant* (or *suitable*), i.e. *beautiful*:— be beautiful, become, be comely. John 10:9 said that they would go in and out and find “pasture.” The Greek word used is “nōmē” (**#3542**) and means “*pasture*, i.e. (the act) *feeding* (fig. *spreading* of a gangrene), or (the

food) *pasturage*.” It comes from the same as #3551 (nǒmōs) which is from a primitive “nǒmō (to *parcel* out, espec. *food* or **grazing** to animals); **law** (through the idea of prescriptive *usage*), gen. (*regulation*), spec. (of Moses [includ. the volume]; also of the Gospel), or fig. (a principle):— law.” **When we live outside of LOVE, all we are left with (that we chew on) is the law—a mass of DO’s and DON’Ts.** In Daniel 4 Nebuchadnezzar (Lucifer) grazed in a pasture like an animal for 7 years—chewing on the LAW. **Living outside of LOVE is the death that Adam and Eve received when they tasted of the fruit of the Tree of the Knowledge of Good and Evil.** 2 Corinthians 3:6-9, “[God] Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the **letter** [the LAW] **killeth**, but the **spirit** [LOVE] **giveth life**. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the **ministration of condemnation** [the LAW] be glory, much more doth the **ministration of righteousness** [LOVE] exceed in glory.” Romans 7:6 says, “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” In Psalm 19:7-12 David said,

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold [the glory of God], yea, than much fine gold [purification]: sweeter also than honey [represents “life”] and the honeycomb [the source of life—LOVE]. Moreover by them is thy servant warned: and in keeping of them there is great reward. **Who can understand his errors** [“Because the foolishness of God is wiser than men” (1 Cor. 1:25)]? cleanse thou me from secret faults.”

[NOTE: Revelation 22 only mentions one tree (the Tree of Life) as opposed to two in Genesis. Love created a garden in which He placed two special trees. One represented Him (LOVE) and He called it **The Tree of Life**. The other represented the **LAW** and He called it **The Tree of the Knowledge of Good and Evil**—it brought **Death** [2 Cor. 3:6, “...for the letter [of the LAW] killeth, but the spirit [of LOVE] giveth life.”.] Satan (the “accuser”), accuses the Father’s children according to laws he doesn’t even keep himself. Jesus’ reply to that in John 8:7 should be our reply, **“He, who is without sin** [Jesus—(Heb. 4:15)], **cast** [Rev. 12:9 (cf. 1 John 4:18—“Perfect Love [God] casteth out fear [Satan])] **the first** [STRONG’S 4413 (prōtōs), “contr. superl. of 4253 [“fore”, “superior”]; **foremost** (in time, place, or importance):—before, beginning, best, chief (-est), first (of all), former.”] **stone!** [Isaiah 8:13-14, “Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread [DEATH]. And he shall be for a sanctuary; but for a **stone of stumbling** and a **rock of offence** to both houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.” John 11:39, “Jesus said, **Take ye away the stone** [the cold, unbending, merciless **heart** of the LAW→DEATH.]”]. **Satan has no reply to that!**

I see an analogy between the story of the widow of Nain and the story of the widow of Zarephath. Zarephath (#6886) means “refinement” and is from #6884. STRONG’S 6884 is *tsâraph*; a primitive root; to *fuse* (metal), i.e. *refine* (lit. or fig.):— cast, (re-) fine (-er), founder, goldsmith, melt, pure, purge away, try. [Sounds almost like the Hebrew for “seraphims”—“sârâph”—which is #8314 and is from #8313 and means “burning, i.e. (fig.) *poisonous* (serpent); spec. a *seraph* or symbolic creature (from their copper color):— fiery (serpent), seraph.” STRONG’S #8313 is “sârâph” which is a primitive root and means “to be (caus. set) on

*fire*:— (cause to, make a) burn ([-ing], up), kindle, x utterly.” I am reminded of Moses and the burning bush (Exodus 3). Jesus said that He was the vine and we are the branches. **I believe that burning bush represents the Father and His “house” (bloodline, not building)—His “house (children) of prayer”** [Luke 19:46]. LOVE (God) is a consuming fire. We are a true reflection of Him if we are ablaze with His likeness (**LOVE**) and glory (2 Corinthians 3:18, “But we all, with open face beholding **as in a glass** [1 Cor. 13:12] the glory of the Lord, are changed into the **same image** from glory to glory, even as **by** the Spirit of the Lord.”). Jesus, “**who being the brightness of [LOVE’s] glory, and the *express image* of his person** [Heb. 1:3],” was the wise carpenter building not a physical building but a building of children—the true “house” of God (cf. Isaiah 44:13). A house divided against itself cannot stand [Matt. 12:25]. Jesus’ prayer before His crucifixion was “that they may be one, even as we are one [John 17:22]”—the branches being a perfect reflection of the root and the vine. “**Perfect love casts out fear!**” (1 John 4:18). “And the life [we] now live in the flesh [we] live **by** the faith of the Son of God” (Gal. 2:20). **It’s HIS faith! His faith is PERFECT FAITH because his love is PERFECT LOVE!** He spoke it (“That they may be one”) and it is even though we have not seen the full manifestation of it. **“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” (Rom. 4:13).**

[I would like to say something at this point about the natural line of Abraham. Matthew 27:25 says,

**“Then answered all the people, and said, His **blood** be on us, and on our children.”**

Correct me if I am wrong, but it is my understanding that in the Old Testament sacrifices that those seeking to be “atoned” for (if that is the correct word) had to say something to the effect that they accepted the blood of the sacrifice for themselves and their family. If that is true, then this statement is not an indictment against them but a necessary declaration in order for the blood of the sacrifice **to be applied** to them according to Old Testament Mosaic Law. What they actually said (unknowingly), **“Let His Blood [the Atoning Blood of the Sacrificial Lamb] be upon us and our children” receiving the Eternal, Everlasting Atoning Sacrifice for themselves and their posterity—which is their BLOOD COVENANT RIGHT** (Romans 11:26-27, “All Israel shall be saved!...For this is my covenant unto them, when I shall **take away their sins.**”). Romans 11, which speaks of the Father’s first and second sons, says that “if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off...**God is able to graff them in again**” (vs. 16-17, 23).]



Image of the Cartwheel Galaxy from *Spacetelescope.org*.  
Depicts collision of water and clay.

You may be asking, “WHY?...What’s the point of going through such an elaborate ordeal?” **The answer:** so that “they [all of the Father’s offspring— heavenly and earthly] shall **know** that I am the **Lord**” [the resounding theme throughout the book of Ezekiel with its “wheel within the midst of a wheel” (two became one)—“parable in a parable”—Heaven and Earth—“Yea, though he live a thousand years **twice told**...” (Eccl. 6:6)]. You see the heavenly

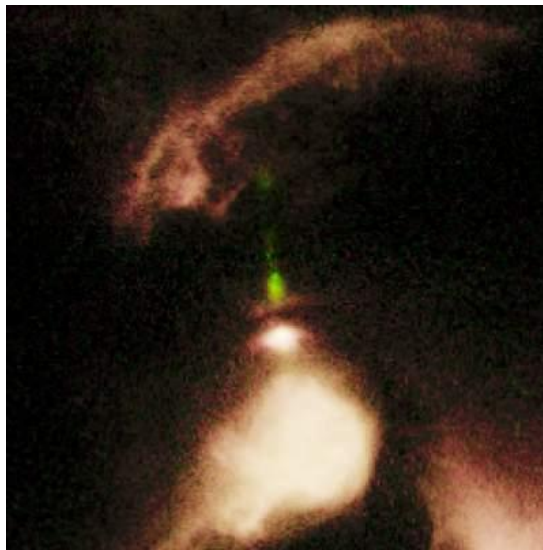
beings had to learn about The Father just as we humans do. Ephesians 3:10 (NIV) says, “His intent was that now, through the church, the manifold wisdom of God should be **made known to the rulers and authorities in the heavenly realms.**” You see, first of all, **Love does not vaunt itself** (1 Corinthians 13:4). The way the Angels (and humans) learn about the Father is through experience. The heavenly beings are “watching” us [Daniel 4:13, “...a **watcher** and an holy one came down from heaven...”] to learn more [1 Peter 1:12, “...which things the angels desire to look into.” **Matthew 13**:17, “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”]. Secondly, so that we would all “**receive the instruction of wisdom, justice, and judgment, and equity**” and **gain prudence, knowledge and discretion** (Proverbs 1:3-4). Thirdly, so that we would all **know** the difference between having LOVE for our Father and King, or serving another (2 Chronicles 12:8). Fourth reason, so that we would all see what life is like (the **bondage and death**) when life is lived according to a mass of rules and laws of DO’s and DON’Ts—ignoring the only law that matters—the **law of LOVE** (Matthew 22:37-40). And most of all, so that we would all **know** the **true nature of Love**. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts...my word [**singular**→ “**BE**”]...that goeth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” “**Thou thoughtest that I was altogether such an one as thyself**” (Psalm 50:21). Jesus said, “**But** if ye had known what this meaneth, **I will have mercy, and not sacrifice...**” (Matthew 12:7).

**Real LOVE** forgives **unconditionally** and **without measure** (Matthew 18:22). Love draws, longs to be close to the object of its affection. **Love is a magnet, not a repellant** [John 12:31-32, “Now is the judgment of this world [**Isaiah 2:4, “And he [LOVE] shall judge [in righteousness according to Divine law (i.e. the law of LOVE)] among the nations, and shall rebuke many people [“...none saith, Restore”]**]: **now shall the prince of this world be** cast out [his storyline is over]. And I, if I be lifted up from



the earth, **will draw all men unto me.**”] Love does not “cut-off” those who have offended us—treating them as though they no longer exist. According to God’s own definition, that is **murder**. He only commanded the Hebrew children to do so [Deut. 7] because it was part of the storyline of beginnings and His “strange work.” Jesus said in Matthew 28:20, “I am **with you always.**” **The Father (LOVE) has not cut Himself off from His children who “rebelled” against Him.**

1 Kings 22:20-22 (NIV) **proves** that the Father has **not** cut Himself off from His children. [NOTE: The Old Testament is famous for its lists of names that seem to be only taking up space. These are the names of some of Lucifer’s followers. [Every movie (story) has credits with a list of the main **cast** of characters.] I have to add this note because last night (7-27-2011) I heard Greg Moore (recently on staff at Andrew Womack Ministries) say that one day he was wondering why God put those lists of hard-to-pronounce names in the Bible. He said that Holy Spirit said to him, “Everyone I named has an **inheritance** with me, and everyone I named is **worth mention** in my book!” Mention. Honorable Mention—“...from the bowels of my mother hath he made mention of my name (cf. Eph. 1:16-23).”] He is using them to help tell **His story (history)—a very elaborate true 3-D theatrical production (in living color) in which His human children all play leading roles**—like a Father who is playing a **game of “let us pretend”** with His children. More than just a production, we are the proliferation!



This Hubble image is Haro 6-5B and looks like a feathered quill pen and ink bottle to me. Image from *Spacetelescope.org*

This is “true reality” TV!—to “Tell a vision,” as someone once said. [I heard Bill Winston say on separate occasions that if you don’t like the “**script**” of your life, “**Rewrite the script with your mouth...Change your words, change your life!**” Psalm 45:1, “My heart is inditing a good matter: I speak of the things which I have **made** touching the king: **my tongue is the pen of a ready writer.**” Proverbs 18: 21, “**Death and life** are in the **power of the tongue**: and they that love it shall **eat the fruit** thereof.”] 1 Chron. 9:25-28, “And their brethren, which were in their villages, were to come **after seven days** from time to time with them. For these Levites, the **four chief porters** [Mark 2:1-12, (verse 3, “And they come unto him, bringing one sick of the palsy, which was **borne of four**”)], were in their **set** office, and were over the chambers and treasuries of the house of God. And **they lodged round about the house of God**, because the charge was upon them, and the **opening** thereof **every morning** pertained to them. And certain of them had the charge of the ministering vessels [those on earth], that they should **bring them in and out by tale.**” [“Tale”—STRONG’S 4457 (**melqâch**, or **malqâch**) is “from 3947; (only in the **dual**) **tweezers [this means we were each hand-picked for our role—whether for good or for evil]:—snuffers, tongs.**” STRONG’S 3947 (**lâqach**) is “a prim. root; to **take** (in the widest variety of applications):— accept, bring, buy, carry away, drawn, fetch, get, **infol**d, x many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win.”] **It gives**

**me comfort knowing that our best and greatest friend (LOVE)—the One who loves us the most—is playing the role of our worst and greatest enemy.**

And the heavenly seed among us seem eager to oblige Him, “And the Lord said, ‘Who will entice Ahab into attacking Ramoth Gilead and going to his death there?’ One suggested this, and another that. Finally, a spirit came forward, stood before the Lord and said, ‘I will entice him.’ ‘By what means?’ the Lord asked. ‘I will go out and be a lying spirit in the mouths of all his prophets,’ he said. ‘You will succeed in enticing him,’ said the Lord. ‘Go and do it.’” Psalm 78:49 says, “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by **sending evil angels** among them.” [NOTE: They were not called “demons.” They were on assignment by LOVE—“Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand” (Rom. 14:4). “Who shall lay any thing to the charge of God’s elect? It is God that justifieth” (Rom. 8:33).] In Isaiah 46:10-11, God says, “My counsel shall stand, and **I will do all my pleasure**: Calling **a ravenous bird** from the east, **the man** that executeth my counsel from a **far country**.” [Remember that in the parable “man” and “ravenous bird” can be synonymous with the angels whose hearts were hardened.]

Zephaniah 3:7,

**“I *said*, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off [LOVE], howsoever I punished them [LAW].”**

Deuteronomy 8:18-20,

“But thou shalt remember the Lord thy God: for it is he that **giveth thee power** to get wealth, that he may **establish his covenant** [LAW] which he swore unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, **I testify against you** [LAW] this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be **obedient unto the voice** of the Lord your God.”

2 Chronicles 7:14,

“If my people, which are called by my name, shall **humble themselves**, and **pray**, and **seek my face**, and **turn from their wicked ways**; then will I **hear** from heaven, and will **forgive** their sin, and will **heal** their land [LOVE].”

Psalm 99:7-8,

**“He spake unto them** in the cloudy pillar: **they kept his testimonies, and the ordinance that he gave them**. Thou answeredst them, O Lord our God: thou wast **a God** that **forgavest** them [LOVE], though thou **tookest vengeance of their inventions** [LAW].”

Psalm 105:28,

**“He sent darkness, and made it dark [LAW]; and they rebelled not against his word [John 6:67-70, “...Lord...thou hast the words of eternal life... [LOVE]”].”**

Hosea 5:14-15,

**“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place,<sup>1</sup> till they acknowledge their offence, and seek my face: in their affliction they will seek me early.” [margin: <sup>1</sup>till they be guilty]**

Ps. 78:34, 38,

**“When he slew them [Gen. 7:21-23; 1 Kings 11:15-16; Exo. 13:2, 12; Luke 19:27—LAW demanded payment for sin, DEATH carried it out] , then they sought him: and they returned and enquired early after God...he being full of compassion, forgave their iniquity, and destroyed them not [LOVE].”**

Psalm 107:20,

**“He sent his word, and healed them, and delivered them from their destructions [LOVE].”**

Hosea 14,

**“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily [represents “purity”], and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon [LOVE]. They that dwell under his shadow [Ps. 23:4,**

**“Yea, though I walk through the valley of the shadow of death—LAW shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein [LAW].”**

### **Hebrews 12:1-13,**

**“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**

### **Jeremiah 42:5-6,**

“Then they said to Jeremiah, The Lord be a true and faithful witness between us, **if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good [LAW], or whether it be evil [LOVE], we will obey [cf. 2 Cor. 10:5-6] the voice of the Lord our God [cf. Leviticus 5], to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God [Hebrews 4:12-13, “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 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 [whether “LAW” for good, or “LOVE” for evil—lost in LOVE, saved by “grace”].”]”** Jeremiah 42:5-6 sounds like the **marriage vows** of the woman [“woe” man]: “To honor and obey in sickness and in health, for richer or for poorer, for **better** or for **worse**, for as long as you both shall live.” The answer is “I DO” **not “I BE”** or “I am.”

### **Jonah 3:5-10,**

**COMPARE to Joseph’s garment—Gen. 39:12-18 and Tamar’s Gen. 38:19**

“So the people of **Nineveh** believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he **laid his robe from him**, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if



God will turn and repent, and turn away from his fierce anger, that we perish not? And God **saw** their **works** [LAW] ["If my people...humble themselves, and pray, and seek my face, and turn from their wicked ways; then **will I hear** from heaven, and will forgive their sin, and will heal their land [LOVE]" (2 Chronicles 7:14)], that **they turned from their evil way**; and **God repented of the evil, that he had said that he would do unto them; and he did it not.**"

Deuteronomy 32:46-47,

"

Haggai 2:11, 19,

"Thus saith the Lord of hosts...from this day will I bless you [LOVE]."

Deuteronomy 33:6-7,

**"Let Reuben live, and not die; and let not his men be few.** And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies."

Genesis 35:2,

**"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments.** And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went [Revelation 21:3, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."]. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed..."

Exodus 13:18, COMPARE to 1 Kings 22:34

" But **God led** the people about, through the way of the wilderness of the **Red** sea: and the children of Israel went **up harnessed** [like a yoke, bridle (cf. Judges(?) story of enemies putting ark on a cart and letting the oxen take it where it may/ compare to 2 Sam. 6)—LAW] out of the land of Egypt. 2571

Luke 15:1-2,

"Then **drew near** unto him **all** the publicans and sinners for to **hear him**. And the Pharisees and scribes murmured saying, This man **receiveth sinners**, and **eateth with them** [LOVE]."

Revelation 12:17,

“And the dragon was wroth with the woman [Israel], and went to make war with the remnant of her seed, which **keep the commandments of God**, and **have the testimony** of Jesus Christ.”

1 Peter 4:6,

“For for this cause was the gospel preached also to them **that are dead**, that they might be judged according to men **in the flesh** [LAW], but **live** according to God **in the spirit** [LOVE].”

Hosea 6:2,

“After **two days** will he **revive us**: in the **third day** he will **raise us up**, and **we shall live in his sight** [LOVE].”

John 11:25, Jesus says,

“I am the resurrection, and the life: he that believeth in me, **though he were dead, yet shall he live** [LOVE].”

1 Cor. 15:21-, see also p. 53—“legal language”

“For since by **man** came [past tense] death, by **man** came also the resurrection of the dead. For as in Adam all die [present tense], even so in Christ shall all be made alive.”

1 Corinthians 15:42-46,

“So also is the resurrection of the dead. It is sown in corruption [LAW]; it is raised in incorruption [LOVE]: It is sown in dishonor [LAW]; it is raised in glory [LOVE]: it is sown in weakness [LAW]; it is raised in power [LOVE]: **It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.** And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit** [Rev. 1:11, “I am Alpha and Omega, the first and the last”]. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” **FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST**

Zechariah 9:12-17,

“Turn you to the strong hold, ye **prisoners of hope**: even to day do I declare that I will render double unto thee; When I have **bent Judah** for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the **sword of a mighty man**. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet [“trump of God” (1 Thess. 4:16; 1 Cor. 15:52)], and shall go with whirlwinds of the south [LAW]. The Lord of hosts shall defend them [Joel 3:2–LOVE]; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar [of sacrifice—LAW]. And **the Lord their God shall save them** [LOVE] in that day as the flock of his people: for they shall be as the **stones of a crown**, lifted **up as an ensign** upon his land. For how **great is his goodness**, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.”

John 15:1-18, 26-27,

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he **purgeth** it, that it may **bring forth more fruit**. **Now ye are clean through the word** which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the **same bringeth f**

Luke 15:14-24

"

1 Chronicles 4:9-10 is **Lucifer's prayer of salvation**, [son of Love died so that son of Law could reign

"And Jabez was more honourable than his brethren [Jonah 2:7-8, "When my soul fainted within me I **remembered the Lord** [Matt. 15:30-31, Luke 14:21]: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy.": and his mother [Isaiah 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel ["in man, God"]."] called his name Jabez [Gen. 35:18, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni ["son of my sorrow"]."] saying, Because I bare him with sorrow [Gen. 3:16]. And Jabez called on the God of Israel, saying, ["Oh that I might have my request; and that God would grant me the thing that I long for!" (Job 6:8)] Oh that thou wouldest bless me indeed, and enlarge my coast [Isaiah 49:20, "...The place is too strait for me: give place to me that I may dwell"], and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me [Ps. 133:3, "the Lord **commanded the blessing, even life for evermore**"]! And **God granted him that which he requested.**" **DEATH was transformed into LIFE.**

Deuteronomy 23:5,

"...the Lord thy God turned the curse into a blessing unto thee, because the Lord thy **God loved** thee."

I heard my pastor, Bob Nichols, say, "**No one is beyond the grace of a loving God.**"

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.

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."

Psalms 65:1-3,

“Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed: O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: **as for our transgressions, thou shalt purge them away.**”

John 3:5-8,

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. **That** which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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.” [Galatians 4:21-26, “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by **promise**. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above [Rev. 21:2] is free, which is the mother of us all.”]

