

# GRACE—“The GAME”—the Olympic Games

It is an exercise in “learning.”

**maximin**—*n* [*maximum* + *minimum*] (1951) : the maximum of a set of minima; *esp* : the largest of a set of minimum possible **gains** each of which occurs in the least advantageous outcome of a strategy followed by a participant in a situation governed by the **theory of games**

There is competitive language as well as legal language. “COMPETE ACCORDING TO THE RULES.”

Genesis 26:8, “And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out **at** a window, and saw [“was” DNA], and [DNA—twice said], behold [“BE” hold], Isaac was sporting with Rebekah his wife.” [help meet → teem pleh → team play]

“sporting”—STRONG’S 6711 (**tsâchaq**) is “a prim. root; to laugh outright (in merriment or scorn); by impl. to sport:— laugh, mock, play, make sport.”

MERRIAM-WEBSTER’S COLLEGIATE DICTIONARY, 10<sup>th</sup> edition:

**1sport**—*vb* [ME, to divert, disport, short for *disporten*] *vi* (15c) **1 a** : **to amuse oneself** : FROLIC <lamb ~ing in the meadow> **b** : to engage in a sport **2 a** : to mock or ridicule something **b** : to speak or act **in jest** : TRIFLE **3** [<sup>2</sup>sport] : to deviate or vary abruptly from type (as by bud variation) : MUTATE **~vt** **1** : to display or wear usu. ostentatiously : BOAST **2** [<sup>2</sup>sport] : to put forth as a sport or **bud** variation

**2sport**—*n* (15c) **1 a** : a source of diversion : RECREATION **b** : sexual play **c** (1) : physical activity engaged in for pleasure (2) : a particular activity (as an athletic game) so engaged in **2 a** : PLEASANTRY, JEST **b** : often **mean-spirited** jesting : MOCKERY, DERISION **3 a** : something **tossed** or **driven about** in or as if **in play** **b** : LAUGHINGSTOCK [“fall” → “llaf” — “el laugh”] **4 a** : SPORTSMAN **b** : a **person considered with respect** to living up to the ideals of sportsmanship <a good ~> <a poor ~> **c** : **a companionable person** **5** : an individual exhibiting a sudden deviation from type beyond the normal limits of individual variation usu. as a result of mutation *esp.* of somatic tissue **syn** see FUN

**3sport** or **sports** *adj* (1582) : of, relating to, or suitable for sports; *esp* : styled in a manner suitable for casual or informal wear <~ coats> [a GARMENT]

Hebrews 12:1, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and **let us run with patience the race that is set before us.**” [NOTE: In all team sports, each team picks the **best**

players to participate on their team in order to accomplish their goal of **winning!** “You have not **chosen** me, but I have **chosen** you” (John 15:16). [Matthew 20:16, “For many be called, but few **chosen**.” There is something else that seems insignificant, but is rather of great importance: **the competing teams “switch” playing fields**. They play so many “rounds” on one side of the field, and then play an equal amount of rounds on the “other side” of the playing field—“good” is sometimes “evil” and “evil” is sometimes “good.” Only perspective determines “right” from “left”—i.e. “us” as Father or Father as “us.”]]

**“As with all creatures, the key lessons in life begin in infancy. Puppies learn through ‘play’ how to interact with their siblings. And, a jackal pup finds out that attention has to be fought for. And it learns to keep its place.”**

—EYEWITNESS DVD: Dog

**TENNIS** (sin net)—two (or **four**, if doubles) players

Tennis (in part) is a great way to understand “the game.”

**Total Sports (by DK Publishing) has this to say about Tennis:**

“Tennis is played on a variety of surfaces, including clay, concrete, and grass. Tennis players need to be fast to reach all parts of the court. Top players combine speed with great coordination and a variety of shots to defeat their opponents.”

### Serving

Each point starts with a serve. The server must stand behind the baseline **at the back** of the court [like the “back of the bus”] and hit the ball cleanly over the net so that it bounces in the service **box** diagonally opposite. If the player fails to serve correctly, a “fault” is called and they serve again. If the server faults with their second serve, the point is awarded to the opponent.

SUCH AS:

“**serve**”—Luke 9:13, “I am among you as he that doth serve” **The GAME begins with a “serve”—father served Himself (in more ways than one): He “gave” all of Himself, and He “received” all of Himself in “like kind”—i.e. MANY “offspring” that are “pieces” of Himself.** Genesis 22:8, “God will provide **himself** a lamb [“child”] for a **burnt offering**.” He is the “ram” [adult “male”] caught in the (“am”) bush!

“score”—(i.e. Psalm 90:10, “The days of our years are threescore years and ten”)

“number”—(i.e. Psalm 90:12, “So teach us to number our days.” STRONG’S 4487 (mânâh [“manna”]) is “a

prim. root; prop. **to weigh out**; by impl. to *allot* or *constitute* officially; also to *enumerate* or *enroll* [like a Father, He enrolled each of us in school and assigned us each a roll to play]:—appoint, count, number, prepare, set, tell.”)

“set”—1 Chron. 9:26-28, “For these Levites, the four chief porters, 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, that they should bring them in and out by tale.”

“Love”—“Love ye one another and so fulfill the law of Christ” (ref?)