Prodigal verse in ~~Gen. 32:9-10~~ and Phil. 2:6-11 though son—servant, unworthy Heb. 5:8-11 “a” Son, not “the”[begotten of LAW—THEY WERE ALL BEGOTTEN OF LOVE]

Matthew 21:22,

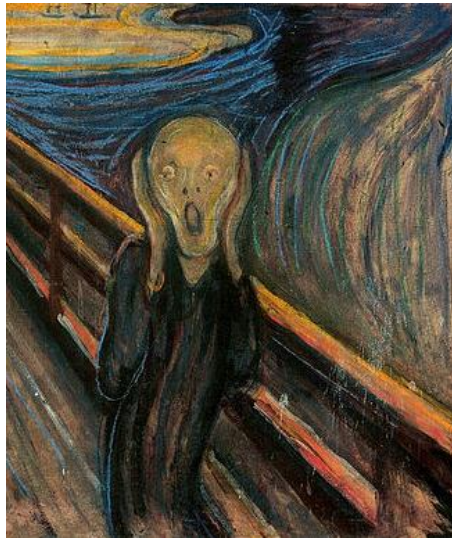
**“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”**

Romans 10:13,

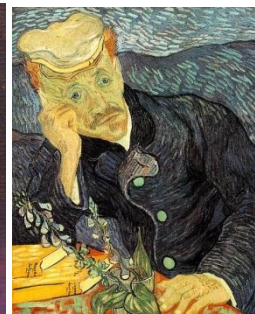
“For **whosoever** shall call upon the name of the Lord **shall be saved.**”



## LUCIFER'S CRY UNTO THE LORD it is written of me in your book



*First image, Edvard Munch's "The Scream."*  
*Second image, Hubble image of NGC 2080—the Ghost Head Nebula—seen in the Large Magellanic Cloud.*  
*Third image, Hubble image of double cluster in the Large Magellanic Cloud. Hubble images from [spacetelescope.com](http://spacetelescope.com)*



← Hubble image in the middle is a section of Orion. Compare to the painting by Van Gogh. See the senior policeman with his hand near his head?

— Job 19:23, **“Oh that my words were now written! oh that they were printed in a book!”** That is the desire of every unpublished author. The Holy Bible—

from Genesis to Revelation—is about the “life and times” of the “person” of Christ. The Holy Bible is not just “a book”—it represents our past, our present and our future. [The **FOUR GOSPELS** are parables in themselves: **Matthew** (the Father as **LIFE** is Satan, i.e. tax collector—“you owe, you owe”); **Mark** (**LAW**—Gen. 4:15, “And the Lord set a mark upon Cain,” Job 7:20, “I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?”—to be on target or “a” target); **Luke** (nickname for Lucifer (**DEATH**)—the “doctor”—Luke 4:23 Jesus says, “Ye will **surely** say unto **me** this proverb, Physician, heal thyself”; LOVE does no harm—doctor’s oath: “First, do no harm.”); **John** (pseudonym for Israel—“the disciple whom Jesus loved”—her words/message of **LOVE**).] The books of the Holy Bible, especially Job, Jonah, the Psalms, contain the thoughts of Lucifer as he cried to his Father. They are among the most beloved poetry and prose that touch the hearts of the vilest of sinners.

Job 30:26-31,

“When I looked for good, then evil came unto me: and when I waited for light, there came darkness. My bowels boiled, and rested not: the days of affliction prevented me. I went mourning without the sun: I stood up, and I cried in the congregation. I am a brother to dragons, and a companion to owls.

My skin is black upon me, and my bones are burned with heat. My harp also is turned to mourning, and my organ into the voice of them that weep.”

Lamentations 3:52-63,

“Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me [John 11:39, “Jesus said, Take ye away the stone.”]. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. **Thou hast heard my voice:** hide not thine ear at my breathing, at my cry. **Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.** O Lord, thou hast seen my wrong: judge thou my cause. Thou hast seen all their vengeance and all their **imaginings against me.** Thou hast heard their reproach, O Lord, and all their **imaginings against me [twice said, twice told];** The lips of those that rose up against me, and their device against me all the day. Behold their sitting down, and their rising up; I am their musick.”

Daniel 9:3-19

Psalms 59:16-17,

“...I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defence, and **the God of my mercy.**”

## 2 Samuel 22

Job 5:8-11,

“I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: **To set up on high those that be low [Luke 1:52];** that those which mourn may be exalted to safety.”

Job 5:17-27,

<sup>17</sup>Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: <sup>18</sup>For he maketh sore, and bindeth up: he woundeth, and his hands make whole. <sup>19</sup>He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. <sup>20</sup>In famine he shall redeem thee from death: and in war from the power of the sword. <sup>21</sup>Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. <sup>22</sup>At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. <sup>23</sup>For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. <sup>24</sup>And thou shalt know that thy **tabernacle shall be in peace;** and thou shalt visit thy habitation, and shalt not sin. <sup>25</sup>Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. <sup>26</sup>Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. <sup>27</sup>Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

## Job 6

<sup>1</sup>But Job answered and said, <sup>2</sup>Oh that my grief were **thoroughly** weighed, and my calamity laid in the **balances** together [Revelation 6:5-6]! <sup>3</sup>For now it would be heavier than the sand of the sea: therefore my words are swallowed up. <sup>4</sup>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. <sup>5</sup>Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? <sup>6</sup>Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? <sup>7</sup>The things that my soul refused to touch are as my sorrowful meat. <sup>8</sup>**Oh that I might have my request; and that God would grant me the thing that I long for!** <sup>9</sup>Even that it would please God to destroy me; that he would let loose his hand, and cut me off! <sup>10</sup>Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. <sup>11</sup>What is my **strength**, that I should hope? and what is mine end, that I should prolong my life? <sup>12</sup>Is my strength the strength of stones? or is my flesh of brass? <sup>13</sup>Is not my help in me [like Adam—"helpmeet"]? and is wisdom driven quite from me? <sup>14</sup>To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. <sup>15</sup>My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away [the other "kings"/"days"—personalities (7 spirits) of God]; <sup>16</sup>Which are blackish by reason of the ice, and wherein the snow is hid: <sup>17</sup>What time they wax warm, they vanish: when it is hot, they are consumed out of **their place**. <sup>18</sup>The paths of their way are turned aside [like the imagery of Mexico curving east]; they go to nothing, and perish. <sup>19</sup>The troops of Tema looked, the companies of Sheba waited for them. <sup>20</sup>They were confounded because they had hoped; they came thither, and were ashamed. <sup>21</sup>For now ye are nothing; ye see my casting down, and are afraid. <sup>22</sup>Did I say, Bring unto me? or, Give a reward for me of your substance? <sup>23</sup>Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? <sup>24</sup>Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. <sup>25</sup>How forcible are right words! but what doth your arguing reprove? <sup>26</sup>Do ye imagine to **reprove words**, and the speeches of one that is desperate, which are **as wind**? <sup>27</sup>Yea, ye overwhelm the fatherless, and ye **dig a pit for your friend**. <sup>28</sup>Now therefore be content, look upon me; **for it is evident unto you if I lie**. <sup>29</sup>Return, I pray you, let it not be iniquity; yea, return again, **my righteousness is in it**. <sup>30</sup>Is there iniquity in my tongue? cannot my taste discern perverse things?

## Job 7

<sup>1</sup>Is there not an appointed time to man upon earth ["teach me to number my days" (ref.)]? are not his days also **like the days of an hireling** [Lev. 25]? <sup>2</sup>As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: <sup>3</sup>So am I made to possess months of vanity, and wearisome nights are appointed to me. <sup>4</sup>When I lie down ["return to my place" (Hosea 5:15)], I say, When shall I arise, and the night be gone? and I am full of tossings **to and fro** unto the dawning of the day. <sup>5</sup>My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. <sup>6</sup>My days are swifter than a weaver's shuttle, and are spent without hope. <sup>7</sup>O remember that my life is wind: mine eye shall no more see good. <sup>8</sup>**The eye of him that hath**

**seen me shall see me no more: thine eyes are upon me, and I am not** [“has no form”/ “invisible”]. <sup>9</sup>As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. <sup>10</sup>He shall return no more to his house, neither shall his place know him any more. <sup>11</sup>Therefore I will not refrain my mouth; I will speak in the anguish of my spirit [Israel]; I will complain in the bitterness of my [Lucifer] soul. <sup>12</sup>Am I a sea, or a whale [Gen. 1:1], that thou settest a watch over me? <sup>13</sup>When I say, My bed shall comfort me, my couch shall ease my complaints [Gen. 49:3-]; <sup>14</sup>Then thou scarest me with dreams, and terrifiest me through visions: <sup>15</sup>So that my soul chooseth strangling, and death rather than my life. <sup>16</sup>I loathe it; I would not live alway: let me alone; for my days are vanity. <sup>17</sup>What is man, that thou shouldest magnify him [“I will magnify my law” (Isa. 42:21)]? and that thou shouldest set thine heart upon him? <sup>18</sup>And that thou shouldest visit him every morning, and **try** [trial?] him every moment? <sup>19</sup>How long wilt thou not depart from me, nor let me alone **till** I swallow down my spittle [“I wish that you were either hot or cold...lukewarm I will spew thee out of my mouth” (?)]? <sup>20</sup>I have sinned [“For all have sinned” (?)]; what shall I do unto thee, O thou preserver of men? why hast thou set me as a **mark** [of the beast?] against thee, so that **I am a burden to myself**? <sup>21</sup>And why dost thou not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I **shall not be** [cease to exist— Psalm 37:10 says, “For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider **his place**, and it shall not be.”].

Psalm 27:7-11,

“Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger [divorcement]: thou hast been my help [helpmeet]; leave me not, neither **forsake** me, O God of my salvation. When my father [Father] and my mother [Israel] **forsake** me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.”

Psalm 51:1-19,

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightiest be **justified** [“Wisdom is justified of her children” (?)] when thou speakest, and **be clear** [Lucifer’s name means to be clear] when thou judgest. Behold, **I was shapen in iniquity**; and **in sin** did my mother [Israel] conceive me. Behold, thou desirest truth in the inward parts: and in the **hidden part** thou shalt make me to know wisdom. **Purge me with hyssop**, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a **right** spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit [Israel—mother, free woman (Galatians 4:21-26)]. Then will I teach transgressors thy ways; and



sinner shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue [Ps. 45:1] shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou **delightest not in burnt offering** [LOVE]. The sacrifices of God are a broken spirit: a broken and a **contrite heart**, O God, thou wilt not despise [LOVE?]. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou **be pleased** with the sacrifices of righteousness, **with burnt offering and whole burnt offering**: then shall **they** offer bullocks upon thine altar [LAW].”

Psalm ---I shall live and not die

## Psalm 18

### THE STORY OF THE “GREAT EXCHANGE”

Isaiah 14:19,

“But thou art cast out of thy grave like an **abominable** branch [Lucifer], and as the raiment of those that are slain...”

Psalm 73:16-19 [Israel speaking],

“WHEN I THOUGHT TO KNOW THIS, IT WAS TOO PAINFUL FOR ME [1 Sam. 4:13, “And when he came, lo, Eli sat upon a seat [mercy seat] by the wayside watching: for his heart [Israel] trembled for the ark of God [the sons].”]; UNTIL I WENT INTO THE SANCTUARY OF GOD; THEN UNDERSTOOD I THEIR END. SURELY **THOU DIDST SET** THEM IN SLIPPERY PLACES: **THOU CASTEDST THEM DOWN INTO DESTRUCTION**. HOW ARE THEY BROUGHT INTO **DESOLATION**, AS IN A MOMENT! THEY ARE UTTERLY CONSUMED WITH TERRORS.”

“And Israel joined himself to Baal-peor.” Israel bowed down before the “**Beast**.” Leviticus 18: 23, “Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is **confusion**.” **Isaiah 30:1-8**, “Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that **cover with a covering**, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! **Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion**. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: into the land of trouble and anguish, **from whence** come the **young** and **old lion**, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, **Their strength is to sit still** [“Be still and

know that I am God" (?)]. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."

Numbers 20:27-29,

"And Moses did as the Lord commanded: and they went up into mount Hor ["whore"] in the sight of all the congregation. 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. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel."

David [Lucifer] and Jonathan ["Jehovah-given"—Israel] **exchanged garments.**

1 Samuel 18:1-4,

"And it came to pass, when he had made an end of speaking unto Saul, that the **soul** of Jonathan was **knit** [i.e. "joined"—like "mother" and "child"/ "husband" and "wife"] with the **soul** of David, and **Jonathan loved him as his own soul** ["two shall be one"]. And Saul [LAW or DEATH] took him that day, and would let him go no more home to his father's [LOVE's] house. Then Jonathan and David made a covenant ["Israel joined himself to Baal-peor" (?)], because he loved him as his own soul. And Jonathan stripped himself of the robe [i.e. royalty—"righteousness"] that was upon him, and gave it to David, and his garments [Rev. 19:8, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints"—the brothers], even to his sword [the Word of God], and to his bow [(Grace)—her "promise" of returning], and to his girdle [i.e. servanthood]." **Though he were a son—Phil. 2:5-11, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God [3444 (mōrphē) "perh. from the base of 3313 (through the idea of **adjustment of parts**); shape; fig. nature." STRONG'S 3313 (mērōs) from an obs. but more **primary**], 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, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**

David [Lucifer] received Israel's robe of righteousness and she took his filthy garments upon herself—the "great" exchange. She willingly exchanged her righteousness for his iniquity, her wealth for his poverty, her joy for his sorrow and confusion (Job 10:15)—saying to herself, "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, that I may win Christ [win Lucifer from darkness to light to the place destined for him—the throne.] (Philippians 3:8).

Lucifer's desire—to "**be found in [LOVE]**, not having mine own righteousness, which is of the law, but that which is through the faith of Christ [LOVE's heart—Israel] the righteousness which is of God by faith:...For I through the law am dead to the law, that I might live unto **God**. I am crucified with Christ [the Anointed One—Israel]: 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 [Israel—Ps. 22], who loved me, and gave himself for me....That I may know him [LOVE], and the **power** of his resurrection, and the fellowship of his sufferings, being made **conformable** unto his death [1 Kings 22:34-40]; If by any means I might attain unto the resurrection of the dead” (Philippians 3:9, Gal. 2:19-20, Philippians 3:10-11). Saul’s armour [LAW’s “garment”—Saul kept throwing a spear; LOVE bent a bow and shot an arrow] was not the right fit—it was not “meet” for David. ~~Pouring old wine into new bottles...~~ The Father **poured** Himself into Israel [Job 29:6, “the rock **poured** me out rivers of oil.”]. **BEGIN TO DISCUSS “NEW WINESKINS” HERE—Lev. 26:10, “And ye shall eat old store, and bring forth the old because of the new.”**



[As I am placing the pictures into this document, Whitney Houston has died. I hesitate to use this example, but it is one which everyone will understand and relate to. In the beginning of the relationship between Whitney Houston [“whit/witness/white (pure) knee” “house (of stone(s))”] and Bobby Brown (when Whitney Houston “joined” herself to Bobby Brown), Brown [“brown,” a color made by “combination”—Jesus is the fruit of the union of LAW (Israel) and LOVE/LIFE (Lucifer, the lawless one)] was reportedly on drugs, and had a “bad boy” image. Whitney Houston was the “good”

in his life. By the end of their marriage, an “exchange” had seemingly taken place—it was reported that Brown was now “clean” and Houston was the one who was taking drugs. As the story goes in the Beginning (with Israel and Lucifer), sometime after the “exchange,” Israel (the characters portraying her) “dies”—so goes the biblical retellings. Also, Whitney Houston’s nickname is “**Nippy**.” There is an image of the dwarf star AU Microscopii captured by Hubble that looks like a “**straight pin**” being held by giant fingers—from [spacetelescope.org](http://spacetelescope.org).]

Isaiah 22:22-25, “And the key of the house of David will I lay upon his **shoulder**; so he shall open, and none shall shut [He shall open the womb of the Spirit—the new wine shall overflow and burst out of the old wineskins because He cannot be contained][cf. Job 3:]; and he shall shut, and none shall open [“in and out”]. 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.”

1 Kings 22:34-40 [**COMPARE** this passage to **1 Sam. 4**], “And a certain man [Law] drew a bow [Israel] at venture, and smote the king of Israel [Love LIFE] **between the joints of the harness**: wherefore he said unto the driver of his chariot [driver=Father, chariot=sons—2 Sam. 22:10-12, Acts 8:29], Turn thine hand, and

carry me out of the host; for I am wounded [Isaiah 1:5-6]. And the battle increased **[there was increase—“more money, more money”]** that day: and the king was stayed up in his chariot against the Syrians [Heb. 11:21], and died at even [Rev. 12:1-9]: and the blood ran **[“poured”?]** out of the wound into the midst of the chariot [Rev. 12:15, 2 Pet. 3:6-7, Gen. 1:2; Gen. 6; Psalm 78:23-25, 28-29; Romans 6:3-11 (v. 4, “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”); Gal. 3:27, “For as many of you as have been baptized into Christ have put on Christ.” ]. And there went a proclamation throughout the host about the going down of the sun [Love—cf. Gen. 1:16], saying, Every man to his city, and every man to his own country [He “returned unto his place”—Gen. 18:33, Gen. 31:55, Hosea 5:15]. So the king died [God (who **was**, is, and is **to come**) **[Rev.?]**; Heb. 8:13], and was brought to Samaria [Rev. 21:3]; and they buried the king in Samaria [Rev. 20:2-3]. And one [Law] washed the chariot in the pool of Samaria; and the dogs [sons] licked up his blood; and they washed his armour [Israel—His bow; sons—His arrows]; **according unto the word** of the Lord which he spake. Now the rest of the acts of Ahab, and all that he did, and the **ivory house which he made** [Isaiah 48:1, Song 5:14, 7:4, 8:9, Eze. 27:15], and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers [Gen. 47:9]; and Ahaziah his son reigned in his stead **[Hebrews 9:16-23, “For where a testament is, there must also of necessity be the death of the testator.** For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. 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, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry [that includes the sons]. And almost all things are by the law purged with blood [Israel had to be purged with fire Hebrews 6:4-8]; and without shedding of blood is no remission. 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.].



## THE FROSTY LEO NEBULA

Article and picture from Spacetelescope.org. **[Looks like a butterfly to me.]**

Three thousand light-years from Earth lies the strange protoplanetary nebula IRAS 09371+1212, nicknamed the Frosty Leo Nebula. Despite their name, protoplanetary nebulae have nothing to do with planets: **they are formed from material shed from their aging central star.** The Frosty Leo Nebula has acquired its curious name as it has been found to be **rich in water** in the form of ice **grains**, and because it lies in the constellation of **Leo**.

This nebula is particularly noteworthy because it has formed far from the galactic plane, away from interstellar clouds that may block our view. The intricate shape comprises a spherical halo, a disc around the central star, lobes and gigantic loops. This complex structure strongly suggests that the



formation processes are complex and it has been suggested that there could be a **second** star [“help meet”], currently unseen, contributing to the shaping of the nebula.

Protoplanetary nebulae like the Frosty Leo Nebula have brief lifespans by astronomical standards and are precursors to the planetary nebula phase, in which radiation from the star will make the nebula’s gas light up brightly. Their rarity makes studying them a priority for astronomers who seek to understand better the evolution of stars.

This picture was created from images taken with the High Resolution Channel of Hubble’s Advanced Camera for Surveys, which images a small area of sky (only 26 by 29 arcseconds) in **high** detail.

**Credit:**

ESA/Hubble & NASA

### LET THIS LEAD INTO “WINESKINS”?

2 Samuel 14:7-17, “And, behold, the whole family is risen against thine handmaid [my enemies are more than the hairs of my head], and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so **they shall quench my coal** which is **left**, and shall not leave to my husband neither name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king, **the iniquity be on me, and on my father’s house**: and the king and his throne be guiltless. And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more [“Touch me not”]. Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy no more, lest they **destroy my son. And he said”**

Hebrews 6:4-8,

“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, And have **tasted the good word of God**, and the powers of the world to come, 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**. 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: But that which beareth thorns and briers is rejected, and is nigh unto cursing; **whose end is to be burned.**”

Leviticus 21:10-15, “And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: **she shall be burnt with fire**. And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to **put on the garments** [899], shall not uncover his head [1 Cor. 11:10 **says man should not cover his head**], nor rend his clothes [Matt. 9:16, Mark 2:21, Luke 5:36, “No man putteth **a piece** of a new garment upon an **old**; if

otherwise, then **both** the new maketh a rent, and the piece that was **taken out of the new** [like a baby out of the womb] **agreeth not with the old.**"]; Neither shall he **go in** to any **dead body**, nor defile himself for his **father**, or for his **mother**; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the **crown** of the **anointing oil** of his God is upon him: I am the Lord. And he shall take a wife in her virginity [like Mary]. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife ["That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26-27 [cf. Matt. 3:13-16]). Ps. 51:7, "[Lucifer's (the ebony— Ezekiel 27:15) words] Purge me with hyssop, and I shall be **clean**: [Israel (the ivory)] wash me, and I shall be whiter than snow."]. Neither shall he profane his seed among his people: for **I the Lord do sanctify him.**"

**Leviticus 2:1-3**, "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest **shall burn the memorial** of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord: And the remnant of the meat offering shall be Aaron's and his son's: it is a thing most holy of the offerings of the Lord made by fire." [ Mary Magdalene **weeping** at the **feet** of Jesus, **anointing them with oil** [Luke 7:37-50; John 12:3-7; **2 Kings 4:1-37**—["Verily I say unto you, Wheresoever this **gospel** shall be **preached** throughout the whole world, this also that she hath done shall be spoken of for a **memorial** of her" (Mark 14:9).]. ]

**"A teacher is like a candle—consuming itself to light others."—Italian Proverb**

**BOW**—Genesis 9:16, "And the **bow** shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." v. 17, "And God said unto Noah, **This** is the **token** of the covenant, which I have established between me and all flesh that is upon the earth." "**Token**" is STRONG'S 226 ('ôwth, ôth) and is "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) is "a prim. root; prop. to *come*, i.e. (impl.) to *assent*:— consent.

Isaiah 7:14-

"Therefore the **Lord himself** shall **give** you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

John 14:26-27,

“But the Comforter, which is the Holy Ghost, whom the **Father will send** in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **Peace** [Israel] **I leave** with you, **my peace** [a play on words could yield “**my piece**”—i.e. the Lord’s portion—“Thou hast made them equal unto us” (Matt. 20:12)] **I give** unto you [“He divided unto them **his** living”].” [“Peter” is “**piece** of rock.” In Acts 1:13, the names of the Apostles are listed. A curious thing to note is the word “**both**” before “Peter” [two that are one?] who heads the list, “And when they were come in, they went up into an upper room, where abode **both** Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James.”]

Hebrews 1:7, “And of the angles he saith, Who maketh his angels spirits, and his ministers a flame of fire.” Acts 2:1-4, “And when the day of Pentecost was fully come, they were with one **accord in one place** **WINESKINS** **INCLUDE JOHN 19:25, “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdelene.” [3 Marys that are 4 (His mother, a wife/sister and daughter—“Daughter,...)]**

**THE FOUR** (1 Chron. 9:26) = **ISRAEL** = **the CITY of 4-square** (the New Jerusalem)

Hebrews 7:6-8 says, “**But he whose descent is not counted from them** [Israel was not part of Lucifer’s camp] **received tithes of Abraham** [she received them as her “charges”], **and blessed him that had the promises** [that her work would be rewarded and that they would all return]. **And without all contradiction the less is blessed of the better** [she worshipped her Father, husband, king]. **And here men that die receive tithes** [Gen. 18:33, 31:55, “Abraham returned to his place”]; **but there he receiveth them, of whom it is witnessed that he liveth** [Luke 15:20—the Father received them home again].” (**Hebrews 7 recalls the parable of God the Father [Abraham—“father of many nations”] paying the tithe [Lucifer and the remnant that remained with him] to Melchizedec, king of Salem [the Heavenly Jerusalem], and priest of the Most High God, who (vs. 3) is “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** [man works from sun to sun but a woman’s work is never done]”

In the book of John, Jesus portrayed the role of Israel. When He said, I am the door, was He speaking for Israel—the Holy Spirit who draws us to the Father? “No one comes to the Father except by me.” Ps. 84:10 he says that he would rather be a “**doorkeeper**” in the house of God. **Doorkeepers are “butlers”?** **Butlers stand at the door, keepers are the door?** **Butlers open doors**[5 porches, 5 doors—“Lift up your heads, O ye gates. Be ye lift up ye everlasting doors.” Matt. 20:1-16—the man hired 5 times, he brought them “in” to his service]—see Gen. \_\_\_-tale of Joseph in prison with butler (?) and baker (Father who brews) **like father, like son** Jesus said, “Behold, I **stand at** the door and knock...” (butler—was also in the prison) Song of Solomon 8:9, “If she be a wall, we will **build upon her** [upon this rock, I will build my church and the gates of hell shall not prevail against it] a palace of silver [redemption (gold is for purification)]: and if she be a **door**, we will inclose her with boards of cedar [“much wood” for burning—saved, so as by fire]. Ye must be “**born again.**”—by the **Spirit—the only “way” to enter into the kingdom—the door—the womb of the Spirit. Speak not of my own**

**Job 3:10-11, “Because it shut not up the doors of my mother’s womb, nor hid sorrow from mine eyes. Why died I not from the womb? why did I not give up the ghost [Holy Ghost] when I came out of the belly [of the whale]?”**

**WOMB IS ALWAYS REFERRED TO AS “OPENED” OR “SHUT” LIKE A “DOOR.”**

**Gen. 19:11, “they wearied themselves to find the door.”**—like the wise men following the light to find the Saviour.

Hear heart

Nehemiah 6:1, “Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;).”

**Ezekiel 13:17-23** (v. 18, “And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls [“For the Son of man is come to seek and to save that which was lost” (Luke 19:10)—“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” (Proverbs 6:26)—“I have gone astray like a lost sheep; seek thy servant...” (Psalm 118:176)]! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?”) (v.22, “Because with lies ye have made the heart of the righteous sad, whom I have not made sad [Israel (like Jesus) spoke the words of the Father as LOVE and LAW. Whereas LOVE compelled, LAW threatened [Num. 14:12].]; and strengthened the hands of the wicked [she strengthened the hands of LAW—Satan], that he should not return from his wicked way [he was cast out—Rev. 12], by promising him life [promised him many offspring:]”)

1 Chronicles 9:21, “And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.” [“Zechariah” is STRONG’S 2148 (Z<sup>e</sup>karyâh, zek-ar-yaw’; or Z<sup>e</sup>karyâhûw, zek-ar-yaw’-hoo) and is “from 2142 and 3050; *Jah has remembered.*” STRONG’S 2142 (zâkar) is a prim. root; prop. to mark [Lucifer] (so as to be recognized), i.e. to remember [Israel]; by impl. to mention [the “brothers”]; also (as denom. from 2145) to be male [both are recorded as one]:— x burn [incense], x earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, x still, think on, x well.” STRONG’S 2145 (zâkâr) is “from 2142; prop. remembered, i.e. a male (of man or animals, as being the most noteworthy sex):— x him, male, man (-child, -kind).” [“Meshelemiah” 4920] [“Porter” is STRONG’S 7778 (shôw’êr, sho-are’ [a play on the English produces two meanings: “shower” [of rain or cleansing], and (by the pronunciation) “show(s) are” [as He spoke it into existence: “play be”—Heaven; and “play be”—earth.]; shô’êr) is an “act. part. of 8176 (as denom. from 8179); a janitor:— doorkeeper, porter.” STRONG’S 8176] **FINISH**

Isa. 12:3, “Draw water out of the wells [whale] of salvation.”—like the “many breasted One”

**He who refreshes others will himself be refreshed.**

**Deborah “bee” or “BE”**

**Lucifer is Peter—“Satan has desired you that he might sift you as wheat.”**



There are **two** angels on the mercyseat—mercy (Lucifer) and grace (Israel)—Jesus (the sum of all things) dwells between them.

## THE RETURN

Isaiah 49:7 (5-13), “**Thus saith the Lord**, the Redeemer of Israel, and his Holy One, to him whom man despiseth, **to him whom the nation abhorreth, to a servant of rulers**, Kings shall see and arise, princes also shall worship, because of the **Lord that is faithful**, and the Holy One of Israel, and he shall choose thee.”

2 Chronicles 9:8, “Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, **to do judgment and justice** [LAW and LOVE—the *perfect balance*].”

Job 5:15-27,

CREATE A SECTION—“CHRIST” AND LUCIFER—put all of Job 5-7 there

“But he **saveth** the poor from the sword, **from their mouth** [Ps. 64:7-8, “But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves.” Job 3 (v.1, 3, “After this opened Job his mouth, and **cursed his day**...Let the day perish wherein I was born, and the night in which it was said, There is **a man child conceived**” [Genesis 4:1, Revelation 12:13].)], and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands **make whole**. He shall deliver thee in **six troubles** [see Rev. 17 PLACE THIS verse IN “WHAT TIME IS IT REALLY?”]: yea, in **seven** there shall no evil touch thee. **In famine he shall redeem thee from death**: and **in war from the power of the sword**. Thou shalt be hid from the scourge of the tongue: **neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh** [compare to Proverbs 1:26-27—this is the opposite (LAW vs. LOVE)]: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league [covenant] with the stones of the field [“stones” are the Father’s children, “field” is earth]: and the beasts of the field shall be at peace with thee

John 11:35-44,

“Jesus wept [Gen. 37:34-35, “...**Thus his father wept for him.**”]. Then said the Jews, Behold how he loved him [Mark 10:21]! And some of them said, Could not **this man**, which opened the eyes of the blind, have caused that even **this man** should not have died? Jesus therefore again **groaning** in himself cometh to the grave. It was a cave, and **a stone** [Isaiah 8:13-14; Gen. 29 (KJV)] **lay upon it**. Jesus said, **Take ye away the stone**. Martha, the sister of him that was dead, saith unto him,

Lord, by this time he stinketh: for he hath been dead **four days**. Jesus saith unto her, Said I not unto thee, that, **if thou wouldest believe, thou shouldest see the glory of God** [Hebrews 11:1, 6, 13-16, "I?"] Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, **he cried with a loud voice**, Lazarus, **come forth**. And he that was dead came forth, **bound hand and foot** with graveclothes: and his **face was bound** about with a **napkin** [4676. södariön; of Lat. origin; a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse):— **handkerchief, napkin.**"]. Jesus saith unto them, **Loose him, and let him go** [Matthew 16:19]."

2 Samuel 14 and 15 (NIV1984),

<sup>14:32</sup>Absalom [Lucifer] said to Joab [Michael], "Look, I sent word to you and said, 'Come here so I can send you to the king and to ask, "Why have I come from Geshur? It would be better for me if I were still there!"' Now then, **I want to see the king's face** [2 Chron. 7:14], and if I am guilty of anything, let him put me to death .....<sup>15:25</sup>If I find favor in the Lord's eyes, he will bring me back and let me see it and his dwelling place again. <sup>26</sup>But if he says, 'I am not pleased with you,' then I am ready; let him do to me whatever seems good to him ["...and if I perish, I perish" (Esther 4:16 KJV)].....<sup>14:33</sup>So Joab went to the king and told him this. Then the king summoned Absalom ["And the king said unto Joab, Behold now, **I have done this thing** ["It is the Lord's doing and it is marvelous in our eyes" (ref?): go therefore, bring the young man Absalom again" (14:21 KJV)], and he came in and bowed down with his face to the ground before the king. And **the king kissed Absalom**. ["[He] thanked the king: and...said, ["Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21)]...["I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant" (Gen. 32:10)] To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king ["...which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee" (Gen. 32:9)] hath fulfilled the request of his servant...["Make me as one of thy hired servants...For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Luke 15:19, Psalm 84:10 [Heb. 11:24-26)].]...["But the father said to his servants, Bring forth the best robe [of righteousness—**Isaiah 61:10**], and put it on him; and put a ring on his hand, and shoes on his feet [**Ruth 4:6-8**]" (Luke 15:22)] ...["And being found in fashion as a man, he humbled himself and became obedient...Wherefore God also hath highly exalted him, and **given him a name** which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:8-11)] ...["...Joseph...said to the ruler of the house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade...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 [**John 19:26-27**, "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple **took her unto his own home.**] ...And when Joseph came home, they brought him the present which was in their hand [**Ezekiel 27:15**, "The men of Dedan were thy merchants; many isles were the

merchandise of thine hand: they brought thee for a present horns of ivory (Israel) and **ebony (Jesus).**] into the house, and bowed themselves to him to the earth...[“And [the Father said] bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry”(Luke 15:23-24)]...and they drank and were merry with him (Gen. 43:16-17,24, 26, 34)] **...But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his **foot** even to the **crown** of his head there was **no blemish** in him” (14: 22, 25 KJV).]” **The prodigal returned and joyfully bowed before His Father!** In a recent interview on TBN, Pastor Randy Valimont said of the prodigal in the pigpen, “The longer you feed them [there in the pigpen], the longer they will stay there.” Pastor Valimont said that parents have to exercise “tough love” when their children are in that place. Jesus said, “This kind can **come forth** by nothing, but by prayer and fasting” (Mark 9:29). **INCLUDE****

**ISAIAH 48**

## **DEAD IN TRESPASSES AND SIN BUT ALIVE TO CHRIST**

Daniel 4:34-37,

“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: 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? 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 counselors and my lords sought unto me; and **I was established** [8627] **in my kingdom** [Rom. 3:28-31, “Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, **we establish the law.**”], and **excellent majesty was added unto me**. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride **he is able to abase.**” [STRONG’S 8627 (t<sup>e</sup>qan) “corresponds to 8626; to **straighten** up, i.e. **confirm**:— establish.” STRONG’S 8626 (tâqan) is “a primitive root; to **equalize**, i.e. **straighten** (intrans. or trans.); fig. to **compose**:— set in order, make straight.” Matthew 19:30, “But many [**not “all”**] that are first shall be last; and the last shall be first.”]

Jeremiah 46:17,

“They did cry there, Pharaoh king of Egypt is but a noise; he hath **passed** the time appointed.”

Job 17:10-12,

“But as for you all, do ye **return**, and **come now**: for I cannot find one **wise man** among you [~~they have been restored~~] [**“The only wise God”**][Jeremiah 4:22, “For my people is foolish, they have not known me; they are sottish children, and they have none understanding: **they are wise to do evil**, but to do good they have no knowledge.”]. **My days are past**, my purposes are

broken off, even the thoughts of my heart [days of madness are over, they have returned to sober sense and right mind]. They change the night into day [the darkness is past (?)] [but] the light is short because of darkness [Rev. 17:10, “.].”

Isaiah 49:5-13,

PUT WITH JABEZ'S PRAYER

“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** [“Man can work from sun to sun, but a woman’s work is never done”—**Israel continues her work on earth as the Holy Spirit**—“Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have **no need of spoil**...she is like the merchants’ ships; she bringeth her food [Mal. 3:10, “Bring ye all the tithe into the storehouse, that there may be **meat** in mine house”] from afar. She **riseth** also while it is **yet night** [John 20:1, “The first day of the week cometh Mary Magdalene early, when it was yet dark”], and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it [earth]: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength [Ezekiel 29:7, “When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and **madest all their loins to be at a stand.**”], and **strengtheneth her arms**. She perceiveth that her merchandise is good [Gen. 1:31]: **her candle goeth not out** by night...She maketh herself **coverings of tapestry; her clothing is silk** [“worm Jacob”—Isa. 49:18, “...all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.”] and purple [royal]...Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with **wisdom**: and in her tongue is the law of **kindness**. She looketh **well** to the ways of her household, and eateth not the bread of idleness. Her children **arise up**, and call her blessed; **her husband also**, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful [Psalm 22, Psalm 78:61, “And [God] delivered his strength into captivity, and his glory into the enemy’s hand.” Isaiah 49:17, “..**thy destroyers and they that made thee waste shall go forth of thee.**”], and beauty is vain [Eze. 28:7, 12]: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her **in** the gates [“Lift up your heads, O ye gates” (Ps. 24:7, 9)].”, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a **light** [Matt. 5:14-16] thing that thou shouldst be my servant to raise up [“**arise up**”] the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. **Thus saith the Lord**, the Redeemer of Israel, and his Holy One, to him whom man despiseth, **to him whom the nation abhorreth, to a servant of rulers**, Kings shall see and arise, princes also shall worship, because of the **Lord that is faithful**, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves [FACEBOOK]. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will **make all my mountains a way**, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.”



Hebrews 2:14-18

“Forasmuch then as the children are partakers of **flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; And deliver them **who through fear of death** were all their lifetime **subject to bondage**. For verily he took not on him the nature of angels [the faithful in Heaven]; but he took on him the **seed** of Abraham [the Father’s now faithful remnant on earth—the tithe]. Wherefore in all things it **behoved** him to be **made like unto his brethren, that he might be a merciful and faithful high priest** in things pertaining to God, to make reconciliation for the sins of the people. **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**”

Galatians 1:1, Rom. 1:11, Rom. 2:16/Rom. 16:25, 2 Cor. 2:12,

PUT IN—“CHRIST” AND LUCIFER ?

“Paul, an apostle, (**not of men, neither by man...**)....For I long to see you, that I may impart unto you some spiritual **gift** [Eph. 4:8, “When he ascended up on high, he led captivity captive, and gave gifts unto men” [like Santa Claus (the “saint” clause) who says, “Ho, ho, ho,” but Lucifer said, “Oh, oh, oh.”]], to the end ye may be established....according to **my gospel**...Furthermore, when I came to Troas to preach **Christ’s gospel**, and a **door was opened** unto me of the Lord.”

[Israel was the **thorn in** Paul’s (i.e. Lucifer’s) **flesh**. The “messenger” sent to Paul to buffet [2852/2849] him that he **should not be exalted above measure** because of the revelations [602 “disclosure”; from 601 “to take off the cover”, i.e. disclose”] (Revelation 1:1-2, “The revelation of **Jesus Christ, which God gave unto him**, to shew unto his servants things which must shortly come to pass; and **he** sent and signified it by **his angel** unto his servant John: Who bare record of the word of God [I believe the “word” refers to the “BE” which the Father spoke], and **of** the testimony of Jesus Christ [sounds like Jesus is the one testifying and John is a witness], and of all things that **he** saw.” Revelation 22:16, “**I Jesus** have sent **mine angel** to testify unto you these things in the churches.”). [Below is an article from Spacetelescope.org.](#)



## NGC 2346

NGC 2346 is a so-called “planetary nebula,” which is ejected from Sun-like stars which are **near the ends** of their lives. NGC 2346 is remarkable because its central star is known to be actually a very close **pair of stars** [**LIFE and—LAW—DEATH** (original happenings—days ONE and TWO; first re-telling—Israel and Lucifer; second re-telling—Jesus, “in him did **all** the fulness dwell”)], orbiting each other every 16 days. It is

believed that the binary star was originally more widely separated. However, when one component of the binary evolved, expanded in size, and became a red-giant star, it literally

swallowed its companion star [like Jonah and the whale/ “Death is swallowed up in victory” (1 Cor. 15:54)]. The companion star then spiralled **downwards inside** the **red giant**, and in the process spewed out gas into a ring around the binary system. Later on, when the hot core of the red giant was exposed, it developed a faster stellar wind, which emerged perpendicularly to the ring and inflated two huge “bubbles”. This two-stage process is believed to have resulted in the **butterfly**-like shape of the nebula. NGC 2346 lies about 2,000 light-years away from us, and is about one-third of a light-year in size.

Credit: [NASA/ESA](#) and HUBBLE HERITAGE TEAM

The “children” of Israel are the “sea” into which Jonah [Lucifer] was cast into and “ceased from **her** raging” (Jonah 1:15). She is the “great fish” (or great whale—Gen. 1:21) in whose “belly” [like a **womb**] Jonah dwelt for three days and three nights (Jonah 1:17). Israel is the “oak” upon which Absalom [Lucifer] hanged (2 Sam. 18:10)—remember “hanging” is synonymous with becoming “selfless” or “being humbled.” **Include Exodus 15:22-27**

In 2 Corinthians 12, Paul desired to be delivered, “For this thing I **besought** [3870 (parakalēō) “from 3844 [“near”; from beside, at (or in) the **vicinity** of; to the proximity with (esp. beyond or opposed to) or on account of] and 2564 [(kalēō) akin to the base of 2753; to “**call**” (properly **aloud**); 2753 (kēlēuō) from a primary kēllō (to **urge** on); “**hail** [Matt. 28:9-10];” to **incite** by word, i.e. **order**— bid, (at, give) **command** (-ment). Gen. 27:38, “And Esau said unto his father, Hast thou but one blessing, my father? **bless me, even me** also, O my father. And Esau **lifted up his voice** and **wept**.” 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.**” Compare with: Heb. 12:17, below]; to **call near**, i.e. **invite, invoke** (by **imploration, hortation** or **consolation**):— beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray”] the Lord **thrice**, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is **made perfect** in weakness. Most gladly therefore will I rather glory in my infirmities, that the **power of Christ** may **rest** upon me” (2 Cor. 12:8-9).

[Heb. 12:17, “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.” “**Inherited**”—trace this word down from STRONG’S 2816/2818/2819, 3551—“**law**.” “**Rejected**”—593 “to **disapprove**, i.e. (by impl.) to **repudiate**”; from 575 (“**off**”) and 1381 (lit. or fig. to **test**; by impl. to **approve**; from 1384). “Found”—2147 (“to **find**”). “**No**”—3756 (ōu, ōuk, ōuch) a primary word; the absolute negative [comp. 3361] adv.; **no** or **not**; see also 3364, 3372. STRONG’S 3361 (mē, may) is “a prim. particle of qualified **negation** (**whereas 3756 expresses an absolute denial**); (adv.) **not**, (conj.) **lest**; also (as interrog. implying a **neg. answer** [whereas 3756 expects an affirm. one])...” “**Place**”—5117 (tōpōs) “appar. a prim. word; a **spot** (gen. in **space**, but **limited by occupancy**; whereas 5561 is a larger but particular **locality**), i.e. **location** (as a position, home, tract, etc.); fig. **condition, opportunity**; spec. a **scabbard** [**sheath** for sword, dagger, or bayonet]:— coast, licence, place, x plain, quarter, + rock, room, where.” “**Repentance**”—3341 (mētanōia) from 3340; (subj.) **compunction** (for guilt, includ. **reformation**); by impl. **reversal** (of [another’s] decision):—repentance.” STRONG’S 3340—“to **think differently** or **afterwards**, i.e. **reconsider** (morally **feel compunction**):— repent.”] **Rejected by LAW, accepted by LOVE.** [?]

Hebrews 5:1-14, type Ps. 65 in this section?