“net”—Matthew 13:47-50, “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind [John 21:11—“153” = 120 + 33]: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just [imagery of DNA replication], And shall cast them into the furnace of fire: there shall be wailing [“whaling”—story of Jonah is imagery of the “womb”] and gnashing of **teeth** [imagery of DNA zipping].” [John 21:11, “Simon Peter **went up**, and **drew** the **net** [“net” → “ten”—i.e. the tithe/the ark] to land full of *great* fishes, an hundred and fifty and three: and for all there were so many, yet was **not** the net broken.” [The “net” is imagery of “hole” blown into the DNA strand during replication.]]

“ball”—(i.e. Isaiah 22:18, “He will surely violently turn and toss thee like a ball [“BAAL”] into a large country [“large country” is imagery of the “hole” blown into the DNA strand during replication].”) )

“doubles”—James 1:8, “A double minded man is unstable in all his ways [Gen. 49: 3-4, “Reuben...unstable as water”].” **Jesus is the embodiment of both LOVE [the “way”] and LIFE [the “truth”—i.e. “BE”], but ONE mind—WISDOM—three in ONE (Divine Law).**

## **GOLF** (flog/gulf)—individual player

### **Total Sports (by DK Publishing) has this to say about Golf:**

“Golf involves hitting a small ball a long way into a small hole using as few shots (called strokes) as possible. It might look straightforward, but it requires a great skill of concentration, as well as many hours of practice.

#### **From the tee to the green**

A round of golf is made up of nine or 18 holes. The first shot of a golf hole is played from an area called the tee box. Most golfers use a small support, called a tee, to lift the ball off the grass. This gives the golfer more control over the ball. Using a club, golfers aim to hit the ball along a path of short grass called the fairway. This runs from the tee box up to the green, which is the area of very short grass that sits around the hole itself.

#### **Avoiding hazards**

Every golf hole is different. Some are longer than others; some are straight and some have bends; and they have different obstacles, called hazards. These are designed to trap golfers so that they have to play extra shots to get out of them. Hazards include **streams** and **sand-filled pits**, called sand traps or bunkers.

## Judging a putt

Once the golfer has the ball on the green, he or she must putt the ball to sink it into the hole. Golfers must be able to “read” the green. They look closely at the surface to spot any slopes and dips. They will then try to judge how the ball will roll toward the hole after it has been hit.

## The essentials

Golfers usually carry three types of golf club. Putters [“**golfers carry only one**”] are used for putting. Woods [“**have a thick head**”] are used for long-distance shots, such as the first shot off the tee area. Irons [“**have a thin metal head, called the blade**”] are used for shots between the tee area and the green and to get out of hazards.

## Aim of the game

- A golfer must hit a ball into a hole using the fewest number of strokes. A round of golf may have nine or 18 holes.
- Each golf hole starts with the golfer hitting the ball off a tee and ends when he or she putts the ball into the hole.
- Each golf hole is given a rating of how many shots it would take a very good golfer to play it. This is called par.
- If the golfer takes one shot over (more than) par, it is called a bogie. A score of two shots over par is called a double bogie.
- One shot under par is called a birdie. Two shots under par is called an eagle. Scoring three shots under par is called a double eagle.
- If the ball lands in a hazard, golfers can play the ball or take a shot penalty, which means they can move the ball but must add a stroke to their score.
- Some holes have markers showing the eagle of the playing area. If the ball travels beyond these it is “out of bounds.” The golfer must replay the shot and he or she is penalized a stroke.

“drive”—(i.e. Isaiah 22:19, “And I will drive thee from thy station, and from thy state shall he pull thee down”) [“pull thee down” sounds more like TUG OF WAR]

“par”—“**par-able**”—

“ball”—Isaiah 22:18

“green”

“sand pit”—[grains of **sand** can be synonymous with grains of **salt**, or **flour/flower**]

“hole”

“stroke”—[another name for a shot]

## TUG-OF-WAR (gut of Ra(w))—team players (no specified amount)

Isaiah 22:8-11, “And he discovered the covering of Judah, and thou didst look in that day to the armour of the **house of the forest**. Ye have seen also the breaches of the city of David, that they are **many**: and ye **gathered together the waters of the lower pool**. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to **fortify the wall**. Ye made also **a ditch between [gulf, rent] the two walls for the water of the old pool** [Gen. 1:6, “And God said, Let there be a firmament in the midst

of the waters, and **let it divide** the waters from the waters.”]: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.”

## VOLLEYBALL (yellow Baal)—# of players?

1 Kings 18:21, “And Elijah came unto all the people, and said, **How long halt ye between two opinions?** [“the waters were stayed”—like “ice”] if the Lord be God, follow him: but if [the Lord be] Baal, then follow him [wording can go 2 ways]. And the people answered him not a word [not a “BE”].”

**?** —“the eye [singular] of the Lord goeth to and fro...” [The earth is round like an eyeball and seasonally rocks back and forth—summer and winter tilts on its axis.]

James 1:5-8, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”

**HOCKEY (hot key or “hock the key”)**—#of players on team? # on the ice?—**Job 6:15-17**, “My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; Which are blackish by reason of the ice, and wherein the snow is hid: What time they wax warm, they vanish: when it is hot, they are consumed out of their place.”

“puck”—(k**cup**)

“wing”

## BASEBALL (“base”—> lowest = the “foot”)

—# of players on team? On field?

“safe”

“dug out”—(cave)

“Diamond”

“home”

“plate”

“pitcher”—Mark 14:13, “...Go ye into the city, and there shall meet you a man bearing a pitcher of water

[imagery of a “ring bearer”?]: follow him.”—which Zodiac is this?

“catcher”

“batter”— [re-tab] TABERNACLE → “EL-CAN-RE-BAT” → “EL CAN RE-TAB”

**1tab** —*n*, often attrib [origin unknown] (1607) **1 a** : a short projecting device: as (1) : a small flap or loop by which something may be grasped or pulled (2) : a projection from a card used as an aid in **filing** **b** : a small insert, addition, or remnant **c** : **APPENDAGE, EXTENSION**; esp : one of a series of small pendants forming a decorative border or edge of a garment **d** : a small auxiliary airfoil hinged to a control surface (as a trailing edge) to help stabilize an airplane in flight – see AIRPLANE illustration **2** [partly short for **1table**; partly fr. sense 1] **a** : close surveillance : **WATCH** <keep ~s on trends> **b** : a creditor’s statement : **BILL, CHECK** **c** : **COST** <the ~ for the new program> **3** [by shortening] **a** : TABLOID **b** : **TABLET** **4** [short for tabulator] : a device (as on a typewriter) for arranging data in columns [columns of smoke?]

**2tab** – vt **tabbed; tabbing** (1872) **1** : to furnish or ornament with tabs **2** : **to single out : DESIGNATE**  
**3** : TABULATE

**1bat**

**2bat**

**3bat**

**4bat**

“runs”

“hits”

“out fielder”

“[in fielder?]”

“mound”—(high place)

“umpire”—(“empire”?)

“1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> bases” (bases = foundations) = generations— 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”].” Daniel 5:7, “The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers [the “comforters”— Eccl. 4:1]. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof [Luke 4:17-21], shall be **clothed with scarlet** [Matt. 27:28], and have a **chain of gold about his neck** [Prov. 3:3], and shall be the **third ruler** [<sup>1</sup>LIFE, <sup>2</sup>DEATH, <sup>3</sup>LAW (?)] in the kingdom.”

## TRACK and FIELD

“track”—“ordered my **steps**” [to hunt for (Ezekiel 13:18, “Will ye hunt the souls of my people...?”). —i.e. go after (Psalm 119:176, “Seek thy servant”)]

Webster’s Dictionary:

<sup>1</sup>track : *n* **1 a** : **detectable evidence** (as the **wake** of a ship, a line of footprints, or a wheel **rut**) that **something has passed** **b** : a path made by repeated footfalls : TRAIL **c** : a course laid out esp. for racing **d** : the parallel rails of a railroad **e** (1) : one of a series of parallel or concentric paths along which material (as music or information) is recorded (as on a phonograph record or magnetic tape) (2) : a group of grooves on a phonograph record containing recorded sound (3) : material recorded esp. on a track <a laugh ~> <instrumental ~s> **f** : a usu. metal way (as a groove) serving as a guide (as for a movable lighting fixture) **2** : **a footprint** whether recent or fossil <the huge ~ of a dinosaur> **3 a** : **the course** along which something moves **b** : a way of life, conduct, or action **c** : one of several curricula of study to which students are assigned according to their needs or levels of ability **d** : the projection on the earth’s surface of the path along which something (as a missile or an airplane) has flown **4 a** : **a sequence of events** : a train of ideas : SUCCESSION **b** : an **awareness** of a fact, progression, or condition <keep ~ of the costs> <lose ~ of the time> **5 a** : the width of a wheeled vehicle from wheel to wheel and usu. from the outside of the rims **b** : the tread of an automobile tire **c** : either of two endless metal belts on which a tracklaying vehicle travels **6** : track-and-field sports; *esp* : those performed on a running track **syn** see TRACE

<sup>2</sup>track : *vt* **1 a** : follow the tracks or traces of : TRAIL **b** : to search for by following evidence until found <~

down the source> 2 a : to follow by vestiges : TRACE b : to observe or plot the moving path of (as a spacecraft or missile) instrumentally 3 : to travel over : TRAVERSE <~ a desert> 4 a : to make tracks upon b : to carry (as mud) on the feet and deposit 5 : to keep track of (as a trend) : FOLLOW ~ vi 1 : TRAVEL <comet ~s eastward> 2 a of a phonograph needle : to follow the groove undulations of a recording b of a pair of wheels (1) : to maintain a constant distance apart on the straightway (2) : to fit a track or rails c of a rear wheel of a vehicle : to follow accurately the corresponding fore wheel on a straightway 3 : to leave tracks (as on a floor)

“race” — “The race is not given to the swift nor to the strong, but to him that endures to the end.”(?)

“run” — “Run in such a way as to get the prize.” (?NIV1984)

“**stop watch**” — Matthew 27:65-66, “Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and **setting a watch.**”

## BASKETBALL

“goal”

“shoot”

“basket”

“ball”

“dribble” —

**CARDS/GAMBLING (esp. POKER [“poke her” — i.e. FACEBOOK]):** Song of Solomon 2:17, “**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.**”

**Mandrakes** [“man” “drake” → “nam(e)”, “ekard” [e-card] → **name card**]:

“drake” [the “E” card] — Dr. Jekyll LIFE played the “O” card — i.e. “eternal [“e turn all”]”

“Draco” [the “O” card] — Mr. Hyde DEATH played the “E” card — i.e. the “resting” scepter

ONLY 6 CARDS IN THE DECK — the “sides” of the “cube”!