<sup>1</sup>For every high priest **taken from among men** is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>Who can have compassion on the ignorant, and on them that are out of the way; for that **he himself also is compassed with infirmity** [**“like people, like priest” (?)**]. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup>And no man taketh this honour unto himself, but he that is called of God, as was Aaron [Psalm 65:4, “Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall satisfied with the goodness of thy house, even of thy holy temple.”]. <sup>5</sup>**So also Christ glorified not himself** to be made an high priest; but he that said unto him, Thou art my Son, **to day** have I begotten thee. <sup>6</sup>As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. <sup>7</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [**Jonah ?**], and **was heard** in that he feared [Gen. 27:34, 38-40, “And when Esau heard the words of his father, he cried with a **great** and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father...And Esau said unto his father, Hast thou but **one** blessing my father [God need only bless **once** in order for us to be blessed.]? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass **when thou shalt have the dominion, that thou shalt break his yoke from off thy neck** [Isaiah 10:27, “And it shall come to pass in that day, **that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.**”].]; <sup>8</sup>Though he **were** [plural—Lucifer and his followers] a Son, yet **learned he obedience** by the things which he suffered; <sup>9</sup>And being **made perfect** [Hebrews 12:23, “...spirits of just men **made perfect**”], he became the author of eternal salvation unto all them that obey him; <sup>10</sup>Called of God an high priest after the order of Melchisedec. <sup>11</sup>**Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.** <sup>12</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup>For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup>But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to **discern both good and evil.**

Hebrews 7:11-22,

Hebrews 7:28,

“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.

Hebrews 9:24-28,

“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** [5319] in the presence of God for us: <sup>25</sup>Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with **blood of others**;

<sup>26</sup>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** [3700] to **put away sin by the sacrifice of himself** [Psalm 40:6, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou **not required.**" LOVE did not desire it, but LAW required it.].  
<sup>27</sup>And as it is appointed unto men **once** to **die**, but after this the **judgment**: <sup>28</sup>So Christ was once offered to **bear** the sins of many; and unto them that **look** [watch?] for him **shall he appear the second time without sin unto salvation.**"

Luke 6:22-23,

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name [**"Lucifer"**] as evil [Eccl. 6:4, "**For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.**"], for the **Son of man's** sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is **great** in heaven: for **in the like manner did their fathers** unto the prophets."

Revelation 3:12,

"**Him that overcometh** will I make a **pillar** in the temple of my God, and **he shall go no more out** [1 Chron. 9:25-28, 2 Sam. 21:17]: and I will write upon him [**"mark"** him with (see also Gen. 4:15, Rev. 13:16-18)] **the name** of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God [Rev. 21:2]: and I will write upon him **my new name.**"

Revelation 22:16,

SEE "THOUGHTS" for "testify"\*\*\*\*\*

"**I Jesus** [son of Joseph, the son of Jacob (Matthew 1:16)] have sent mine angel to **testify** unto you these things in the **churches** [another synonym for those who had followed Lucifer and were converted after his conversion—the seven churches of Revelation 1-3 ("Unto the angel...write").] **I am** the **root** [the Father] and the **offspring** [Jesus] of David, and the **bright** [star shining in the east—Israel] and **morning star** [Lucifer]."

["Offspring" is **STRONG'S 1085** (gěņōs) and is "from 1096; "**kin**" (abstr. or concr., lit. or fig., indiv. or coll.):— born, country (-man), diversity, generation, kind (-red), nation, offspring, stock." **STRONG'S 1096** (ginōmai) is "a prolific and mid. voice form of a primary verb; to **cause to be** ("**gen**"-erate), i.e. (reflex.) to **become** (**come into being**), used with great latitude (lit., fig., intens., etc.):—arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought."]

Hebrews 1:8,

"But **unto the Son** he saith, Thy **throne**, O God, is for ever and ever: a **sceptre of righteousness** is the **sceptre of thy kingdom** [Father had blood on His hands [like David]—"He was a murderer from the beginning" (John 8:44).] . Thou hast loved righteousness, and hated



iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows [1 Chronicles 4:9, "And Jabez was more honourable than his brethren"]."

Isaiah 61:7-11,

"For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will **direct** their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the **seed** which the Lord hath blessed. 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. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Ecclesiastes 4:7-8-12, -15

TOO MUCH IN THIS—SEPARATE?

"**Then I returned**, and I saw vanity under the sun. **There is one alone**, and **there is not a second** ~~John 10:30, "I and my Father are one"—the only "begotten" son—Jesus—~~

~~and His Father (Lucifer), **literally are One**—Lucifer came out of Love (as did we all), Jesus came out of Lucifer—he was "**born again**."—Romans 6:5-23 explains it,~~

~~"...like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life**...Knowing this, that our **old man is crucified with him**, that the body of sin might be destroyed, that henceforth we should not serve sin.—For he that is dead is freed from sin.—Now if we be dead with Christ, we believe that we shall also live with him.—Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.—For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.—Likewise **reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord**.—Let not sin therefore reign in your mortal body [singular], that ye should obey it in the lusts thereof.—Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—**For sin shall not have dominion over you: for ye are not under the law, but under grace**.—What then? shall we sin, because we are not under the law, but under grace?—God forbid.—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience [THIS IS STILL LAW?] unto righteousness?—But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.—Being then made free from sin, ye became the servants of righteousness.—**I speak after the manner of men** because of the infirmity of your flesh:—for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.—For when ye were the servants of sin, ye~~

were free from righteousness.—What fruit had ye then in those things whereof ye are now ashamed? **for the end of those things is death.** But **now being made free from sin**, and become the servants to God, **ye have your fruit unto holiness, and the end everlasting life.** For the wages of sin is death; but the **gift of God is eternal life** through Jesus Christ our Lord.” [That statement is referring to the equality that exists in God (LOVE). Ezekiel 18:25, 29, “Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?...Yet saith the house of Israel, The way of the Lord is not equal. **O house of Israel, are not my ways equal? are not your ways unequal?” ]**

; yea, **he hath neither child nor brother**: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a **sore travail** [Isaiah 49:20-21, speaking of Israel in the “person” of Christ, “The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten these, seeing I have lost my children, and am desolate, a captive, and removing **to and fro** [Job 1 & 2 ?]? and who hath brought up these? Behold, I was left alone; these, **where had they been?**” “I travail in birth **again** until Christ be formed in you” (Gal. 4:19)]. **Two are better than one** [Zechariah 4:14]; because they have a good reward for their labour. **For if they fall, the one will lift up his fellow**: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two [**remember the ARK**] lie together [Gen. 49:4], then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a **threefold** cord [Zech. 4:14—the King who sits on the throne and the two who stand beside Him] is not quickly broken. Better is a poor and a wise child than an old and foolish king, **who will no more be admonished**. **For out of prison he cometh to reign** [like Joseph (Gen.)—1 Corinthians 15:25, “For he **must reign**, till he hath put all enemies under his feet.”] [“I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a **covenant** of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isaiah 42:6-7).]; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead [Jesus].”

**SOMEWHERE THERE SHOULD BE A VERSE ABOUT “MONEY” NEAR THIS PASSAGE**

Numbers 13:16,

“These are the names of the men which Moses sent to spy out the land. And Moses called Oshea [1954] the son of Nun [5126] Jehoshua [3091].” [Son of “a” nun—Israel was the “virgin” bride of Heaven (Rev. 21:2). There is also a play on the English pronunciation—“none”...referring to Hebrews 7:2-3, “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; **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.”]

**STRONG’S 1954** (Hôwshêä’) is “from 3467; **deliverer**; Hosheä, the name of 5 Israelis:—Hosea, Hoshea, Oshea.” **STRONG’S 3467** (yâsha’) is “a prim. root; prop. to **be open, wide** or

*free*, i.e. (by impl.) to *be safe*; causat. to *free* or *succor*:—x at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.”

**STRONG’S 5126** (Nûwn, pronounced “*noon*”, or Nôwn (1 Chron. 7:27), “*nohn*”) is “from 5125; *perpetuity*; *Nun* or *Non*, the father of Joshua.” **STRONG’S 5125** (nûwn) is “a prim. root; to *resprout*, i.e. *propagate by shoots*; fig., to *be perpetual*:— **be continued**. In Gen. 22 Abraham takes Isaac to be sacrificed. He looks for a lamb and God provides a ram whose horns are caught in a **thicket** [5442. from 5440; a *copse*:—thick (-et).

*n.* : COPPICE 1 / <sup>1</sup>coppice *n.* [MF *copiez*, fr. *couper* to cut — more at COPE] 1 : a **thicket, grove, or growth of small trees** 2 : **forest originating mainly from shoots or root suckers rather than seed** <sup>2</sup>coppice *vb* : **to cut back so as to regrow in the form of a coppice** ~ *vi* : to form a coppice; specif. of a tree : **to sprout freely from the base**]

[5440...a prim. root; to *entwine*: — fold together, wrap].

**STRONG’S 3091** (Y<sup>e</sup>hôwshûwa’ or Y<sup>e</sup>hôwshû’a) is “from **3068** and 3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader:— Jehoshua, Jehoshuah, Joshua. Comp. 1954, **3442.**” **STRONG’S 3068** ().....**STRONG’S 3442** ().....

Galatians 4:1-7,

“**Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all**; But is under tutors and governors **until the time appointed** of the father. Even so we, when we were children, were in bondage under the elements of the world: But **when the fullness of the time was come**, God sent forth his Son, **made** [not “born”] of a woman [the Angel, Israel], **made under the law**, To redeem them that were under the law, that we might receive the **adoption** [a legal contract—LAW] of sons [this is in contrast to Psalm 82:6, “I have said, **Ye are gods**; and **all of you are children of the most High.**”—LOVE]. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

#### THE WITNESS

Hebrews 2:6-13,

‘But **one in a certain place testified**, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thine hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to **make** the captain of their salvation **perfect through sufferings**. For both **he that sanctifieth** and **they who are sanctified** are **all of one**: for which cause he is not ashamed to call them brethren, **Saying**, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. **And again**, I will put my trust in him. And again, Behold I and the children which God hath given me.”

Romans 3:23-26-31?\*\*\*\*\*19-25 put with "law"[of faith—which works by LOVE]

Lucifer [portrayed by Jesus as the "Son of man"—Matt. 11:19, "The Son of man came eating and drinking"] and those who followed him are now ministering spirits for **good** and for **evil**—hearkening unto the **voice** of the Father's Word. Luke 22:25-27, "The kings of the Gentiles [humans] exercise lordship over them [those who followed Lucifer]; and **they that exercise authority upon them are called benefactors** [the angels exercise their authority upon us in their ministry to us for our benefit [Zech. 8:13, "...as ye were a **curse** among the heathen...so will I save you, and ye shall be a **blessing**"]]. But ye shall not be so: but he that is **greatest** among you, let him be as the **younger** [Gen. 9:22-25, Luke 15:11-32]; and he that is **chief**, as he that doth **serve** [Luke 15:11-32; Genesis 25:23]. For whether is **greater**, he that **sitteth** at meat, or he that serveth? is not he that sitteth at meat [Mal. 3:10]? but **I am** among you as he that **serveth**." "For **Satan himself is transformed** [STRONG'S #3345—"to **transfigure** [Matt. 17:2, Mar. 9:2] or **disguise**, fig. to **apply** (by **accommodation**)] into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; **whose end shall be according to their works**" (2 Cor. 11:14-15). [I recently heard T. D. Jakes say, **"Your greatest failure will precede your greatest success."**]

Revelation 22:12,

"And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."

Psalms 104:20-23,

"Thou

James 2:24, 26,

"Ye see then how that **by works** a man is **justified**, and not by faith only...For as the body without the spirit is dead, so faith without works is dead."

Philippians 2:12-13,

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

Revelation 1:20-2:3,



“The mystery of the seven stars which thou sawest in my **right** hand, and the seven golden candlesticks. The seven stars are the **angels** of the seven churches: and the seven candlesticks which thou sawest are the seven churches [of angels]. **Unto the angel** of the church...**write**...I know thy works, and thy labour, and thy patience...and hast patience, and for my name’s sake hast laboured, and hast not fainted.”

### Revelation 14:12-16,

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard the voice from heaven saying unto me, **Write**, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may **rest from their labours**; and **their works do follow them**. And I looked, and behold a **white cloud** [compare to 2 Sam. 22:12 (NIV1984), Ps. **18**:9-11, Ps. **97**:2], and upon the cloud one sat **like** unto the Son of **man** [**who is “like” unto the Son of man?—LAW (represented by Israel)?**], having on his head a **golden crown**, and **in his hand a sharp sickle**. And **another angel [Lucifer] came out of the temple, crying with a loud voice** to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

**DIVIDING OF SOUL AND SPIRIT—Jesus a “quickenning spirit”, Lucifer a soul?**  
**COMPARE TO** Corinthians 15:42-46 (ABOVE) p.62

### Hebrews 4:13-16,

“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** [**whether the Father as LOVE for good, or as LAW (Satan) for evil**]. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God [LOVE], let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin [**He hath this testimony: that he believed God and it was imputed unto him for righteousness’ (?)**]. 2 Sam. 22:24-25, 33, “I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in **his eye sight**...God is my strength and power: and **he maketh my way perfect**.”]. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

HEBREWS 12:22-23,

“But ye are come unto mount Sion, and unto the city of the living God, the **heavenly** Jerusalem, and to an innumerable company of angels, To the general assembly [“Fail not to assemble yourselves” (?)] 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** [Matthew 5:48, “**Be** ye therefore **perfect**, even as your Father which is in heaven is perfect. Luke 6:40, “**The disciple is not above his master: but every one that is perfect shall be as his master.**”].”

[“**Perfect**”—STRONG’S 5048 (tělëiöō) is “from 5046; to *complete*, i.e. (lit.) *accomplish*, or (fig.) *consummate* (in character):— consecrate, finish, fulfil, (make) perfect.” STRONG’S 5046 (tělëiös) is “from 5056; *complete* (in various applications of labor, growth, mental and moral character, etc.); neut. (as noun, with 3588) *completeness*:— of full age, man, perfect.” STRONG’S 5056 (tělös) is “from a primary tällō, (to *set out for a definite point or goal*); prop. *the point aimed at as a limit*, i.e. (by impl.) *the conclusion of an act or state (termination [lit., fig. or indef.], result [immed., ultimate or prophetic], purpose*); spec. an *impost* or *levy (as paid)*:— + continual, custom, end (-ing), finally, uttermost. *Comp. 5411.*” STRONG’S 5411 (phörös) is “from 5342; a *load (as borne)*, i.e. (fig.) a *tax (prop. an individ. assessment on persons or property; whereas 5056 is usually a gen. toll on goods or travel):— tribute.*”] [“Just”—STRONG’S 1342

**MATT. 11:28,1 Cor.3:8, 15:58; 2 COR. 5:9-10-21(2 COR 11); 1 Thes 5:12; Heb 4:11, 6:10, Rev 2:2 LABOUR READ LUKE 22:25ff include “LEGION” for we are many (Mark 5:1-[19]20, Luke 8:26-40) “clothed and in right mind”—sitting and eating with Jesus? insert after 1 Pet 4:6 [paraphrase]**

Psalm 103:17-22 says,

“But the **mercy of the Lord** is from everlasting to everlasting upon **them that fear him**, and his righteousness unto children’s children; **To such as keep his covenant, and to those that remember his commandments to do them.** The Lord hath prepared his throne in the heavens; and **his kingdom ruleth over all**. Bless the Lord, ye his angels, that excel in strength, that do his commandments, **hearkening unto the voice of his word.** Bless ye the Lord, all ye his hosts; ye ministers of his, that **do his pleasure.** Bless the Lord, **all his works in all places** of his dominion: bless the Lord, O my soul.”

I am reminded of a sermon by Joseph Prince in which he talked about a very simple passage of scripture, Genesis 25:28, "And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." Pastor Prince said that Isaac loved Esau based upon what he did—"works." Rebekah simply loved Jacob, regardless of anything else—"sonship." In John 15:10 Jesus says, "If ye keep my **commandments**, ye shall abide in my love, even as I have **kept** my **Father's commandments**, and **abide in his love**." This sounds like the relationship between Isaac and Esau—**love based upon "WORKS"** (LAW). **ADD "We are not covenant "partners" with LOVE" HERE? MOVE THIS PARAGRAPH?**

The Angels whose hearts were hardened—"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" (Matthew 4:16)—**can now say:** **MOVE UP TO after "Heb. 2:6-13"**

**Who hath believed our report** [Revelation 12:17—"...her seed, which keep the commandments of God, and have the **testimony** of Jesus Christ"?] **and to whom is the arm of the Lord revealed?** For he shall grow up before him as a tender plant, and as a root out of **dry** ground [Gen. 1:9-10—Earth (Job 33:6, "I also am **formed out of the clay**.")]; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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 [Job 29:8—this chapter is speaking of the "person" of **Christ**.]; he was despised [**"he whom the nations abhorreth"**—Father], and **we esteemed him not**. **Surely he hath borne our griefs, and carried our sorrows** [Isa. 50:11; Gen. 42:38/Luke 15:11-32]: yet we did esteem him stricken, smitten of God, and afflicted. **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed**. All we like sheep have gone astray; we have turned every one to his own way [Esther 1:8; Deut. 12:8, "Ye shall not do after all the things that we do here **this** day, every man whatsoever is right in his own eyes."]; and the **Lord hath laid on him the iniquity of us all**. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before **her** shearers is dumb [Israel—2 Cor. 2:10, "...in the **person** of Christ"], so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people was he stricken**. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt **make his soul an offering for sin**, he shall see his **seed**, he shall prolong his days, and the **pleasure of the Lord** shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: **by his knowledge shall my righteous servant justify many; for he shall bear their iniquities**. Therefore will I divide him a portion with the **strong** [the Angels]; because he hath poured out his **soul unto death**: and he was **numbered with** the transgressors; and **he bare the sin of many**, and **made intercession for the transgressors** [Luke 23:34—"Father, forgive them; for they know not what they do."]. —Isaiah 53

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but **he that soweth to the Spirit shall of the Spirit reap life everlasting.** And **let us not be weary in well doing:** for in due season we shall reap, if we faint not. **As we have therefore opportunity, let us do good** unto all men, especially unto them who are of the household of faith.” –Galatians 6:7-10

“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.” –1 Corinthians 15:58

Let's look at Leviticus 17. Like the verses in chapter 7, verses 4 and 9 of Leviticus chapter 17 end by saying “cut off from among his people.” Leviticus 17:14 differs by only saying, “shall be cut off.” **WHY?** God is very precise. And as the Rabbis say, “There are no coincidences.” God is giving us a clue to something greater. The meaning of the word “cut” in **STRONG'S** reads, “**3772**....a prim. root; to *cut* (off, down or asunder); by impl. to *destroy* or *consume*; *spec.* to **covenant** [Gen. 9:17 “**This is the token of the covenant, which I have established between me and all flesh that is upon the earth.**”] (i.e. make an alliance or bargain, orig. by cutting flesh and **passing between pieces**):— be chewed, be con- [feder-] ate, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), x lose, perish, x utterly, x want.” The meaning of the word “off” is found in **STRONG'S #5921** ('al) and is “properly the **same as 5920** used as a prep. (in the sing. or plur., often with pref., or as conj. with a particle following); *above, over, upon, or against.*” **STRONG'S #5920** ('al) is “from 5927; prop. the *top*; *spec.* the *Highest* (i.e. *God*); also (adv.) *aloft, to Jehovah* [to “**be like Him**” 1 John 3:2].” **STRONG'S #5927** ('âlâh) is “a prim. root; to *ascend*, intrans. (*be high*) or act. (*mount*); **Angels and humans are LOVE's (God's) covenant children (Ephesians 3:15). He made us and blessed us**—all of His offspring. [John 19:34 says, “...a spear pierced his side, and forthwith came there out **blood and water.**” The **blood** represents the **human line** of the Father's family and the **water** represents the **angelic line** of the Father's family. **Colossians 1:19-29,**

<sup>19</sup>For it pleased the Father that in him should all fulness dwell; <sup>20</sup>And, **having made peace through the blood of his cross, by him to reconcile all things unto himself;** by him, I say, whether they be things in earth, or things in heaven. <sup>21</sup>And you, that were sometime alienated and enemies in your mind by wicked works, **yet now hath he reconciled** <sup>22</sup>In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: <sup>23</sup>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; <sup>24</sup>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: <sup>25</sup>Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup>Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup>To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup>Whom we preach, warning every man, and teaching every man in all wisdom; that we **may present every man perfect in Christ Jesus:** <sup>29</sup>Whereunto I also labour, striving according to his working, which worketh in me mightily.]



Psalms 139:7-10 says,

Whither shall I go from thy spirit? Or whither shall I flee from thy presence?

If I ascend up into **heaven**, thou art there: if I make my bed in **hell**, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand **lead** me, and thy **right** hand shall **hold** me.

**"GOD IS LIGHT AND IN HIM NO SHADOW OF TURNING"—HELL IS DARKNESS—HE IS NOT HIMSELF  
GOD IS LIFE, HELL IS DEATH—HE IS SATAN, THE ACCUSER IN HELL**

Romans 8:14,

For as many as are led by the Spirit of [LOVE], they are the sons of [LOVE].

Acts 17:24-31,

God that made the world and all things therein,....seeing he giveth to all life, and breath,

**and all things [Rev. 21:7, "He that overcometh shall inherit all things; and I will be his**

**God, and he shall be my son." ]**; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath **determined the times before appointed**, and the **bounds of their**

**habitation**; that they should seek the Lord, if haply they might feel after him, and find him,

though he be not far from every one of us: For **in him we live, and move, and have our**

**being**; as certain also of your poets have said, For we are also his offspring. Forasmuch then we are the **offspring** of God, we ought not to think that the Godhead is like unto gold,

or silver, or stone, graven by art and man's device. And the times of this ignorance God

winked at; but now commandeth all men **every where** to repent: Because he hath

appointed a day, in the which he will **judge the world in righteousness [before it had been according to His "strange work", now it will be according to His "justice"—mercy]** by

that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

"In Him" we live and move and have our being. Have you ever stopped to think what that means. The best analogy I can think of is this way (it may seem a little crude but it best expresses this truth of God): Let's pretend that your body represents God. Now your body has billions of molecules, atoms, neutrons, subatomic particles, etc. (little universes). Let's pretend that they are all **sentient**. Now they may or may not be aware of you, but you are in control of everything that concerns them—**they live because you do**. They are "in" you. Now, if you wish, you could make yourself small and dwell among them so that they are aware of who you are, but you are not limited to that **confinement** that you have chosen for their benefit. You are everywhere at all times, you know everything that happens because you are in **control** of what happens and **causing** it to happen. You are, therefore, **omnipresent, omniscient, and omnipotent**. That is the definition of "God."