Vocabulary:

“Full house” — Judges 16:27, “Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.”

“Deal” — Ezekiel 22:14, “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.”

“**Royal Flush**” [“**roil all**” — “stir up”/flush down the “oval office [toilet]”] —

“Roulette” —

“deal” — (Psalm 119:17, “Deal bountifully with thy servant, that I may live, and keep thy word.”) (Romans 12:3, “...dealt to every man the measure of faith”) LOVE **dealt** (cards—cast the lot?) to each one **the measure of faith [faith which works by love = → the measure of LOVE]** (in cards all players get the same amount of cards but of different value—“some 30, some 60, some 100 **fold**”—FEAR/DEATH got 30, LAW got 60, ONE (the “express image” of LOVE’s person) got 100). **On the other hand, humans got 30, angels got 60 and the “ancients” got 100 fold of LOVE’s nature. The**

“ancients” are the firstborn son. Angels and humans (like Mannaseh and Ephraim) are equal halves of one—the “younger” son.

“fold”—see verse about Jesus “folded” the napkin that was on His face (John 20:7). Nehemiah 5?—he shook the fold out of his garment. Is there a reference to a fold or napkin in Job? ALSO “sheepfold”

“stack”—(Exodus 22:6 “If fire break out, and catch in thorns, so that the stacks of corn [those in Hell ?], or the standing corn [LAW, LIFE, DEATH in their turns], or the field [earth], be consumed therewith; he that kindled the fire [that is, God] shall surely make restitution.”)

“deck”—begins with the ACE and ends with the “Thing [“I AM THAT I AM] KING” [cf. Jug 16:27]

“raise” [“raze”]— “hand”—see “Isaiah 13”

“revoke”—Merriam-Webster’s Collegiate Dictionary:

**revoke**—*vb* [ME, fr. MF *revoquer*, fr. L *revocare*, fr. *re-* + *vocare* to call, fr. *voc-*, *vox* **voice** – more at VOICE] *vt* **1** : to annul by recalling or taking back : RESCIND < ~ a will > **2** : to bring or call back ~ *vi* : to fail to follow suit when able in a card game **in violation** of the rules –**re•vok•er** *n*

## SCRABBLE (rabble babble / Babel—“confusion”— Judges 17:6, “...every man did that which was right in his own eyes.”)—it’s a matter of words

Man—Emmanuel, manger, manner, mantle, many, Mary, Marv waste, was, saw  
Woman, Womb, Word, world Wife taste  
demand Lord, Love, Live, Life, lie  
Men, menstrual, MENE Death, dearth, dead order break, bread, breadth, breath, beard  
Semen ENEMY earth, ear lead, dead  
Seamen end, send heart, hear, heard, head descent number seal, deal  
Sea, see and, DNA hurt, yurt decent name  
Bee, become, Beatrice, cockatrice fame  
Triangle, trivia, trio, trick, trial, trimester lame, lamb  
tree, degree, agree ground  
Eve, even, evening, wince, whence gravel, grave, grace  
ewe wine, win, wind, window cover → re-voc  
hew, new bind widow cloven, covenant, coven, cove, cave  
bounce, bound, wound “aven”, even  
degree nail, aid, laid, maid, paid, raid, said, sad heave, heaven, heathen  
decree hell, hail, haul, hall, hallow for, fore, four lean  
heel fall, fallow, fellow, follow clean, unclean, uncle  
violence, viol, olive, love, live cell, sell, seal, meal, appeal, peal, peel, kneel, kneed, need  
defiance, defence fool, look, brook, drool, school Tixite, Titus, title, tittle, little  
fiancé fence, fend, find prophet, profit  
finance ripe pick, kick, lick, wick  
final pi, piece, pierce, pie, pier, pin, pen wicked, wicker  
calculus, Calcutta, Calgary, Calvary  
invisible, indivisible vanity, sanity, sanitary cavalry, naval  
should, shoulder, boulder bone, bond, bind, bend, bent, BE



hold, holder    alabaster, bastard, mustard    blond, blind, blend    physician, physicist, **phi**, pi, pi(e)  
fond, find, fend    Philippians  
amuse, muse, musician    route    Phil**lemon**, demon  
obstacle, obstetrics, obscure    root, boot, foot, fool, stool  
Edom, atom, Adam, a ham    Ruth, rut, ruthless, truth  
mode, mote, made, maid    cool, cook, cookie, kooky, shook, shock, lock, knock, sock  
bent, cent, dent, enter, "gent," Kent, Lent, -ment, pent, rent, sent, tent, vent, went

## HORSE RIDING/RACING

"bridle"—Psalm 32:8-10?

"bit"—"Bitter envy" James

"steeple chase"

"downs"

"break"

## FOOTBALL—(foot Baal)

Every nation has some form of football that is played by the populace. In the U. S., the football is made of

"pig-skin."