"And he is before **all things**, and by him **all things** consist" (Colossians 1:17). That includes those who rebelled. They could not exist without God. He has not forsaken them, even though they "forsook" Him.

## SO WHAT TIME IS IT REALLY?

I had to ask myself this question. For some time now, especially after my recent study of the parables, I have had the feeling that we were deeper into the events in Revelation than what I had heard the “end-time” scholars say—or we had all believed. Unable to shake that feeling, I started seeing more parallels to supposedly “later” events as I began to understand the analogies and how to interpret them. This is what I believe I have discovered.

Consider the following Scriptures:

Lev. 22:6 ...**unclean until even**... v. 7, “And when the **sun is down**, he shall be clean...[Heb—“with whom we have to do”—Satan returned to his place and they only had love tempered with law “to do” with for “GOOD”]—**INCLUDE GALATIANS 1:6-24 here ?**

John 9:4,

“I must work the works of him **that sent me**, while it is day: the night cometh, when **no man can work** [night work is given to the “woe” man—Holy Spirit—Prov. 31:15-18, 21, 26, “**She riseth also while it is yet night**, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it [earth—Esther 5:6, 7:2; Ruth 4:5]: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: **her candle goeth not out by night**....She is not afraid of the snow for her household: for all her household are clothed with scarlet [blood]....She openeth her mouth **with** wisdom [soul and spirit transformed into one new creature]: and **in** her tongue [James 3:6, “And the tongue is a fire”] is the **law of kindness**.”

Deuteronomy 23:10-11,

“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: But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

Ps.90:4 ...a watch in the night.

Rev. 17—explain

Job 5:19-20,

“He shall deliver thee in **six troubles** [troubles=kings?**it will be a time of Jacob’s trouble**—see Rev. 17 PLACE THIS verse IN “WHAT TIME IS IT REALLY?”]: yea, **in seven** there shall no evil touch thee. **In famine he shall redeem thee from death**: and **in war from the power of the sword**.”

See Rev. 20:3

Isaiah 14:19,

“But thou art cast **out of thy grave** like an abominable **branch** [the branch **grows out of the vine**], and as the raiment [covering] of those that are slain, thrust through with a sword [Rev. 13:14, “...the beast, which had the wound by a sword, and did live.” [vs. 17—no one could buy or sell without the mark—“**increase**”] [Revelation 13:9-14, “If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity [Jesus led captivity captive and gave gifts unto men

[?]: he that killeth with the sword must be killed with the sword [Lucifer]. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had **two horns** like a lamb [only rams have horns; refer to Gen. 22:8 (lamb), 13(ram); “I and my Father are one” (John 10:30); also Zechariah 4:14, “Then said he, These are the **two anointed ones** [“they brought thee for a present horns of ivory [Israel] and ebony [Lucifer/Jesus]” (Ezekiel 27:15), that stand by the Lord of the whole earth.”], and he spake as a dragon [i.e. the “lamb,” Jesus, spoke the words of the Father in the Father’s work as the “LAW” and “DEATH”; Jesus said, “I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him**” (John 8:26)]. And he exerciseth all the power of the first beast [Jesus exercised the power of the Father] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound [Isaiah 1:5-6; Nahum 3:19; Ezek. 30:24] was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men [Luke 12:49, Exodus?, 1Kings?; Ezek. 30:14-19], and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast [?], which had the wound by a sword [?; Ezek. 30:24], and did live.”], that go down to the stones of the pit; as a carcase **trodden under feet.**”

**QUESTION: WHAT IS THE “GRAVE” (that he is cast out of)?**

**ANSWER:** I believe the answer is found in Isaiah 22:15-19,

“Thus saith the Lord God of hosts, Go, get thee unto this treasurer [cf. Ezekiel 28:11-19 (vs. 13, “...every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold...” vs. 14, “Thou art the **anointed** cherub that covereth; and I have **set** thee so..”)], even unto Shebna, **which is over** [STRONG’S 5921/5920—“prop. the *top*; spec. the *Highest* (i.e. *God*); also (adv.) *aloft, to Jehovah*: above, high, most High.”→“SIR PENT”] **the house**, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre **on high**, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee [Deut. 23:13]. He will surely **violently turn** and **toss thee** [“heave”—i.e. “heave offering”] like a ball into a **large** country [“**heaven**”]: there shalt thou die, and there the chariots of thy glory [sons of thy wife] shall be the shame of thy **lord’s house** [Lucifer was the shame of DEATH’s house, just as DEATH was the shame of GOOD’s house]. And I will drive thee from thy station, and from thy state shall he **pull thee down.**” The **ROCK** [Rev. 4:3, “And he that sat was to look upon like a jasper and a sardine [as in “fish”—like Dagon → “day gone”] **stone**”], the “BODY” of Christ, confined **in a place**—a “walled” city, a dry cistern—that is **NOT** “perfectly” free like the wind that listeth where no one knows where! “O wretched man that I am! (cf. Rev. 3:14-22) who shall deliver me from the **body of this death**? I thank God [“**in** everything give

thanks"] **through** [STRONG'S 1223 (dia) "denoting the **channel** of an act"] Jesus Christ our Lord" (Romans 7:24-25a). John 3:5-  
Colossians 2:16-20, 3:1-4, 9-17, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 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..."

Matthew 20:1-16,

"For the kingdom of heaven is like unto a man that is an householder, which **went out early**<sup>1</sup> in the **morning** to hire labourers into his vineyard. And when he had agreed with the labourers for a penny [Rev. 6:6] a day, he sent them into his vineyard. And he went out about the third hour<sup>2</sup>, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth<sup>3</sup> and ninth<sup>4</sup> hour, and did likewise. And about the **eleventh**<sup>5</sup> hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle [Acts 1:11]? 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. 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. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have **wrought** but one hour, and thou hast made them equal unto us, which have **borne** the burden and heat of the day. But he answered **one** of them, and said, Friend ["Abraham, my friend"—Father God is the "father of many nations"; compare with Matt. 22:11-14, also the Father], I do thee no wrong [Gen. 16:5, "And Sarai said unto Abram, **My wrong be upon thee**: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."]: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

Some time ago, I heard John Paul Jackson [a minister who is known for his ability to interpret dreams] say that it was prophesied to his mother that her son would have an "eleventh hour" ministry. After I heard that, I sought a greater revelation of Matthew 20:1-16.



SEE “GRACE–CHRIST” p. 3-4

**DON'T FORGET TO FINISH “JUSTIFYING THE ‘RIGHT AND LEFT’ MARGINS”**

## “IN HIM” begins at this point

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Jeremiah 45:4, “Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.”

Isaiah 19:11-22 HERE? Used verses 12-14 on page 12

- **Isaiah 1 (esp. vss. 25-31)** “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.”

**AND WE SHALL BE LIKE HIM!!!!!!!!!!!!!!!!!!!!!!!!!!!!**

I want to discuss something at this point that I believe the Father has revealed to me concerning “in Him...” and shine the Light of Isaiah 51:1, Isaiah 53:2, Isaiah 13 and Isaiah 45:14-15 on it. See red notebook

Isaiah 51:1 says,

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the *rock* whence ye are *hewn*, and to the *hole* of the *pit* whence ye are *digged*. 6697

2672

4718

953

5365

The word “**rock**” is **STRONG’S #6697** (tsûwr or tsûr, pronounced **tsoor** [sounds like “sewer”—shows how the Father has truly debased Himself—if you look up the word “commode” [comes from words meaning “suitable, convenient, measure”] in *Merriam-Webster’s Collegiate Dictionary* (10<sup>th</sup> edition) you will see the *progression* of its meaning from a “covering” for a woman’s head to a “toilet”]) and is “from 6696; prop. a *cliff* (or sharp rock, as *compressed*); gen. a *rock* or *boulder*; fig. a *refuge*; also an *edge* (as *precipitous*):— edge, x (mighty) God (one), rock, x sharp, stone, x strength, x strong. See also 1049.” **STRONG’S 1049** is **Bêyth Tsûwr** meaning “*house of* (the) *rock*” and is from 1004 and 6697. **STRONG’S #1004** is **bayith** meaning “a *house* (in the greatest var. of applications, espec. *family*, etc.).” **STRONG’S** says that **bayith** probably comes from an abbreviation of **1129** which is **bânâh**, a primitive root meaning “to *build* (lit. and fig.).” **Bânâh** is rendered “(**begin to**) **build** (-er), **obtain children**, make, **repair**, **set (up)**, x **surely**.” **STRONG’S #6696** (tsûwr) is “a prim. root; to *cramp*, i.e. *confine* (in many applications, lit. and fig., formative or hostile):— adversary, assault, beset, besiege, bind (up), cast, distress, fashion, fortify, inclose, lay siege, **put up in bags** [our bodies are “bags” of mostly water].”

The word “**hewn**” is **STRONG’S #2672** (châtsab or châtsêb) and is “a prim. root; to **cut** or **carve** (wood), stone or other material); by impl. to **hew**, **split**, **square**, **quarry**, **engrave**:— cut, dig, divide, grave, hew (out, -er), make, mason.” The word “**hole**” is **STRONG’S #4718** (maqgebeth [reminds me of the title of Shakespeare’s play, “Macbeth”]) and is “from 5344; prop. a **perforator**, i.e. a **hammer** (as **piercing**); also (intr.) a **perforation**, i.e. a **quarry**:— hammer, hole.” **STRONG’S #5344** (nâqab) is “a prim. root; to **puncture**, lit. (to **perforate**, with more or less violence) or fig. (to **specify**, **designate**, **libel**):— appoint, blaspheme, **bore**, curse, express, **with holes**, name, **pierce**, **strike through**.” The word “**pit**” is **STRONG’S #953** (bôwr, pronounced “**bore**”) and is “from 952 (in the sense of 877); a pit **hole** (espec. one used as a **cistern** or a **prison**):— cistern, dungeon, **fountain**, pit, well.” **STRONG’S #952** (bûwr) is “a prim. root; to **bore**, i.e. (fig.) **examine**:— **declare**.” **STRONG’S #877** (bô’r) is “from 874; a **cistern**.” **STRONG’S #874** (bâ’ar) is “a prim. root; to **dig**; by anal. to **engrave**; fig. to **explain**:— declare, (make) plain (-ly).” The word “**digged**” is **STRONG’S #5365** (nâqar) and is “a prim. root; to **bore** (**penetrate**, **quarry**):— dig, pick out, **pierce**, **put (thrust) out**.”

Hebrews 10:5 says, “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.” Just as a body was prepared for Jesus, **the Father prepared a body for Himself so that His children would come to know Him** [Jer. 13:23, “Can the Ethiopian [constellation CEPHEUS] **change [His] skin**, or the leopard his spots? then may ye also do good, that are accustomed to do evil.”].

**Revelation 21:1-3 & Revelation 20:**

Now let us look at the end of verses 14-15 of Isaiah 45,

...they shall make supplication unto thee, *saying*, **Surely God is in thee; and there is none else, there is no God**. Verily thou *art* a **God that hidest thyself**, O God of Israel, the Saviour.

I italicized the words added by the translators as they appear in the King James Version. As I have said before, what appears to be a mistake by the translator is really a clue to understanding the “secrets”. Let’s look at verse 15 first. The word “hidest” is **STRONG’S #5641** (câthar) and is “a prim. root; to **hide** (by covering), lit. or fig.:— be absent, **keep close**, **conceal**, **hide (self)**, (**keep**) **secret**, **x surely**.” Now verse 14. The word “**in**” is **STRONG’S #1722** (Greek only) and is “a primary prep. denoting (**fixed**) **position** (in place, time or state), and (by impl.) **instrumentality** (medially or constructively), i.e. a relation of **rest** (intermediate between 1519 and 1537); ‘in,’ at, (up-) on, by, etc.:— about, after, against, + almost, x altogether, among, x as, at, before, between, (here-) by (+ all means), for (...sake of), + give self wholly to, (here-) in (-to, wardly), x mightily, (because) of, (up-) on, [open-] ly, x outwardly, one, x quickly, x shortly, [speedi-] ly, x that, x there (-in, -on), through (-out), (un-) to (-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (**elliptically**) by a separate (and different) prep.” **STRONG’S #1519** (ëis, pronounced “**ice**”) is “a primary prep.; *to* or *into* (**indicating the point reached or entered**), of **place**, **time**, or (fig.) **purpose** (result, etc.); also in adverbial phrase....Often used in composition with the same general import, but only with verbs (etc.) expressing motion (lit. or fig.).” **STRONG’S #1537** (ëx) is “a primary prep. denoting **origin** (**the point whence motion or action proceeds**), *from*, *out* (of place, time, or cause; lit. or fig.; direct or remote)....Often used in composition, with the same general import; **often of completion**.”

**ellipse**—*n* [Gk *elleipsis*] **1 a** : OVAL **b** : a closed plane curve generated by a point moving in such a

way the sums of its distances from **two fixed points is a constant** [Zech. 4:14, “These are the two anointed ones, that stand by the Lord of the whole earth.”]: a plane section of a right circular cone that is a closed curve 2 : ELLIPSIS

NOW LET US LOOK AT THE WORD “no.” “No” is **STRONG’S #657** (‘epheç) and is “from 656; **cessation**, i.e. an **end** (espec. of the earth); often used adv. **no further**; also (like 6466) the *ankle* (in the dual), as being the extremity of the leg or foot:— ankle, but (only), end, howbeit, less than nothing, nevertheless (where), no, none (beside), not (any, -withstanding), thing of nought, save (-ing), there, uttermost part, want, without (cause).” **STRONG’S #656** (‘âphêç) is “a prim. root; **to disappear**, i.e. **cease**:— be clean gone (**at an end, brought to nought**), fail.” [**STRONG’S #6466** (pâ’al) is “a prim. root; to *do* or *make* (systematically and habitually), espec. to practise:— commit, [evil-] do (-er), make (-r), ordain, work (-er), wrought.”]

**WHAT IS THE INHERITANCE?** [We are heirs of salvation and joint heirs with Christ and heirs of the promise.] “The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs with Christ; if so be that we **suffer with him**, that we may be also **glorified together**. For I reckon that the *sufferings of this present time* are not worthy to be compared with the **glory which shall be revealed in us**” (Romans 8:16-18). **?—law? Balance= truth**

**1 John 3:2, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

2 Corinthians 3:18,

“But we all, with open face beholding **as in a glass** [1 Cor. 13:12] the glory of the Lord, are changed into the **same image** from glory to glory, even as by the Spirit of the Lord.”

John 14:12, LAW “work” 2041 (ërgön)—“to *work*; *toil* (as effort or occupation); **an act**

“Verily, verily, I say unto you, He that believeth on me, **the works that I do shall he do also**; and **greater works than these shall he do**; because I go unto my Father.”

**Not doing—but BEING --add the appropriate verse(s)**

**Because Jesus ascended** up to the Father, **NOW** access has been granted to “fallen” man to receive their **full** inheritance. **The greater works are not the limited works we do in this life.** Genesis 11:6 says, “And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.**” Paul repeatedly says in his epistles, “I don’t want you to be ignorant, brethren.” The Father says that, “My people are destroyed because of lack of knowledge” (Hosea 4:6). **The events have transpired the way that they have so that the Father could make His power known. We have to know who He is and what**

**He can do in order to know who we are and what we can do.** “For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they **two shall be ONE flesh.** This is a great mystery: but I speak concerning Christ and the church” (Ephesians 5:30-32). **Our inheritance is to be “perfectly” identical to the vine—to the rock from which we were hewn. We shall be like him!!!!** It’s like the grains of salt in the salt covenant. You cannot discern which grain came from which contributor. “To Jehovah”—to “be like Him”! I say again, **We have to know who He is and what He can do in order to know who we are and what we can do.**

Jesus said in Matthew 5:48,

**“BE ye therefore perfect, even as your Father which is in heaven is perfect.** [Luke 6:40, “The disciple is not above his master: but every one that is perfect shall be as his master.” All that He is, we are.]”

That was not a command in the sense that we are to “work” in our human effort to become something, **but it was a Divine DECLARATION from the mouth of God Himself—the Living Word—calling those things that be not as though they were!** (Romans 4:17). [Jesus spoke the original command voiced by LOVE Himself, “**BE.**” He gave us only one new commandment—“That ye **love** one another; as I have loved you, that ye also **love** one another” (John 13:34).]

Psalms 82:6,

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

John 10:34-38,

“Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the **scripture cannot be broken;** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the **works of my Father,** believe me not. But **if I do,** though ye believe not me, believe the works: that ye may know, and believe, that the **Father is in me,** and **I in him.**”

As the fullness of the Godhead **dwelt in Jesus bodily,** and now **Jesus dwells in us,** the **GODHEAD NOW DWELLS IN US BODILY** (Col. 2:9). All that He is, we are. **WE ARE THE TEMPLE OF GOD!** (1 Cor. 3:16)

**YESHUA—“Yes you are!”**



## **“Ye shoe Jah”—“feet shod with the preparation of the gospel of peace!”**

We are the “**temple**” of God [**singular**—ONE heart, ONE mind, ONE soul, ONE man —**CHRIST**]. Psalm 33 says in verses 19-21, “their soul,” “our soul,” and “our heart.” The “**we**” had only ONE **soul** and One **heart**. Exactly 100 psalms later, the Father says, “Behold, how good and 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**.” “That they **all** may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one in us**: that the world may believe that thou hast sent me. And the **glory which thou gavest me I have given them**; that **they** may be **one**, even **as we are one**: **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” (John 17:21-23). “So we, **being many**, are **one body** in Christ [**E PLURIBUS UNUM**—“out of many, one”], and every one members one of another” (Romans 12:5). Zephaniah 3:8-9 says,

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my **determination** [STRONG’S 4941—[legal term used in a courtroom]—**verdict, sentence, justice, right or privilege, style**] **is to gather the nations**, that I may assemble the kingdoms, to pour upon them mine indignation, even all my jealousy. <sup>9</sup>For then will I **turn** to the people a **pure language** [Gen. 11:7], that they may all call upon the name of the Lord, to serve him with **one consent**.”

Luke 15: 11-12 says,

“And [Jesus] said, A certain man had two sons: 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**.”

Let’s keep this in mind as we glimpse back at the definitions for “thousand.”

**7241. râbîyb**, raw-beeb’; from 7231; a **rain** (as **an accumulation of drops**):— shower WATER...regardless of how much you have, it is still “water.” The amount does not determine “what” it is. The “what” is determined by its substance, not its quantity. In the Beginning, God (i.e. the “water”)—LOVE/LIFE—divided [gave, “invested”] Himself [He “divided among them his living”] (cf. Gen. 14:15). We are all “in” Him.

He wanted “increase.” **Proverbs ?** says, **find verse that says there is one who gives and is increased much and one who hoards and lacks**.—the “open hand” vs. the “closed hand.” **The generous man always have much, but he who hoards what he has never has enough** One drop of water is not greater than another. They are equally the same. IT IS SAID THAT THERE ARE DIVISIONS AMONG YOU. THIS OUGHT NOT SO **TO BE** = “in order ‘to BE’ this division cannot continue.”

**IT'S A MATTER OF "ONE"** —Exodus 25:36, "Their knobs and their branches shall be of the same: all it shall be **one beaten** work of pure gold."

I need to interject something here that I believe is a very crucial point that needs to be made about LOVE. When we are truly walking "in" LOVE, there is no dissimulation—nothing fake, nothing phony [Romans 12:9, "Let love be without dissimulation."]. Matthew 16:6, "Then Jesus said unto them, **Take heed and beware** of the leaven [doctrine] of the Pharisees [**fair-a-seas**] (5330 "**separatist**"—of Heb. [6567—"a prim. root; to **separate**, lit. (to **disperse**) or fig. (to **specify**); also (by impl.) to **wound**")]) and of the Sadducees [**sad-u-seas**] (4523 "probably from 4524; a *Sadducæan* (i.e. Tsadokian), a follower of a **certain** heretical *Isr.*" 4524—of Heb. [6659 "**just**"—from 6663 "a prim. root; to **be** (caus. **make**) **right** (in a moral or forensic sense):— cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).")."

1 Corinthians 5:6-8,

"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"

LOVE is not an appearance, nor a feeling, nor a mood. **He is a being. He is who we are—God is LOVE—we are LOVE.** Remember the burning bush—"as He is, so are we" in this world (1 John 4:17). The vine and the branches are ONE. We look in that mirror [1 Cor. 13:12] to see His reflection looking back at us. The fullness of the Godhead dwelt in Jesus bodily (Colossians 2:9), and now Jesus lives in us, if we are His [**? verse about God having given Him all things**]. **All that He is, we are.**

Colossians 3:9-10, 12-15 says,

Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is **renewed in knowledge after the image of him that created him**....Put on therefore, as the **elect** [1588] of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on **charity, which is the bond of perfectness**. And let the peace of God rule in your hearts, to the which also ye are called in **one body**; and be ye thankful."