"bowl"

"quarterback"

"tight end"

## WHO AM I?—trivia game [Exodus 3:11, "And Moses said unto God, Who am I...?"]

**Eccl. 4:8**, "He hath neither son nor brother"—GOOD in the beginning ()

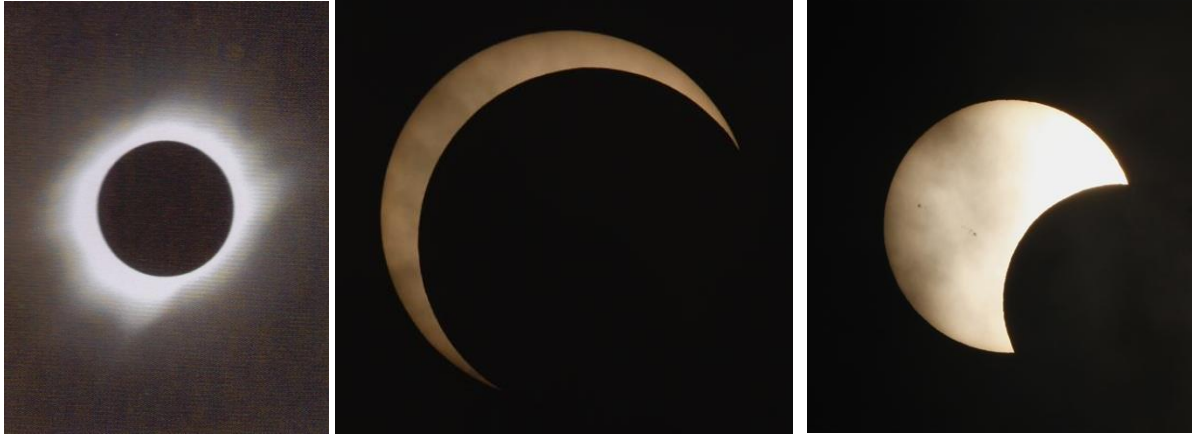
Prov. **30:2-4**?, "Surely I am more brutish than any man, and have not the understanding of a man<sup>1</sup>. I neither learned wisdom, nor have the knowledge of the holy ["hole"-ly—"pierced"]<sup>2</sup>. Who hath ascended up into heaven, or descended<sup>3</sup>? who hath gathered the wind in his fists [closed hands/paws]<sup>4</sup>? who hath bound the waters in a garment<sup>5</sup>? who hath established all the ends of the earth<sup>6</sup>? what is his name, and what is his son's name, if thou canst tell [Rev. 19:12—When you say, "JESUS," you've said it all for He is "us"] —<sup>1</sup>LIFE;

<sup>2</sup>LIFE; <sup>3</sup>FATHER/LOVE; <sup>4</sup>LOVE; <sup>5</sup>LAW (is female); <sup>6</sup>LAW This is all GOOD

Psalm 120:7, "I am for peace: but when I speak, they are for war."—LAW

Jeremiah 20:7-9, "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. 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 ["could not stay"—the container, the wineskin, the boundary, etc. burst because the Word of God is not bound, it cannot be contained [same as saying, "she was delivered of her child"—the baby will come forth!]]."—

**LAW & LIFE**



A solar eclipse is imagery of the “wellspring of life” being “uncovered.” *First photo by Capella, and REUTERS photos by Aly Song, and Bobby Yip.*

[Special Note: 2012 Summer Olympics—All the world is converging at the **United Kingdom**. The torch [i.e. light] cannot be seen from the “outside” because it is “hidden” inside the arena [“area **in**”] like a candle hidden under a bushel (Matthew 5:14-16).]

### Hebrews 1 (all, esp. 5, 13)

Acts 7:18-19, “Till another king arose [LAW?], which knew not Joseph [GOOD?]. The same dealt subtilly with our kindred [Gen. 3:1?, “Now the serpent was more subtil than any beast...” [“till” is also a “money drawer...a supply of esp. ready money”—Webster has 5 definitions for “till”]], and evil entreated our fathers [LOVE?], so that they cast out their young children [LIFE], to the end they might not live [DEATH].”

Job 41—Leviathan

Job 6

Beelzebub—“Lord of the Flies” → “flies” → seilf—“self” with “eye” in it

Isaiah

Joshua—“Who is on the Lord’s side?” (Zech. 4:14, “the 2 anointed to stand by the Lord of the whole earth”)

## ARCHERY/DARTS/RIFLE-MARKSMANSHIP

“target”

“mark” — 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?”

“bow”

“arrow” — Proverb 26:18-19, “As a mad man who casteth firebrands, arrows, and death, So is the man that deceiveth his neighbour, and saith, **Am not I in sport?**”

“aim”

“fire”

“shot”

“miss”

“dart” — Proverbs 7:22-23

**DREIDEL (or DREIDL)**— \ˈdra-dᵻl\ *n* [Yiddish *dreydl*, fr. *dreyen* to turn, fr. MHG *dræjen*, fr. OHG *drāen* - more at **THROW**] (1926) 1 : a **4-sided** toy marked with Hebrew letters and spun like a **top** in a game of **chance** [variant of “change”] 2 : a children’s game of chance played esp. at Hanukkah with a **dreidel** [Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition]

**A-MAZE-ING GRACE** —Proverbs 31:30, “Favour is deceitful.” [“Come into my parlor,’ said the spider to the fly.”] [spider → “spy-der”; spid-er → “re-dips” = baptism of water and fire]



EXCERPT from *EYEWITNESS BOOKS: Predator*, by David Burnie (p. 42 and poster):

### **BENEATH THE SILK DOOR**

Lined with silk, and equipped with a **hinged lid** [Isaiah 45:1—“leaved gates”], the trapdoor spiders burrow works as a **trap** and a **hiding place** [Ps. 32:7, Ps. 119:114, Isa. 28:17, Isa. 32:2, Job 31:33 Hab. 3:4]. The spider normally keeps the lid shut, but **after dark**, it holds it **slightly ajar**, and **spreads its front legs outside** [Angels—Anah’s legs—the firstborn “twin” (our “brothers”) no longer dwells “in” the “hole”] [also the imagery of the “crescent moon”—similar image of an eclipse where the “light” is not completely covered, part is allowed to “shine through” the enclosure.]. If an insect walks past, the spider instantly reacts, throwing the lid open and rushing outside. In less than a fifth of a second, it grabs its victim and drags it underground, shutting the trap behind it. There are many kinds of trapdoor spider, and they live across the world.