"The bond of perfectness." The Greek word used there for "bond" is **STRONG'S #4886** (sunděsmōs) and is "from 4862 and 1199; a **joint tie**, i.e. *ligament*, (fig.) *uniting principle, control*:—band, bond. **STRONG'S #4862** (sun) is "a primary prep. denoting **union**; *with* or *together* (but much closer than 3326 or 3844), i.e. by association, companionship, **process**, resemblance, possession, instrumentality, addition, etc.:— beside, with. [**In composition, it has similar applications, including completeness.**]" **STRONG'S #1199** (děsmōn, dėsmōs) is "neut. and masc. respectively from 1210; a *band*, i.e. **ligament** (of the body) or **shackle** (of a prisoner); fig. an *impediment* or *disability*:— band, bond, chain, string." **STRONG'S #1210** (děō) and is "a

primary verb; **to bind** (in various applications, lit. or fig.):— bind, be in bonds, knit, tie, wind. See also 1163, 1189.” **STRONG’S #1163** (děi [pronounced, die]) is “**third pers.** sing. act. present of 1210; also...děön...; neut. act. part. of the same; both used impers.; **it is** (was, etc.) **necessary** (as *binding*):— behaved, be meet, must (needs), (be) need (-ful), ought, should.” **STRONG’S #1189** (děömai) is the “**mid. voice** of 1210; to *beg* (as **binding oneself**) i.e. *petition*:— beseech, pray (to), make request. Comp. 4441.” **STRONG’S #4441** (punthanömai) is the “**mid. voice** prol. from a primary...puhö (which occurs only as an alt. in certain tenses) to *question*, i.e. *ascertain* by inquiry (as a matter of *information* merely; and thus differing from 2065, which prop. means a *request* as a favor; and from 154, which is strictly a *demand* for something due; as well as from 2212, which implies a **search for something hidden**; and from 1189, which involves the idea of **urgent need**); by impl. **to learn** (by casual intelligence):— ask, demand, enquire, understand.”

**The greatest  
weapon we  
could ever use  
against hatred,  
or against any  
enemy, is Love.  
LOVE is a  
CONSUMING  
FIRE.**

Heb. 12:29

Jesus came to show us what LOVE is truly like. He said, “A new commandment I give you...that you love one another **even as** I have loved you.” He loved us to death—His, not ours. And before taking His last breath, He forgave those who were jeering and crucifying Him. He showed compassion **even from the cross**. **Jesus commanded us to love our enemies. We call Satan our enemy. [We spend a lot of time and energy fighting an enemy that is “already” bound and “already” defeated. The greatest weapon we could ever use against any enemy is LOVE. As absurd as that sounds that is the crux of the revelation that LOVE (God) has given me. **Fight the good fight of faith. Faith is the victory. FAITH WORKS BY LOVE. Therefore, LOVE IS THE TRUE VICTORY! No LOVE, no victory!** [Shallow love, shallow victory.] The true battle is **staying in** the love walk—not allowing persons or circumstances, or even ourselves to get us out of the love walk—that’s peace on every side.**

“Thou therefore **endure hardness**, as a **good** soldier of Jesus Christ. 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. And if a man also strive [#118 (athlēō)—to contend in the competitive games] for masteries, yet is he not crowned, except he strive **lawfully**...Run in such a way that you will win...Love worketh no ill to his neighbor: **therefore LOVE is the fulfilling of the law.**”

—2 Timothy 2:3-5, 1 Cor. 9:24 (NLT), Romans 13:10

**LOVE never fails. LOVE is Power. LOVE is a CONSUMING FIRE.  
NOTHING can overcome LOVE. Everything is changed by LOVE.]**

**Our desire for our enemies (Ps. 112:8) should always be that they be purified and fully restored.** Love never wishes evil upon another (1 Corinthians 13:5). The depth of God’s love (Eph. 3:17-19) is **purification and restoration** (Ezekiel

22:15, Galatians 6:1-2)—for all of His “sons”—Angelic and human.  
**That is the true nature of GRACE.**

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If we desire to walk in great power, such as has never been seen in the church since its birth [Haggai 2:9], we must understand that LOVE is the power. Hating the devil puts you on the side of evil. **Any form of hatred—even prejudice—puts you on the side of evil.** That is why Jesus said that we could cast out devils, heal the sick and raise the dead and He will say depart from me you workers of iniquity, I never knew you [Matt. 7:23]! We must **LOVE every soul**—natural and spiritual—and **forgive the devil** and those he works through. Mark 11:25, **“Forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.”** **LOVE’s will is for His sons to be “as He is” in this world by being “LOVE.”** “For the earnest expectation of the creature waiteth for the manifestation of the sons of [LOVE]. Jesus said that we would be **known for our LOVE (John 13:35)**. In Matthew 5, Jesus lays out the **“Be”** attitudes. In verse 43-48 He says,

<sup>43</sup>Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

<sup>44</sup>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;

<sup>45</sup>That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

<sup>46</sup>For if ye love them which love you, what reward have ye? do not even the publicans the same?

<sup>47</sup>And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

<sup>48</sup>Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 Cor. 6:3 says, “Know ye not that we shall judge angels?”—**could they be the “evil angels” (Psalm 78:49) whose hearts were hardened, and could that be by the actions we have been taking in our heart attitude of unforgiveness and wishing evil upon them?** Jeremiah 4:15-18 says,

“For a voice declareth from Dan [place of judgment], and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that **watchers** come from a far country [heaven], and give out their voice against the cities of Judah [Lucifer and his followers]. As keepers of a field [man was given dominion over the earth], are they against her round about; because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured



these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.”

“**Judge not, that ye be not judged** [Matt. 7:1, Luk. 6:37].” They were judgmental [“Satan” means “the accuser”] and are now reaping the fruit of it [“**Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap**” (Gal. 6:7).]? The word used for “judge” is **STRONG’S 2919** (krinō), “prop. to **distinguish**, i.e. **decide** (mentally or judicially); by impl. to **try, condemn, punish**:—avenge, conclude, **condemn**, damn, decree, determine, esteem, judge, **go to (sue at the) law**, ordain, **call in question**, sentence to, think.” Jesus said in John 8:5-16, 26, “**Ye judge after the flesh; I judge no man [remember: “man” can be synonymous with Lucifer and his followers]. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me...I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.**” [“Judgment” is **STRONG’S 2920** (krisis)—**decision** (subj. or obj., for or against); by extens. a **tribunal**; by impl. **justice** (spec. **divine law [the LAW OF LOVE]**).]

John 20:23,

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

2 Corinthians 5:18-19,

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath **given to us the ministry of reconciliation**; To wit, that God was in Christ, **reconciling the world [all the inhabitants]** unto himself, not imputing their trespasses unto them; and hath committed unto us the **word of reconciliation [“LOVE”]**.”

1 Peter 3:8-9,

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that **ye are thereunto called**, that ye should inherit a blessing.”

James 2:8-13,

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. **For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.**”

- My question then was—what about the Scriptures that talk about the “wrath” of God? What of Revelation 14-20? **“MADLY” in LOVE**

Let's begin with Psalm 90:9, "For all our days are passed away in thy wrath..." "Wrath" ('ebrâh) is #5678 in STRONG'S, is the feminine of #5676 and means "an outburst of passion." STRONG'S #5676 ('êber) is "from 5674; prop. a region across; but used only adv. (with or without a prep.) on the opposite side (espec. of the Jordan [which means "descender"; opposite of "going down" is "going up"—*ascension*]); usually mean. **the east**)." [The east speaks of the left hand of God.] STRONG'S #5674 ('âbar) is a primitive root meaning "to cross over; used very widely of any *transition* (lit. or fig.; trans, intrans., intens. or causat.); spec. to **cover** (in copulation) [Jer. 3:14 "Turn, O backsliding children, saith the Lord; for I am married unto you."]."

In Revelation 14:10-11.

The same shall drink of the wine of the **wrath** of God, which is poured out without mixture into the cup of his **indignation**; and he shall be **tormented** with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest **day nor night** [Psalm 22:2], who worship the beast and his image, and whosoever receiveth the mark of his name.

#### COMPARE to EZEKIEL

The word "wrath" is the Greek word "thumōs" (#2372 in STRONG'S) and means **passion** (as if **breathing** hard). It is from #2380 and is comparable to #5590. STRONG'S #2380 is the Greek word "thuō" and is "a primary verb; prop. to *rush* (*breath* hard, *blow*, *smoke*), i.e. (by impl.) **to sacrifice** (prop. by fire, but gen.); by extens. to *immolate* (*slaughter* for any purpose):— kill, (do) sacrifice, slay." STRONG'S #5590 is the Greek word "psuchē", is from the word "psuchō" (#5594) and means "*breath*, i.e. (by impl.) *spirit*." Psuchō means to *breathe* (*voluntarily* but *gently*).

SEE Daniel 8:19—"at the time of the indignation"—is this the same? READ ALSO—Daniel 7 !!!!!!!

"Indignation" (#3709) is the Greek word "ōrgē" which means "**desire** (as a **reaching forth** or **excitement of the mind**), i.e. (by anal.) **violent passion** (*ire*, or [justifiable] *abhorrence*); by impl. *punishment*." Is rendered "anger, indignation, vengeance, and wrath"; and is from the word "ōrēgōmai" (#3713) which is the **middle voice** of apparently a prolific form of an obsolete primary which means "**to stretch oneself**, i.e. **reach out after** (**long for**)" and is rendered "**covet after**, desire" [Exodus 20:5, "...for I the Lord thy God am a jealous God."]. Ōrēgōmai is comparable to the word "ōrōs" (#3735) and is "probably from an obsolete ōrō (to *rise* or "*rear*"; perhaps akin to **142**; comparable to 3733); a **mountain** (as *lifting itself above the plain*)" and is rendered "hill, mount (-tain)." STRONG'S #3733 (ōrnīs) is "probably from a prolific form of the base of 3735; a *bird* (as *rising* in the air), i.e. (spec.) a *hen* (or **female** domestic fowl)" [Israel, the Angel] and rendered "**hen**" [Matt. 23:37 "O Jerusalem...how...I would have gathered thy children...as a hen gathereth her chickens under her wings."] STRONG'S #142 (airō) is "a primary verb; to **lift**; by implication to *take up* or *away*; fig. to *raise* (the voice), **keep in suspense** (the mind); specifically to *sail away* (i.e. **weigh anchor**) [former constellation "Argo Navis"]; by Heb. [comp. 5375] to **expiate sin**" and is rendered "away

with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).” The Hebrew #5375 is the word (**nâsâ’**) is “a primitive root; *to lift*, in a great variety of applications, lit. and fig., absolutely and relatively :— accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.” **None of this is anger.**

Let’s compare this passage of Scripture with 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. **FINISH—INCLUDE VERSE 22**

Revelation 14:10 says that the wrath of God shall be poured out “without mixture.” The word “poured” is the Greek word “*kērannumi*” (STRONG’S #2767), is a prolific form of a more primary *kēraō*, and means “to *mingle*,” by implication it means “to *pour out (for drinking)*.” It is comparable to #3396 (*mignumi*), a primary verb which means “to *mix*.” During Jesus’ passion, He poured out His blood without mixture—BLOOD and WATER flowed out of His side—BLOOD for the natural line, WATER for the spiritual line of the Father’s family. As long as they are separate, they are not equal. Once they are mingled—come into the *unity* of the faith—then they are ONE—a new “species” will emerge—“a new creature.” **THIS HAS ALREADY HAPPENED!!!!** Lucifer/Jesus/ Israel/the angels were flesh and blood are were come into the unity of the faith with the “waters” on “their” day of “Pentecost”—that “Great Day Of the Lord” when “just men [were] made perfect.” That is why Jesus/Lucifer was the One who fathered “man/Adam” on this earth by forming his body and breathing the breath of life into him. Bill Winston said, **“Jesus is the sample, the pattern son...”**

**HEBREWS 11:32-40 (esp. 40 (NIV1984), “...only together with us would they be made perfect.” They were in ONE place and on ONE accord)**

**WHAT IS GOD’S PASSION?** Jesus said it in John 17:11, and again in verse 22, **“That they may be one, even as we are one.”** “That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ....of whom the whole family in heaven and earth is named....For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” [Romans 15:6, Ephesians 3:15, Ephesians 2:14]. Ephesians 4:13 says, “Till we all come in the *unity* of the faith, and of the knowledge of the Son of God, unto **a perfect man**, unto **the measure of the stature of the fulness of Christ.**”

Now let’s examine the word “torment.” **I FORGOT THE QUOTATION MARKS**

The word “torment” is #929 in STRONG’S. It is *basanismōs*; comes from #928; *torture*:— torment. (That doesn’t sound like the LOVE that I know!) Let’s look at #928—*basanizō*; from #931; to *torture*:— pain, toil, torment, toss, vex. **(Perfect Love casts out fear. Fear has torment!)** Now we get to the root word (#931)—*basanōs*; perhaps remotely from the same as 939 (through the notion of *going* to the bottom); a **touchstone**, i.e. (by analogy) *torture*:— torment. Number 939 is *basis*; from *bainō* (to walk); a *pace* (“base”), i.e. (by impl.) the *foot*:— foot.

**SEE ALSO Rev. 4:3 for descript. of God**

**TOUCHSTONE** *n.* **1.** excellent example : a standard by which something is judged **2.** stone used to test gold : **a hard black stone** [**“I am black...mine own vineyard have I not kept” (S of S 1:5,6).**]

formerly used to test the purity of gold and silver according to the color of the streak left when the metal was rubbed against it

**syn:** criterion, benchmark, yardstick, hallmark, standard

Job 23:10 says, "But he knoweth the way that I take: when he hath tried me, I shall come forth as pure gold."

Psalms 139:23, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

1 Peter 4:12-13, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

The torment is now or **past**.....FINISH

Now let's examine the phrase, "for ever and ever."

Number 165 in STRONG'S—*aion*; from the same as 104; properly an **age**; by extension *perpetuity* (also past); by implication *the world*; specifically (Jewish) a Messianic period (present or future):— age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Number 104; *aei*; from an obsolete primitive noun (apparently meaning continued *duration*); "ever," by qualification *regularly*; by implication *earnestly*:— always, ever. Number 5550 *chronos*; of uncertain derivative; a space of *time* (in general, and thus properly distinguished from 2540, which designates a *fixed* or special occasion; **and from 165, which denotes a particular period) or interval**; by extension an individual *opportunity*; by implication *delay*:— + years old, season, space, (x often-) time (-s), (a) while.

Jude 6 says, "...he hath reserved in everlasting chains under darkness unto the judgment of the great day." "Everlasting" is #126; *aīdiōs*; from 104; *everduring* (forward and backward, or forward only):— eternal, everlasting. "Unto" is #1519; a primary preposition; **to and into (indicating the point reached or entered), of place, time, or (fig.) purpose (result, etc.);** also in adverbial phrases.

1 Cor. 3:17 says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." **What does it mean "him shall God destroy"?** STRONG'S #5351 gives the meaning for the word "destroy": "φθείρω *phthēirō*, *fthi'-ro*; probably strengthened from φθίω *phthiō* (to *pine* or *waste*); prop. to *shrivel*, or *wither*, i.e. to **spoil** (by any process) or (gen.) to *ruin* (espec. fig., by mor. influences, to *deprave*):— corrupt (self), defile, destroy." **Jesus spoiled** principalities and powers (Col. 2:15).

**EXPLAIN MORE?** Colossians 2:15, "And **having spoiled [as the Godhead] principalities and powers, he made a shew of them openly, triumphing over them in it.**" **Read VINES (Spoiled-B4)** add Luke 19:21-22, "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. READ ISAIAH 49:9, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, **Shew** yourselves. They shall feed in the ways, and their pastures shall be in all **high places.**"

**Question:** What was the **sin** committed by Lucifer and his followers of which the Father said, “Surely this iniquity shall not be purged from you [NIV “atoned for”] till ye **die**” (Isaiah 22:14)? “Die,” STRONG’S 4191 (mûwth), is “a prim. root; to **die** (lit. or fig.); causat. to **kill**:— x at all, x crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], x must needs, slay, x surely, x very suddenly, x in [no] wise.” “When **he slew them**, then they sought him: and **they returned and enquired early after God**....he being full of **compassion, forgave their iniquity, and destroyed them not**” (Ps. 78:34, 38).

John 8:44 says, “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.**”

**JESUS said** that he was a **murderer** from the beginning.

**Question:** Who did he murder and how was that possible with spiritual beings?

Let’s answer the latter end of that question first. To answer the “how,” let’s go back to the Genesis account of creation.

Genesis 1:26-30 says,

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he **him; male and female created he them**. And **God blessed them**, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you **it shall be for meat**. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, **I have given every green herb for meat**: and it was so.” [NOTE: there is **no waste** of any kind in **Heaven**.]

Genesis 2:7,

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the **breath of life**; and man became **a living soul**.”

Job 33:6,

“Behold, I am according to thy wish in God’s stead: **I also am formed out of the clay**.”



This picture below is from the *National Geographic* magazine (May 2005, p. 42) taken at what I call a “place of the cross”—the crossroads of **the four** states of Utah, **Colorado**, Arizona (Ares’ Jonah), and **New** Mexico. *“Like human skin, the Earth’s outer layers reveal the sensuous—and the severe. At its vast scale..., the [Colorado] plateau’s complexion is best seen from the air. Shale blankets the landscape in curves and folds...”* (p. 43). The images look to me like mouths, fingers of wrinkled hands and a closed eye.



Look at this same picture at low magnification.



Do you see the “eye” of an ancient face looking at you?

Psalm 103:13-14,

“As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that **we are dust.**”

Psalm 78:39,

“For he remembered that they were but **flesh.**”

Genesis 6:3,

“And the Lord said, My spirit shall not always strive with **man**, for that **he also is flesh**: yet his days shall be an hundred and twenty years.”

Jeremiah 32:27,

“Behold, I am the Lord, the **God of all flesh.**”

Psalms 104:4 and Hebrews 1:7,

“Who **maketh** his angels **spirits**, and his ministers **a** flame of fire [they have perfect unity].”

1 Peter 4:6,

“For for this cause was the gospel preached also to **them that are dead**, that they might be judged according to men **in the flesh**, but **live** according to God **in the spirit.**”

John 3:5-8,

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be **born again**. 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.**”

1 Corinthians 15:44,

“It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body...Howbeit that was **not first** which is **spiritual**, but **that which is natural**; and afterward that which is spiritual.”

Hebrews 2:14-18

“Forasmuch then as the children are partakers of **flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; And deliver them who through fear of death were all their lifetime subject to bondage. **For verily he took not on him the nature of angels** [the faithful in Heaven]; but he took on him the **seed** of Abraham [the Father’s now faithful remnant on earth—the tithe]. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” [“Nature,” STRONG’S 5449 (phusis), is “from 5453; *growth* (by *germination* or *expansion*), i.e. (by impl.) *natural production* (lineal *descent*); by extens. a *genus* or *sort*; fig. native *disposition, constitution* or *usage*:— ([man-]) kind, nature ([-al]). STRONG’S 5453 (phuō) is “a prim. verb; prob. orig. to “puff” or blow, i.e. to swell up; but only used in the impl. sense, to germinate or grow (sprout, produce), lit. or fig.:— spring (up).”] **COMPARE TO “Spring up, O well” , Isaiah 45:8, “Let righteousness spring up with it”**

Ezekiel 37:1-10,

“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, **I will cause breath to enter into you, and ye shall**

**live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.** So I prophesied as I was commanded: and as I prophesied, there was **a noise**, and behold **a shaking**, and the bones came together, bone to **his** bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was **no breath** in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the **four winds**, O breath, and **breathe upon these slain**, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, **an exceeding great army.**”

The Genesis account of the creation of man is a retelling of the creation of the Angels [Genesis 25:23 says, “And the Lord said unto her, Two nations are in thy womb, and **two manner of people** shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.”].

Genesis 2:4,

“These are the **generations** of the heavens and of the earth when they were created, **in the day** that the Lord God made the earth and the heavens.”

In Revelation 22:8-9, John says,

“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of **the angel** which shewed me these things. Then saith he unto me, See thou do it not: **for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book** [that is, All True Believers In Christ]: worship God.”

Revelation 12:10, and John 5:45,

“And I heard a loud **voice** saying **in heaven**, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the **accuser of our brethren** is cast down, which accused them before our God **day and night** [on earth] ...there is one that accuseth you, even Moses [Satan—i.e. the Father as part of His “strange work”], in whom ye trust.”

Jesus said, in Mark 12:24-25,

“Do ye not therefore **err, because ye know not the scriptures, neither the power of God?** For when they shall rise from the dead, they neither marry, nor are given in marriage; **but are as the angels which are in heaven.**”

Angels are triune beings as well. Their bodies are the way Adam’s was **before** the fall—“glorious”; however “stronger”. [“Stronger” is **STRONG’S #553** (’â mats) is “a prim. root; to **be alert**, phys. (on foot) or ment. (in courage):— confirm, be courageous (of good courage, stedfastly minded, strong, stronger), establish, fortify,

harden, increase, prevail, strengthen (self), make strong (obstinate, speed).] Just as we humans require sustenance, the Angels required it as well. **We are all dependent upon the Father for life.** They had been created with **mortality** even as we were. **SCRIPTURE REFERENCES HERE** **By God's design** were they (and we all) created that way **that God's power would be made known.**

## **NOW LET'S DEAL WITH THE SIN COMMITTED BY LUCIFER.**

Proverbs 4:14-17, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they **eat the bread of wickedness**, and **drink the wine of violence.**

Numbers 14:9, "Only rebel not ye against the Lord, neither fear ye the people of the land; for **they are bread** for us..."

Amos 4:8, "So two or three cities **wandered unto one city, to drink water**; but they were not satisfied: yet have ye not returned unto me, saith the Lord."

1 Samuel 2:15-17, "Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden **flesh** of thee, **but raw**. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, **I will take it by force**. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."

### **INCLUDE DEATH OF THE FIRSTBORN--EXODUS**

Psalms 14:1-4, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? **who eat up my people as they eat bread**, and call not upon the Lord."

2 Chronicles 7:4-7, "Then the king and all the people offered sacrifices before the Lord. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat."

Isaiah 1:11-15, "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 goats. When ye come to appear before me, who hath required this at

your hand, to tread my courts? 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. Your new moons and your appointed feasts my soul hateth: **they are a trouble unto me; I am weary to bear them.** 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.**" [Psalm 40:6, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou **not required.**" Hebrews 10:6, "In burnt offerings and sacrifices for sin thou hast had **no pleasure.**" Numbers 10:10, "Also in the **day of your gladness,** and in your solemn days, and in the **beginnings** of your months, ye shall **blow with the trumpets** over your burnt offerings, and over the sacrifices of your **peace offerings**; that they may be to you for a memorial **before your God:** I am the Lord your God." Why say, "before your God," instead of "before Me"? It is because the first "God" is referring to Lucifer]

Psalm 16:4, "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."

Psalm 78:18-31, 38-39, "And they tempted God in their heart by **asking meat for their lust.** Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven. **Man did eat angels' food:** he sent them **meat** to the full. He caused an **east** wind to blow in the heaven: and by his power he brought in the **south** wind. He rained **flesh** also upon them as dust, and **feathered fowls** like as the sand of the sea: And he let it fall in the midst of their camp, round about their habitations. **So they did eat,** and **were well filled: for he gave them their own desire; They were not estranged from their lust.** But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel...**But he, being full of compassion, forgave their iniquity, and destroyed them not:** yea, many a time turned he his anger away, and did not stir up all his wrath. **For he remembered that they were but flesh; a wind that passeth away, and cometh not again."**

Romans 14:15, 17 says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. **Destroy not him with thy meat,** for whom Christ died....**For the kingdom of God is not meat and drink;** but righteousness, and peace, and joy in the Holy Ghost. "

2 Samuel 17:9 says, "Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a **slaughter** among the people that follow Absalom [Lucifer]."

Acts 8:32, "He was led as a sheep to the slaughter."



Psalms 106:28, "They joined themselves also unto Baal-peor [-rope (DNA strand)], and **ate the sacrifices of the dead.**"

Ezekiel 37:9, "Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; **Come** from the **four winds**, **O breath**, and breathe upon these **slain**, that they may live."

**Matthew 11:12, "And from the days of John the Baptist [Israel was the voice of one crying in the wilderness] until now the kingdom of heaven suffereth violence, and the violent take it by force."**

Isaiah 22:13-14, "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. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you **till ye die** [death by fire of purification ["saved; yet so as by fire" 1 Cor. 3:15]—when all evil shall die and the Seed of Love planted in each one of them shall spring forth into everlasting life], saith the Lord God of hosts."

**INCLUDE 1 Cor. 11:27-30 (31-32 judge not that ye be bot judged section)/ Neh joy of Lord passage**

Psalms 44:11-12, 17-26 "Thou hast given us like *sheep appointed for meat*; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price....All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy ways; Though thou hast sore broken us in the **place of dragons**, and **covered us with the shadow of death**. If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart. **Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter**. Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake."

Lamentations 3:46-51 "All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the **destruction of the daughter of my people**. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from heaven. **Mine eye affecteth mine heart because of all the daughters of my city.**"

James 5:1-6 "Go to now, ye rich men...Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you...Ye have heaped treasure together for the last days....Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as **in a day of slaughter**. Ye have condemned and killed the just; and **he doth not resist you.**"

Proverbs 1:10-19 "My son, if sinners entice thee, consent thou not. If they say, Come with us, **let us lay wait for blood**, let us lurk privily for the innocent without cause: Let us **swallow them up alive** as the grave; and whole, as those that go down into the pit: We shall find all **precious substance**, we shall fill our houses with

spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to **shed blood**. Surely in vain the net is spread in the sight of any bird. *And they lay wait for **their own blood**; they lurk privily for **their own lives**. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.*"

Micah 3:1-4 "And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces [Eze. 37:1-10], as for the pot, and as flesh within the caldron. Then shall they cry unto the Lord, but **he will not hear them** [He lacked ears to hear]: he will even hide his face from them at that time [veil His face with "darkness" (Gen. 1:2/2 Sam 22:12)], as they have behaved themselves ill in their doings."

Ezekiel 22:23-31 "And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of **indignation**. **There is a conspiracy of her prophets in the midst thereof**, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they **shewed** difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, **seeing vanity**, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. 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. Therefore have I poured out mine **indignation** upon them; I have consumed them with the fire of my **wrath**: their own way have I recompensed upon their heads, saith the Lord God."

Lamentations 4:13-14, "For the sins of her prophets, and the iniquities of her priests, that have **shed the blood of the just in the midst of her**, They have wandered as **blind men** in the streets [Jonah 4:11], they have **polluted themselves with blood, so that men could not touch their garments.**"

Isaiah 59:2-4, 6-7, 15-16 "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. **For your hands are defiled with blood**, and your fingers with iniquity; **your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth**: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity....Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the **act of violence** is in their hands. Their feet run to evil, and they make haste to **shed innocent blood**: their thoughts are thoughts of iniquity; **wasting and destruction** are in their paths....Yea, 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. And 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.”

Isaiah 1:21 “How is the faithful city become an harlot! it was full of judgment [Judges 18, The Danites represents Lucifer and his followers (the “accuser[s]” of the brethren who strive at the law (STRONG’S 1835/1777)]; that is why they are not mentioned in Rev. 7.]; righteousness lodged in it; but now murderers.”

Jeremiah 7:31-32 “And **they** have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my **heart**. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the **valley of slaughter**: for they shall bury in Tophet, till there be no place.”

Jude 7-8, “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and **going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers **defile the flesh**, **despise dominion**, and **speak evil of dignities**.”

Ezekiel 11:2-11, “Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: Which say, It is not near; let us build houses: **this city is the caldron, and we be the flesh**...And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord...Ye have **multiplied** your slain in this city, and ye have filled the streets thereof with the slain [DEATH and HELL increased]. Therefore thus saith the Lord God; **Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it**...And I will **bring you out** of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you....This city shall **not** be your caldron, **neither** shall ye be the flesh in the midst thereof; but I will judge you in the **border** of Israel.”

Joel 3:1-3, 19-21 “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead [STRONG’S 8199] with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land [like a garment]. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, **that they might drink....Egypt shall be a desolation, and Edom shall be a desolate wilderness**, for the violence against the children of Judah, because they have shed innocent blood in their land. **But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.**”

Leviticus 17:10-14, “And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the

strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust [Job 33:6, I also am **formed out of the clay**]. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.”

## Story of BEGINNINGS A Brief Overview

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In the beginning there was LOVE...and LOVE was all-one.

~~LOVE needed desired to give. There was no one to receive.~~

~~In the beginning, Love created the heavens and the earth.~~ **ADD CHANGES**

~~Then~~ So Love declared, “I am Love, I change not. I will do a new thing; now it shall spring forth..... **I will show my passion and make my presence and my power known. Two manner of people shall I make: and the one people shall be stronger than the other people; and the elder shall serve the younger.** I will **place** my glory upon them, then, for some, I will change their glory into shame by setting their hearts on iniquity.

“I will put a hook in their jaws causing them to err...with the sieve of vanity I will sift them...**I will mingle perversity in the midst of them [Isaiah 19:14]**. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and I will harden whom I will harden... **And there shall be, like people, like Father:** and I will punish them for their ways, and reward them their doings. I will put in their hearts to fulfill my will...In those who err, **I will** leave a seed of myself in them that at the appointed time I will cause it to grow until they are as I am. Though I cause them to err, I will never leave them nor forsake them. **My kindness shall not depart from them, neither shall my peace be removed. I will have mercy on them.** I shall turn their hearts away from me for a time, then I will purify and restore them to greater glory after I have borne the penalty for all sin; for, **I do not afflict them willingly, nor desire to grieve them or crush them under my feet. I do not approve of depriving them of their rights nor of subverting them. But until they learn to shun the wrong and do the right I will behave vile in My own eyes by causing them to err...for I desire offspring of LOVE.**

“I have appointed a day in which I will make all things new...I will gather together in ONE all things after I have dwelt among those that I will cause to err in the place where I shall send them. I will offer Myself as a propitiation for their sin. Then they will learn of Me. They will know that there is nothing greater than LOVE. They will forever be bound to me...For I know the thoughts that I think towards them—thoughts of peace and not of evil—to give them an outcome for good.” Then LOVE declared, “**WE shall be ONE...**They shall be perfect as I am perfect. As I AM, so shall they **be**. And I give them all things. **And, there shall be nothing restrained from them which they imagine to do.”** **INCLUDE Gen. 49?**

~~Love prepared a body for Himself to dwell in—and it was ONE.~~

So LOVE divided Himself (Gen. 14:15) and became Many.

Then LOVE said, “**BE,**” and it was so.

To each, LOVE **dealt** (sounds like cards—cast the lot?) to each one the measure of faith [in cards all players get the same amount of cards but of different value—“some 30, some 60, some **100 fold** [“fold” in cards is not a good thing]—FEAR got 30, LAW got 60, ONE (the “express image” of LOVE’s person) got 100) [COMPARE this to Ezek. 47:1-6—the RIVER that could not be crossed. I believe “thousand cubits” represents “generations” [perhaps “cubits” represents “stone” (building) blocks—i.e. “bricks”]. “Ancles” [“uncles”] are the “ancients”—GOOD/LOVE; “knees” represents LAW, LIFE, DEATH; “loins” represents Lucifer, Israel and the Angels; the impasse is the proliferation of those before them—the “overflow”].

(Rom. 12:3, “...dealt to every man **the** measure of faith.”—there’s only one true measure?)

ONE needed to give. There was no one to receive.  
No one else had a need for LOVE.—“it is not in me” (find verse)

## THE STORY of the sin—a brief outline

Nehemiah 5, Judges 19-21 are two of the parables and, along with Psalm 78 [“I will utter **dark** sayings of old.” Always pay closer attention to the “**dark sayings.**”], are key to understanding what happened.

1 Kings 12 and 2 Chron. 10-11 tell the story of the Kingdom being divided. Lucifer **asked** the Father’s permission to leave [Gen. 30:25-36 (v. 25, “Send me away, that I may go unto mine own place, and to my country”), Ex. 4:18, 2 Sam. 13:24-27 (vs. 25 “...but blessed him” [vs. 27 NIV—“he **sent** with him...the rest of the king’s sons (vs. 24—to a **sheepshearing**)”]), 1 Sam. 20:6, 1 Kings 11:21-22, Luke 15:12, Gen. 12:1]. Lucifer and his followers left to begin their own kingdom [Luke 15:13, 1 Kings 12:16, 2 Chron. 10:16]. However, they failed to realize one thing. **They were not the source of life (Deut. 30:20)**. They desired life but had death. They could not sustain life on their own. The source of life was the Father—Living Water flowed from the THRONE (the Person, not the chair—Rev. 22:1). They needed to drink of Him to live [Ezek. 31:16, “...all that drink water”]. They devised a plan, “**And conspired all of them together to come and to fight against Jerusalem, and to hinder it....And...said, ...Let us go up at once, and possess it; for we are well able to overcome it...They shall not know, neither see, till we come in the midst among them, and slay them**” (Neh. 4:8, Num. 13:30, Neh. 4:11). They plotted to attack Heaven. The light of God (the Glory) had left them, so they believed that they could attack by **stealth**. Their plot failed. They were exiled. The Breath of God blew through Heaven and winnowed the wicked from among the good. They fell like lightning to the earth. [Refer to Revelation 12:1-9.] They were exiled but not bound to the earth. Israel was “sent” by the



Father [Isa. 6:8-12, Isa. 42:6-7, Matt. 10, Mark 6:7-12, Luke 9:1-6, Rom. 10:15, 1 Cor. 1:17, Rev. 12:6]—[along with another Angel that I refer to as “Bozez”] as Jacob sent Joseph to his brothers [Isaiah 6:8-12, Gen. 37, Exo. 3:10]. She was a bright light shining in the darkness [?]. Lucifer offered her gifts [because the Father used her to feed them the Water of Life—her “word” [“**BE**”] was as water to their thirsty souls (**Lam. 2:19**, “Lift up thy hands toward him for the life of thy children, that faint for hunger in the top of every street”; **John 7:38; Psalm 78:15, 20; Eze. 31:4; Isa. 43:20** [“...give drink to my people, my chosen.”; **Matt. 14:15-21; Matt. 15:32-38; Mark 6:35-44 [vs.40—**“And they sat down **in ranks, by hundreds, and by fifties.**”]; **Mark 8:1-9; Luke 9:12-17; Job 29:23, “And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.”)] that she declined [Dan. 5:17, 1 Kings 13:9]—Bozez accepted [2 Kings 5:20-24, Gen. 20:16, 1 Pet. 5:2], he betrays Israel in order to do so[].**

Nehemiah 5,

“And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many: therefore **we take up corn for them, that we may eat, and live** [Remember “corn” is synonymous with the Father’s children [but corn has an “ear” that doesn’t “hear”→“Who is...deaf, as my messenger that I sent?” (Isaiah 42:19)→ “He that hath an ear let him hear”]]. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might **buy [at the cost of their souls] corn**, because of the **dearth**. There were also that said, We have borrowed money for the king’s tribute, and that upon our lands and vineyards [Gen. 41:53-57, Gen. 47:13-26]. Yet now our flesh is as the flesh of our brethren [Isaiah 49:26], our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and **some of our daughters are brought unto bondage already: neither is it in our power to redeem them**; for other men have our lands and vineyards” (vs. 1-5).

Those who had left with Lucifer were desiring the life that could only come from the Father. They cried against Lucifer, “What shall we drink? You have brought us here to die of hunger” (Exo. 15:24, 16: 3). They grumbled and complained against him (1 Sam. 30:6, “And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved.”). Since their brothers who remained faithful shined with the glory of the Father, Lucifer believed that life could be **taken** from them. So they laid ambushments against their brothers to capture any who were isolated from the larger “force” (for want of a better word)—**like the “gleaning” of the four corners of the field** (Lev. 19:9-10). [Refer to Judges 18 & 21, Judges 9:22-29, Joshua 8 and Jeremiah 51 (esp. vs. 12—**Babylon** is synonymous with **Heaven**), Ezekiel 13:17-23 (vs. 18, “Will ye hunt the souls of my people...?”). Lamentations 4:18-20 says, “**They hunt our steps**, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. Our persecutors are swifter than the eagles of the heaven: **they pursued us** upon the mountains, **they laid wait for us in the wilderness**. The breath of our nostrils, the anointed of the Lord, **was taken in their pits**, of whom we said, Under his shadow we shall live among the heathen.” “Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged **herself**, and opened **her** mouth without measure: and their glory, and their multitude, and their pomp, and **he that rejoiceth, shall descend into it**” (Isaiah 5:13-14). Genesis 14:12-16 also refers to this—Lot represents the “brothers” (Angels) who were taken by Lucifer [**soul**], Abram is Michael [**spirit**]. **NOTE: Michael and his forces have never slain any of their brothers. There is no blood on their hands—1 Kings 20:18, “And [Michael] said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.”]** Lucifer and his followers imprisoned their brothers

and sisters in the recesses of Hell. They captured and slaughtered the females first because they were the weaker ones [Judges 21:20-21, 23]. Judges 19:30 says, “And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice [Council], and speak your minds.” “And all the people arose **as one man**, saying, We will **not** any of us **go to his tent**, **neither** will we any of us **turn into** his house. But now this shall be the thing which we will do to Gibeah; we will go up by **lot** against it....So all the men of Israel were gathered against the city, **knit** together **as one man**” (Judges 20:8-11 [refer also to 2 Chron. 11:1-4]). When you read 2 Chronicles 11:1-4, you understand that the faithful sons were considering the use of force against their brothers who had slaughtered the female Angels and captured others of their brothers. But “Wisdom is justified of all her children” (Luke 7:35) and “only by pride cometh contention: but with the well advised is wisdom” (Prov. 13:10).

“And I was very angry when I heard their cry and these words. Then I **consulted with myself [His “smaller” selves—they were as equals]**, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them” (Nehemiah 5:6-7).

In Joel 2:15-20, a sacred assembly was called. “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders [the Council]....Let the priests, the ministers of the Lord, **weep [Lamentations is Israel’s lament for her family]** 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? [Michael’s words]”

“And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. **Restore**, I pray you, to **them, even this day**, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, **We will restore them, and will require nothing of them**; so **will we do as thou sayest**. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his **labour**, that performeth not this promise, even thus be he shaken out, and emptied. And **all the congregation said, Amen**, and **praised the Lord**. And the people did according to this promise” (Nehemiah 5:8-13).

The Father counseled His sons **not to return evil for evil** (Matt. 5:38-48), **but to forgive** (Matt. 6:14-15, Matt. 18:21-35), **and restore** (2 Cor. 2:5-11 [vs. 7—“**forgive him, and comfort him**”]). “But they that escape of them shall escape [**return in the “great forsaking” (Isa. 6:12)**], and shall be on the mountains like doves of the valleys, **all of them mourning, every one for his iniquity**” (Eze. 7:16).

2 Corinthians 2:10-11 (NIV),

“If you forgive anyone, I also **forgive** him. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, **in order that Satan might not outwit us. For we are not unaware of his schemes.**”

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.**”

**This brings me to the subject of Hell.** I know that there is a hell [I believe that there is an image of it in the Orion Nebula—an image of light, a gulf between, and darkness that burns with fire.], but (**please correct** me if I am wrong) I have not found a Scripture that says “God” formed hell. **READ ALSO Joshua 10 (esp. vs. 24)**

**READ NOTE AT END OF TEXT**

STRONG’S 7585 (sh<sup>e</sup>’ôwl or sh<sup>e</sup>’ôl). from 7592; *hades* or the world of the dead (as if a subterranean *retreat*), incl. its accessories and inmates:— grave, hell, pit.

(she-owl)

STRONG’S 7592 (shâ’al or shâ’êl). a prim. root; to *inquire*; by impl. to *request*; by extens. to *demand*:— ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, x earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, x straitly, x surely, wish.

Everything God made He said was “good.” 1 John 4:8 says that God is Love. Allow me to re-quote John 1:1-5 the way I heard Creflo Dollar say it a few months ago:

<sup>1</sup>In the beginning was Love, and Love was with Love, and Love was Love.

<sup>2</sup>Love was in the beginning with Love.

<sup>3</sup>All things were made by Love; and **without Love was not any thing made that was made.**

<sup>4</sup>In Love was (Love) life; and the (Love) life was the light of men.

<sup>5</sup>And the light (which is Love) shineth in darkness; and the darkness comprehended it not.

Verse 3 says that Love created all things. **The Love Life was “light.” There was no darkness in what God created, because there is no darkness in God. Hell could not have been part of LOVE’s intention.**

Deuteronomy 32:22 says that God “kindled a fire” in it, but not that He formed it,

“For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.” **THIS SHOULD GO WITH Acts 2 and “WINESKINS”** [Hell is **the** “place” of LAW—the place of the “CROSS”—the place of DEATH—the place of “**POSSIBILITIES**”—i.e. Jacob’s Ladder, where things are “torn” apart and rebuilt!]

Isaiah 45:13,

“I have raised him [Lucifer] up in righteousness, and I will direct all his ways: **he shall build my city,** and he shall **let go my captives,** not for price nor reward, saith the Lord of hosts.”

Genesis 11:4-5 says,

“And they said, Go to, **let us build us a city** and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, **which the children of men builded.**”

Nehemiah 4:6,

“So built we the wall; and all the wall was joined together unto the half thereof: **for the people had a mind to work.**”

1 Samuel 15:12,

“Saul [**Lucifer**] came to Carmel, and, behold, **he set him up a place**, and is gone about, and passed on, and gone down to Gilgal.”

Isaiah 22:15-19 says,

“Thus saith the Lord God of hosts, Go, get thee unto this treasurer [**Lucifer’s body was a walking treasury (Eze. 28:13)**], 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 here, as he that heweth him 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.**” [NOTE: The imagery of death used. The Father refers to Heaven as a “sepulchre.” I believe that “graveth an habitation for himself in a rock,” not only refers to Lucifer’s “temple” (parables = Petra in Jordan and cliff palace of the Pueblo Indians, USA), but also refers to the “body” that the Father prepared for Himself—“who is a rock save our God?” (Psalm 18:31)—**the Rock (of offense and stone of stumbling)**—part of His “strange work” as Satan—that the “builders” (**LOVE, Christ, Holy Spirit**) **rejected.**]

Amos 4:1-3,

“Hear this word, ye kine of Bashan, **that are in** the mountain of **Samaria**, which oppress the poor, which crush the needy, which say to their masters, **Bring, and let us drink**. The Lord God hath sworn by his holiness, that, lo, the days come upon you, that he will **take you away with hooks**, and your posterity with **fishhooks**. And **ye shall go out** at the breaches, every **cow** at that which is before her; and **ye shall cast them into the palace**, saith the Lord.”

Amos 5:11 says,

“**Ye have built houses of hewn stone**, but ye shall not dwell in them; ye have planted **pleasant vineyards**, but ye shall not drink wine of them.”