(FROM POSTER INSERT)

**TRAPPING PREY**

Throughout the animal world, an enormous number of predators catch their prey using traps. Spiders are **leaders** in the field—of more than 40,000 living species, more than half make traps of some kind. Orb [“bro”—short for “brother”] **weavers** make **circular** webs **suspended** from plants [also imagery of a “**beehive**.”]. Trapdoor spiders live in **silk-lined tunnels**, **hidden** by a door that they **fling open** [“burst” through?—like a “womb”] when prey passes overhead. Many traps double up as a predator’s hiding place, and sometimes as a **nursery** as well [imagery of “test tube [tube → “to BE”]” babies [“heat” speeds up the process] **and** captive “breeding” programs—In the book of Jeremiah, when the children of Israel went into exile in Babylon, they were told by God to plant vineyards and build houses, seek the peace of their captors [their captors’ peace [“piece”] was their peace [“piece”]], and to “increase” and not to decrease (Jeremiah 29:1-7).].

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**THE “SPY” GAME**— “Spies are a most important element **in water**, because on them depends an army's ability **to move**.” — General Sun Tzu in *The Art of War* (translated by Lionel Giles)

Matthew 13:33, “Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a **woman** took, and **HID** in **three measures** of meal, **till the whole was leavened** [“leave (E)den.”] [Revelation 6:6, “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.”]

Matthew 13:24-25, “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto **a man** which sowed good seed in his field: But while **men** slept, his enemy came and sowed tares among the wheat, and went his way.” [“whether for good or whether for evil”]

Matthew 13:44, “Again, the kingdom of heaven is like unto **treasure hid** in a field; the which when a man hath **found**, **he hideth** [this sounds as though the **man is the one hiding**, not the thing (it doesn’t say, “he hideth it”)]—clues can be found in what is NOT said as much as what is said], and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

[Cross-reference with Matthew 20:1-2 [-16], “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard”; and, Ruth 3:14-18, “And she lay at his feet [like the **woman of ?** at the feet of Elisha and Mary Magdalene at the feet of Jesus] until the morning: and she rose up before one could know another [like Mary Magdalene at Jesus tomb]. 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. And when she held it, he measured **six measures** [twice as much as the amount in Matt. 13:33 and Rev. 6:6] of barley, and laid it on her: and she went into the city. And when she came to her mother in law, she said, **Who art thou**, my daughter? [This sounds like a clue to me—the wording has Ruth asking Naomi, calling Naomi “daughter”; and what is the meaning behind the question—surely she knew who she was.] And she told her all that **the man** [does not give Boaz’s name—another clue to something deeper] **had done to her**. And she said, These six [3 for each parable—heavenly and earthly—or two for each cycle: the original and twice told] measures of barley gave **he** me; 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: **for the man will not be**

in rest, until he have finished the thing this day.” Jesus said, “It is finished!” (John 19:30)—“the END!”]

## BOWLING

“pins”

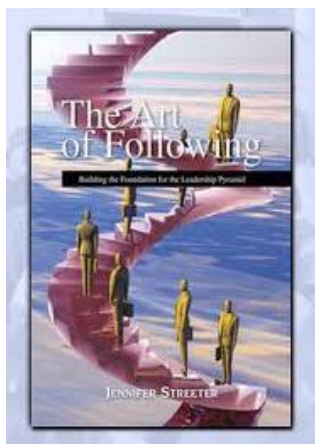
“ball”

“strike”

## MOUNTAIN/ROCK CLIMBING [below: the root came after the offspring]

<sup>5</sup>scale—*vb* scaled; scaling [ME, fr. <sup>6</sup>scale] vt (14c) **1 a** : to attack with or take by means of scaling ladders < ~ a castle wall > **b** : to climb up or reach by means of a ladder **c** : to reach the highest point of : SURMOUNT **2 a** : to arrange in a graduated series < ~ a test > **b** (1) : to measure by or as if by a scale (2) : to measure or estimate the sound content of (as logs) **c** : to pattern, make, regulate, set, or estimate according to some rate or standard : ADJUST <a production schedule *scaled* to actual need> — often used with down or up <~ down imports> ~*vi* **1** : to climb by or as if by a ladder **2** : to rise in a graduated series **3** : MEASURE [2 Corinthians 10:12-18, Luke 6:38]

<sup>6</sup>scale—*n* [ME, fr. LL *scala* ladder, staircase, fr. L *scalae*, pl., stairs, rungs, ladder; akin to L *scandere* to climb —more at SCAN] (15c) **1 a** *obs* : LADDER **b** *archaic* : a means of ascent **2** : a graduated series of musical tones ascending or descending in order of pitch according to a specified scheme of their intervals **3** : something graduated esp. when used as a measure or rule: as **a** : a series of marks or points at known [“that we know him, or rather are known of him”] intervals used to measure distances (as the height of the mercury in a thermometer) **b** : an indication of the relationship between the distances on a map and the corresponding actual distances **c** : RULER **3** **4 a** : a graduated series or scheme of rank or order < a ~ of taxation > **b** : MINIMUM WAGE **2** **5 a** : a proportion between two sets of dimensions (as between those of a drawing and its original) **b** : a distinctive relative size, extent, or degree <projects done on a large ~> **6** : a graded series of tests or of performances used in rating individual intelligence or achievement — *scale* *adj* — **to scale** : according to the proportions of an established scale of measurement <floor plans drawn to *scale*>



**“There’s a devil on every level.”**

—Edward Calloway,

Founding Pastor of Lighthouse COGIC, Dallas, Texas

This image is the cover of a book—*The Art of Following: Building the Foundation for the Leadership Pyramid* by Jennifer Streeter. This is the imagery of the DNA strand(ed).

## DEFINITION OF “BREAK”—Exodus 19:21,

“And the Lord said unto Moses, Go **down**, charge the people [a “fee” or an “eye on”], lest they break through unto the Lord [“thou hast made them equal unto us” (Matt. 20:12)] to gaze [“seeing him who is invisible” (Heb. 11:27 [cf. Ps. 27:14])], and many of them perish [“My people are destroyed for lack of knowledge” (Hosea 4:6)→ opposite of Gen. 2:17→ which is opposite of what Jesus said (Matt. 11:29 [cf. John 6:45]), “**Learn of me.**”].” [“perish”→ “h” (breath), “Sir” “pe(e)”→ meaning: He spoke and the “pee”—i.e. the “issue” of His loins (His “work” / “sons”)—came to be // also, “per ‘ish” ]

“break”—vb broke; broken; breaking [ME breken, fr. OE brecan; akin to OHG brehhan to break, L frangere]  
vt **FINISH**

“**Word**” puzzle: can you **decode** the message?—**HEBREW** [Ezek. 24] **ALPHABET** (Psalm 119 KJV—key to the “code”—most of the words in KJV English end in “eth” [“the” with a dis-placed “e”?—the first shall be last and the last first?]) During WW2 [ww2 → www.com(e)] the Native American soldiers were entrusted [“in” trust] with the encoded [“in” code] messages. **I can’t shake the idea that it is like the DNA strand.**

<sup>1</sup>**ALEPH** ALPHaBET ALEPH-ant ELEph-ant ALEPH → **HE PLAY** (Ps. 104:26)

<sup>2</sup>**BETH** **HE BET BETHLEHEM** [“EL” is backwards]

<sup>3</sup>**GIMEL** GIME, EL (“GIVE ME, EL”—“gimme, gimme, let me have”) “L” “E” = **LIFE** [“choose”] **LOVE** → ovary [“over”] **“G” represents “twisting/ spiraling” motion**

<sup>4</sup>**DALETH** ALE → “ail” [trouble, pain, distress, affect, afflict, bother, upset, worry, be wrong with, be the matter with] **DALETH** [“EL” is backwards] -- **DEATH** consumes life // DALETH → “THE LAD” (cf. 2 Kings 4:17-37/Luke 7:11-15)

<sup>5</sup>**HE** [HE brews] [he, she, her] [**Heaven & Earth**] [“I am he” (John 18:6, 8)]

<sup>6</sup>**VAU** [vow? “vow you” → “value”] **“V” represents 2 ways merging. “A” represents 2 ways diverging, but bridged in the gap. “A” is like the nose—two canals that began as one and separated, the flesh that “covers” the nostrils is like a “bridge” crossing the length of the opening and making the two ONE. “U” represents a “u-turn”—i.e. “repentance.”**

<sup>7</sup>**ZAIN** [Nain, Nazareth] [ZIoN] **“N” is like a bouncing ball. “Z” is an “N” on its side**

and is the same as something hitting the “sides” of a “tube” or “drain”—like “rack-it-ball” [see all **nine** definitions of “rack” in Merriam-Webster’s Collegiate Dictionary—a variety of meanings: from a “wind driven mass”, to “framework”, to “torture”, to “draw off (as wine) from the lees”, to the “4-beat gait” of a horse, to the “neck and spine” or “rib” of certain animals, to “destruction”] “Z” is also imagery of the “new creature” formed from two of the “old”—i.e. “7” (“Z” is the right-side-up joined as ONE to the upside-down // “7” is upside-down uppercase letter “L” [“EL”]—the “scythe” (a type of “sickle”) [“Scythians”]).

**8CHETH**

“HE CHEaT” [HE-H → “HE” is playing against Himself. “Thou opposest thyself against me”

(Job 30:21). “T” represents “intersection” or “cross”—i.e. †; “E” is the “trident”, scepter of

the “fish” king; “H” is a sideways “I”—“eye”, also could represent a “slice” of the DNA strand and represent the “link” (bridge) between the two sides of the strand—a **rung** on the “ladder”; “C” is shaped like a crescent moon [“moo” law] [“mother”]; “HE” union of flesh and spirit—heaven and earth; “T” the intersection—is “I” with its “feet”/ “foot” cut off; “H”spirit-only? **1rung** past part of RING