Haggai 2:17 says,

“I smote you with blasting and with mildew and with hail in **all the labours of your hands**; yet ye turned not to me, saith the Lord.”

Jeremiah 19,

<sup>1</sup>Thus saith the Lord, Go and get a potter's earthen bottle, and take of the **ancients of the people**, and of the **ancients of the priests**; <sup>2</sup>And go forth unto the valley of the son of Hinnom, which is by the entry of the **east gate**, and proclaim there the words that I shall tell thee, <sup>3</sup>And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, **I will bring evil upon this place**, the which whosoever heareth, his ears shall tingle. <sup>4</sup>Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and **have filled this place with the blood of innocents**; <sup>5</sup>They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my **mind [STRONG'S #3820--]**: <sup>6</sup>Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but **The valley of slaughter**. <sup>7</sup>And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. <sup>8</sup>And I will make this city desolate, and an **hissing**; every one that passeth thereby shall be astonished and hiss because of all the **plagues** thereof. <sup>9</sup>And **I will cause** them to eat the flesh of their sons and the flesh of their daughters, and **they shall eat every one the flesh of his friend** in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. <sup>10</sup>Then shalt thou **break the bottle [Judg. 7:19-20, Mark 14:3, Ps. 51:17]** in the sight of the men that go with thee, <sup>11</sup>And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury. <sup>12</sup>Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet: <sup>13</sup>And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have **poured out drink offerings** unto other gods. <sup>14</sup>Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, <sup>15</sup>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.

1 Corinthians 3:10-15 says,

“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this **foundation gold, silver, precious stones, wood, hay, stubble**; Every man's work shall be made manifest: for the day shall declare it, because it shall be **revealed by fire**; and the **fire shall try every man's work of what sort it is**. If any man's work abide which he hath built thereupon, he shall receive a reward. **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**”



Isaiah 30:30-33 says,

<sup>30</sup>And the Lord shall cause his glorious voice to be heard [John 5:25], and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. <sup>31</sup>For through the voice of the Lord shalt the Assyrian be beaten down, which smote with a rod. <sup>32</sup>And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. <sup>33</sup>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 [from "trees"]; the breath of the Lord, like a stream of brimstone, doth kindle it.

Revelation 13:13,

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

1 Kings 18:38,

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up [Acts 2:3] the water that was in the trench [Daniel 9:25 (NIV)]."

Ezra 4:15 says,

"In these records you will find that this city is a rebellious city, troublesome to kings and provinces, a place of rebellion from ancient times. That is why this city was destroyed."

Lamentations 4:11-12

"The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion [Hell], and it hath devoured the foundations thereof. The kings of the earth [Lucifer and his generals], and all the inhabitants of the world [his followers], would not have believed that the adversary [the Father] and the enemy [the faithful sons] should have entered into the gates of Jerusalem [Hell]."

Lamentations 2:4-8 says,

"He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden [Gen. 3]: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast...he hath stretched out a line, he hath not withdrawn his hand from destroying [it still burns]."

I propose to you that Satan carved out hell and God tried it by fire. And the fire that He rained down was not as the fire that He will purify and restore His lost children with. The fire that He kindled in Hell hurt. Lamentations 2:3 says, "...and he burned against Jacob like a flaming [STRONG'S #3852/3851—to *gleam*; a *flash*; fig. a sharply polished *blade* or *point of a weapon*] fire, which devoureth round about." In the end, God will destroy Hell and Death. What is not of God shall be done away with. And being the Righteous Judge that He is, He does not ask of us what He would not do Himself —He tries His own "works" by fire.

\*\*\*\*\*Just as the Father play(s) a dual role, His city also played one....It is also the "great city"— Rev. 16:19/Zech. 13:8-9 \*\*\*\*\*It is now the place of fire that purifies

1 Corinthians 3:15,

"If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as by fire.**"

Ezekiel 22:13-22, [ADDRESS VERSES 17-22] fury=2534 anger=639 wrath=5678

"Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will **consume thy filthiness out of thee**. And **thou shalt take thine inheritance** in thyself in the sight of the heathen, and thou shalt know that I am the Lord. And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, **I will gather you**, and **blow upon you in the fire of my wrath**, and **ye shall be melted** in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."

1 Corinthians 5:1-5 (NIV),

"It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man [Lucifer] has his father's [God the Father] wife [Israel] [thus the story of Oedipus]. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even **though I am not physically present, I am with you in spirit**. And I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the **sinful nature may be destroyed** and **his spirit saved on the day of the Lord.**"

That which is of His “strange” work [Isaiah 28:21] is done away with **to give rise to the resurrection of the spiritually “dead.”** In John 5:28-29 Jesus said, **“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”** [Resurrection, **STRONG’S 386** (anastasis), is “from 450; a **standing up** again, i.e. (lit.) a **resurrection from death** (individual, gen. or by impl. [its author]), or (fig.) a (moral) **recovery (of spiritual truth).**” **STRONG’S 450** (anistēmi) is “from 303 [**up**] and 2476 [**to stand**]; to **stand up** (lit. or fig., trans. or intrans.).” Damnation, **STRONG’S 2920** (krisis), means “**decision** (subj. or obj., for or against); by extens. a **tribunal**; by impl. **justice** (spec. **divine law**).” **[Divine Law is the law of LOVE.]] The Father’s fire cleanses, purifies and restores His children.**

#### **THIS GOES WITH THE SECTION ON THE “WRATH OF GOD”**

Revelation 14:10-11 says,

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

<sup>11</sup>**And the smoke of their torment ascendeth up for ever and ever: and they have no rest **day and night**, who worship the beast and his image, and whosoever receiveth the mark of his name.**

He shall be “tormented” in the presence of the Holy Angels and of the Lamb. **The Lamb!** Not the Lion. Torment and Lamb is incongruous. It would have made more sense to say that there would be torment in the presence of the Lion of Judah than in the presence of the Lamb that was slain for the sins of all. What pleasure would the Holy Angels and the Lamb get out of watching this scene? Again, there must be something more to the word “torment” than my English mind knows.

Psalms 112:1, 8 says,

<sup>1</sup>**Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.**

<sup>8</sup>**His heart is established, he shall not be afraid, until he see his desire upon his enemies.**

What is the desire of the righteous toward the wicked?

In light of all we have discussed let’s go back to Proverbs 1:24-27 [**verses 23 and 29 added**] (**Wisdom** [that is **of the LAW**] speaking),

<sup>23</sup>**Turn you at my reproof: behold, I will pour out my spirit unto you [Joel 2:28-32], I will make known my words unto you.**

<sup>24</sup>**Because I have called, and ye refused; I have stretched out my hand, and no man regarded;**

<sup>25</sup>**But ye have set at nought all my counsel, and would none of my reproof:**

<sup>26</sup>**I also will **laugh** at your calamity; I will **mock** when your fear cometh;**

<sup>27</sup>**When your fear cometh as **desolation**, and your destruction cometh as a **whirlwind**; when distress and anguish cometh upon you. **[the firmament will burn up with fervent heat?]****

<sup>28</sup>**Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:**

<sup>29</sup>**For that they hated knowledge, and did not choose the fear of the Lord...**  
[James 3:17, “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.”]

“I will also laugh.” Isaac (“he will laugh”) [STRONG’S 3327, 3446, 2464]  
Luke 6:25, “Woe unto you that laugh now! for ye shall mourn and weep.”

Daniel 7:9-10 (NIV) says, “His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.” In Zechariah 13:9, God is talking about the third of His children that rebelled against Him and of their future purification, “This third I will bring into the fire; I will refine them like silver and test them like gold [remember the touch-stone]. They will call on my name and I will answer them; I will say, ‘They are my people,’ and they will say, ‘The Lord is our God.’” [Wisdom may mock (Prov. 1:26), but LOVE will answer.] In Malachi the Father makes His statement of faith concerning His disobedient children, “[I] will be like a refiner’s fire or a launderer’s soap. [I] will sit [in the Judgment Seat] as a refiner and purifier of silver; [I] will purify...and refine them like gold and silver. Then [I will have sons] who will bring offerings in righteousness, and the offerings of [My sons] will be acceptable to [Me]...as in former [times].....**They will be mine**...in the day when I make up my treasured possession. I will spare them [Matthew 12:7], just as in compassion a man spares his son who serves him [remember the story of the prodigal].” Jonah 4:2 says, “I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.” 1 John 3:8 says, “For this purpose the Son of God was manifested, that he might **destroy the works of the devil**.” Jesus came, not to destroy the sinner, but the sin nature. “I am come that they might have life and have it more abundantly,” Jesus said in John 10:10.

Matthew 9:12-13, Jesus said,

“They that be whole need not a physician, but they that are sick. But go ye and **learn** what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

Hosea 6:1-6,

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After **two days** will he **revive us**: in the **third day** he will **raise us up**, and we shall **live in his sight**. Then shall we know, if we follow on to know the Lord: his going forth is prepared **as the morning** [star]; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy **judgments** are as the **light that goeth forth**. **For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.**

Lamentations 3:22-23,

“It is of the Lord’s mercies that we are not consumed, because his **compassions fail not**. They are new every morning [in “that day” when the “morning star” arises!]:

great is thy faithfulness.”

## PSALM 150

<sup>1</sup>Praise ye the Lord. Praise God in his sanctuary: praise him in the **firmament** of his power.

<sup>2</sup>Praise him for his mighty acts: praise him according to his excellent greatness.

<sup>3</sup>Praise him with the sound of the **trumpet**: praise him with the **psaltery** and **harp**.

<sup>4</sup>Praise him with the **timbrel** and dance: praise him with **stringed instruments** and **organs**.

<sup>5</sup>Praise him upon the **loud cymbals**: praise him upon the **high sounding cymbals**.

<sup>6</sup>Let **every thing that hath breath** praise the Lord. Praise ye the Lord.

**Charity suffereth long, and is kind**; charity **envieth not**; charity **vaunteth not itself**, is not puffed up, doth not behave itself unseemly, seeketh not her own, is **not easily provoked**, **thinketh no evil**; rejoiceth **not** in iniquity, but rejoiceth in the truth; beareth all things, **believeth all** things, **hopeth all** things, **endureth all** things. **Charity never faileth.**

## LOVE IS THE (m)ULTIMATE VICTORY!

**Mark 13 “watch” (esp. v.37 [Jesus speaking], “And what I say unto you I say unto all, Watch.”)**

1127. grēgōrēuō, gray-gor-yoo’-o; from 1453; to **keep awake**, i.e. **watch** (lit. or fig.):— be vigilant, wake, (be) watch (-ful).

1453. ěgĕirō, eg-i’-ro; prob. akin to 58 (through the idea of **collecting one’s faculties**); to **waken** (tran. or intr.), i.e. **rouse** (lit. **from sleep, from sitting or lying, from disease, from death**; or fig. **from obscurity, inactivity, ruins, nonexistence**):— awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up. **“Take up your bed and walk”, “Arise and walk.”**

58. agōra, ag-or-ah’; from agĕirō (**to gather**; prob. akin to 1453); prop. the **town-square** (as a place of public resort); by impl. a **market** or **thoroughfare**:— market (-place), street.

**The earth is the Lord’s and the fullness thereof and they that dwell therein (?).**

We are not powerless. We are KINGS! Since we are kings, I, for one, have decided to live as one. I use my mouth to write a script befitting a king.

The tithe were “sold” into sin as an offering (sin)—Israel was the burnt offering. Why? Why create a problem just to create a solution? Are we experimenting with leadership? We are, all of us, part of this



experience, or should I say “experiment”? What is the goal of our “final outcome”? Is it truly “final”? Is this a “game” we have all been playing for eternity? If it is, I’m tired of playing now. Was it all necessary, or is it all “Much Ado About Nothing” or rather, “to **BE**, or not to **BE**—that is the question”?

Psalms 65:5, “By terrible things in righteousness wilt thou answer us, O God of our salvation; **who art the confidence** of all the ends of the earth, and of them that are **afar off** upon the sea [I don’t believe this is talking about Heaven, but the “waters” that are above the firmament of Heaven. (Gen. 1:6-8/Rev. 17:15)]: Which by his strength setteth fast the mountains; being girded with power: Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. [Verses 9-13 sound a lot like Genesis 47, but with a happier ending—“Thou crownest the year with thy **goodness**; and thy paths drop fatness.”]”

“Contend according to the rules.” Contend for what purpose? Who makes the rules? What is the ultimate prize? I believe we all win—but what? Is knowledge the ultimate goal? Is knowledge the equivalent to money? What happens when we all come into agreement and begin acting as ONE? Will that ever happen on this side of our reality? Will there be those that, regardless of the possibilities of much greater, refuse change and fight to cling to the old? Is that what this is about—a test to see if we are willing to accept something new—a new mindset—after so long a time with the old one? Or is it about our willingness to be in bondage to a way of life because it is comfortable and predictable? What about putting new wine in new wineskins? I know the answers are in the “Book.” We all have to be willing to see and accept what we discover.

There is a movie called “War Games” starring Matthew Broderick in which a teenage boy hacks into a military supercomputer and begins “playing a game.” It almost leads to war, until he manages to teach the computer the futility of war. In the end the computer decides that the smartest move was “not to play the game.” Like the book of Nahum, we could play it out to its “dramatic” conclusion. Or, I now believe, we could decide like that computer in the movie “not to play the game.” We do have a choice.

2 Peter 1:10,

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: **Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord**, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, **giving all diligence, add** to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things **be** in you, **and abound**, they make you that ye shall neither be barren nor unfruitful **in the knowledge** of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old

sins. Wherefore the rather, brethren, **give diligence** to make your calling and **election** sure: for if ye do these things, **ye shall never fall.**”

If this is all about choosing a new way of LIFE, I choose LOVE with Order. If it's about choosing a new form of leadership, I choose LOVE. I believe **we cast our vote by the lifestyle we choose**—abundant life (LOVE tempered with LAW and order), death (LAW without compassion), or stagnated imitation life (Chaos—a **form** of “love” **without the power** of LOVE, **and without restraints** to govern the infringement upon another's border of happiness).

**I choose abundant LIFE. I choose LOVE. I choose Jesus.**  
**Like the old 7-UP slogan, He is the “real thing.”**

There is much more I could say—my thoughts come faster than my ability to write—but I believe this is more than enough to fuel your own study of these things. Mark Carillo, a pastor at my church recently said, “God's ability to supply answers is greater than [our] ability to ask.” I'm sure that you know how true that is.

I'm blessed to be in a family who gets along and love spending time together. Every year my oldest sister loves to plan our vacation together—not a “family reunion” [most of us are together most of the time]—it's just a time for us to be together away from schedules, business, etc. As one of the youngest of my siblings, not much is asked of me—pack my bags, get there [which my older sisters love to manage for me], and have fun-n-n! Do I complain? Absolutely not! My oldest sister has perfected the art of vacation planning. My other sisters have perfected the art of managing where it is needed. In some ways, especially when it is needed, we sisters know how to act with “one” mind—whether it is a vacation or something more critical (like a crisis—which is where my skills normally come into play). Why did I tell you all of that? In the same way that my sisters and I give care to each other—where it is needed and “**wanted**”—we have a God who desires to give us care where we need and want it. Most of, unfortunately, go to God as a last resort. Or, we think (as someone once said to me) that God gave us brains and wisdom so that we could figure it all out for ourselves. As I told him, I tell you, we don't have to try and figure everything out for ourselves. There is no way for us to know “every” variable involved. We need to spend time with the One who does. And yes! Sometimes there is some pain. Whether it's birthing a baby or a vision, there is travail. However, not all travail is of the same duration or intensity. The size of the baby or vision and our ability to prepare for it will determine all of that. When it comes to birthing a vision (or a baby), preparation begins with seeking the vision-giver (LOVE).

Submission is a part of LOVE. That seems to be a bad word in society today, but in some ways we all submit to something—whether it's traffic laws, peer pressure, our schedules, or the law of gravity (you don't jump out of a 12 story window to go down more quickly if you want to live). The distinction lies in what you submit yourself to. We could all do our own thing, but the result of that would be chaos—unless we all thought with one mind. Since human existence on this planet, that has not happened yet.

I know I may have trampled on a lot of “sacred cows”—including most of my own (and I'm still trying to understand what all of this means, the more I search, the more questions and answers I get that lead

to more questions and answers)—but I don't believe in hiding truth. It is the truth that sets us free. Free from what? To what are we still bound, if we are? I believe the answer, in part, is the "script" that our individual lives have been playing out. I believe the answer to the other part lies in Colossians 2:14, "Blotting out the handwriting [on the wall (Daniel 5)—walls separate!] of ordinances that was against us [to death], which was contrary to us, and took it out of the way, nailing it to his cross."

I willingly admit, I love the care that LOVE gives me. I have peace and joy regardless of the circumstances that surround me and those I know and love—and there have been times in the past when I've wondered, "How are we going to get through this?" But it's the "still small voice" of the Spirit that whispers, "I'm with you always...trust me...I'll make it right." And I can just lean back and rest on the arms of LOVE, knowing that it will be alright. I don't have a care—"Hakunamatata!"

## ALL OF Isaiah 42 put after stories

"a bruised reed he will not break"—compare to 2 Kings 18:21

(niv/kjv), "Egypt, that splintered reed of a staff, which pierces a man's hand and wounds him if he leans on it [Jacob died

worshipping and "leaning" on his staff ?]!" Staff—helpers

(helpmeets)—T.E.A.M.: **T**ogether **E**veryone **A**ccomplishes **M**ore

Genesis 11:6, "And the Lord said, Behold, the people **is** (singular)

**one**, and they have all one language; and this **they** begin to do

["servant is not above his master, but he who is perfect shall be as his master"—LOVE (the bond of perfectness) is a consuming fire—

burning bush]: and **now** nothing will be restrained from them,

which they have imagined to do ["to him who is able to do

exceedingly, abundantly, above all that we ask or think...the only

**wise** God our Saviour"].

1Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2He shall not cry, nor lift up, nor cause his voice to be heard in the street.

**Acts 2:1-4 is the same as Luke 8:22-24 [These two passages also correspond to the events in Revelation.]—**  
“Now it came to pass on a **certain day**... [“When the day of Pentecost was fully come...”][In that “**great day of the Lord**”]...**that he went into a ship with his disciples**...[“...they were all with one accord in one place.”]...**and he said unto them, Let us go over unto the other side of the lake.** [Mark 16:15 and Acts 1:8, “Go ye into all the world, and preach the gospel to every **creature**...and ye shall be witnesses unto me...unto the uttermost part of the earth.”] **And they launched forth** [Mark 16:15, “Go ye into all the world.”]. **But as they sailed he fell asleep** [after Jesus’ sacrifice][?]: **and there came down a storm of wind** [“sound from heaven as of a rushing mighty wind”] [?] **on the lake [Rev. 21:8—lake that burneth with fire and brimstone]; and they were filled with water** [filled with the Holy Ghost—Living Water] [?—burning bush experience—Mal. 3—purified and cleansed], **and they were in jeopardy.** **And they came to him, and awoke him, saying, Master, master, we perish...**[Rev. 12:11—“they loved not their lives unto the death”] [Rev. 21:8—“which is the second death.”]..Then he arose, and rebuked the wind and the raging of the water [“**people as a sea of glass**” (Rev.?); “**I will plead with them there for my people**” (Joel 3:2); Isaiah 2:4, “**And he shall judge among the nations, and shall rebuke many people**”]; **and they ceased** [Mal. 4:1, “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.”], and there was a **calm** [Isaiah 2:4, “...and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”].” ]

## NOTES TO BE PLACED INTO TEXT

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BE SURE TO INCLUDE HEBREWS 12:22-23,

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of **just men made perfect.**”

“assembly” STRONG’S 3831                      also read “VINE’S” for definition

→ 3956 & 58

↳ 1453—“collecting one’s faculties; to waken, rouse from sleep [Song of Sol. 2:7, 3:5, **4:16**, 8:4]...”

“JUST”(1342) men “made” (5048) “perfect” (5048)—verse 23

“Wisdom is justified of her children.”

“all of Israel shall be **saved**” —NT

“all of Israel shall be **justified** and shall glory” —OT

Isaiah 48:1, “O **house of Jacob** called by the name Israel”

Matt. 9:13, “But **go** ye and **learn what that meaneth**, I will have mercy, and not sacrifice: for I am not come to call the righteous, but **sinner**s to repentance.” “go” 4198

**SEE “THOUGHTS”** for “TIME” references

Bill Winston

“God is judge and justifier”

2Cor 5:18-20—reconciliation (USED?)

2Sam 18:6-8—“wood devoured more people that day than the sword devoured.”  
(USED?)

Joel 2

Read STRONG’S references under “prince”

Your sins are forgiven because they are paid for by Jesus bearing the punishment for your sins.-

**In Hell (darkness, no love) if the Creator is there, He cannot be there as Himself (LOVE). There, He can only be there as the LAW (**shadow** of better things to come)—Death and Darkness.**

Satan (LAW) is giver of death.

God (LOVE) is giver of life.

LOVE is the “perfect” law of liberty.

“gross” darkness—veil—LAW

Light—illumination/revelation—LOVE

Are we that determined to cling to the LAW that we joyfully watch as others go down on a sinking ship?



John 1:39, 46, "Come and see." SAME AS: Rev. 6:1, 3, 5, 7, (v. 17, "For the great day of his wrath is come; and who shall be able to stand?"), Rev. 22:7, 12, "Behold, I come quickly", (v.17, "And the Spirit and the bride say, Come. And let him that is athirst come..."), v.20, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

**To "BE" does not require "words," or an "act," just "rest"!!**

**Habakkuk 2:5-11, [about the Father's deeds]**