**2rung**—*n* [ME, fr. OE *hrung* **crossbar**; akin to Goth *hrunga* **staff** and perh. to OE *hring* ring—more at **RING**] (14c) **1 a** : a **rounded** part placed as a **crosspiece** between the legs of a chair **b** : one of the **crosspieces** of a ladder **2 Scot** : a **heavy staff** or **cudgel** **3** : a **spoke of a wheel** **4** : a **level in a hierarchy** <rise a few ~s on the social scale—H. W. Van Loon>

**1cudgel**—*n* [ME *kuggel*, fr. OE *cycgel*; perh. akin to MHG *kugele* **ball**] (bef. 12c) : a short heavy club

**2cudgel**—*vt* **-geled** or **-gelled**; **-geling** or **-gelling** (1596) : to beat with or as if with a cudgel — **cudgel one’s brains** : to think hard (as for a solution to a problem)

**9TETH**

[teeth? → “each has its mate” → like a zipper or the DNA strand (2 by 2)→ Father is the analemma/DNA strand, LAW is the frequency/wavelength/“bounds” of the strand, LOVE is the “glue” that holds it all together (Eph. 4:16)]



**10JOD**

[dodge] “J” is the shape of candy canes [Cain] [compare to **interacting galaxy ESO 69-**

6/compare pattern of ESO 69-6 to the cloud patterns of Jupiter [Jupiter → “re-pit-Jew(el)” → re-tip- Jewel (i.e. the analemma)// Jupiter →Lucifer (turn curve of “j” into right angle and turn backward, remove line of “p” and turn backward, and turn “t” upside-down))] [Jesus son of Joseph son of Jacob] [Jacob, Jesus, Jesse, Jeremiah, Joseph John, Jonathan, Judas (s-a-d Ju [sad jew(EL)→ “sad jewel”), Justus (justice)] **“J” represents Newton’s Law that says an object will move in the same direction unless another force acts upon it to change its course—“J” is an object moving in a downward motion and “something” causes it to make a slow, perhaps calculated, right “turn” in the opposite direction—i.e. “repent.”**

11CAPH [calf, cap] “cap breath”

12LAMED [as in “to break one’s leg”] [lame, la med] [de-mal(e) → circumcise] [demon→ no med]

[lame d(uck)] [lam(b) → (reading backwards) “BE” male] **“L” is similar to “J” but the outside force causes it to make an acute left turn—like a baseball being hit by a bat. On 8-19-2012, I heard T. D. Jakes preaching about “STEPS”—i.e. “the process.” He mentioned getting “off track” [which made me realize that the DNA strand and train tracks are the same imagery] and needing to make a turn around. At one point during his sermon, he mentioned the difference between turning in a VW “BUG” and turning in an 18-wheeler truck. The one with the “heavier” load cannot turn on a dime [10 cents [descent]→ the “slice” of the strand represented by the Mobius Strip] [an acute turn represented by “L”]. T. D. Jakes said, “If you’re not going to do much, God can jerk you suddenly.” A truck driver with a heavy load has to “plan” his turn, it cannot be a “suddenly.” The driver of the truck makes a calculated turn that is represented by the “J.” (Isaiah 48:3, “I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.”)**

13MEM [re-MEM-ber] [MEMphis] → the same no matter which way you look at it—front or back

14NUN [Joshua, son of NUN → the same no matter which way you look at it—forward or reverse] NUN → a nun or “none”

15SAMECH [CHEMotherpy] [SAMuEl] “SAME CHRIST” “SAME CHild” [John 1:1-2, “In the beginning was the Word [“BE”], and the Word was with God, and the Word was God. The same was in the beginning with God.”] **“S” represents a**

**change in the direction of the cycle. “S” is similar to “N” and “Z”,**





but represents a “slow” turn whereas the others are “acute” turns. [“S” resembles a “wavelength” —i.e. wavering “back and forth” or “to and fro” [switching sides of the gaming field]; the COBE image resembles the “dough” blade (?) of a blender; Compare to the analemma—the end is the beginning and the beginning is the end



**Confused** is an expression used when someone is experiencing a situation where the person is overwhelmed by topics, or the number of events. It can also be used when a person does not understand something previously mentioned. The symbol colon, ':', and the letter 'S' or 's' make up the basic emoticon symbol for confusion, ':S'.

**Example:** "Well, this does NOT make sense... :S." Some people do it like this- :| Yea.. u an edit this Cite anytime you want.

—from Wikia.com

Confused emoticon	
:S	
Common text format symbols:	:S, :s
Emotion(s):	Confusion, unsure of something

James 1:5-8,  
 “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, **nothing wavering**. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded [sometimes “good,” sometimes “evil”] man is unstable [not “confined” to the stalls] in all of his ways.”

16AIN [mountAIN] [“ancient” → “ain” “schin” with “t” added] [CAIN, captain, curtain, **train**, chain—these are all things that are “linked” in some way (i.e. chain of command)] [obtAIN→ “OB(-gyn)” “t” “ain” ] [**brain** is linked to a spinal column]  
 Captain → caph + “t” + ain  
 Saint, paint, faint

17PE [PEe] [**P**rotons→ “pro [for, fore, four]” “tons [4,000+]”/ **E**lectrons→ the “elect”]

18TZADDI “(cross) (change) ADD ‘eye’”

- 19KOPH [cop] “guard breath” in a “guard den”
- 20RESH (backwards) “breath ‘change’ the direction of the ‘cycle’ of Er”
- 21SCHIN [“chin” with an “s”] “the scepter→E”
- 22TAU [re-TAU = retaw = “water”] [tau-Er = tower]

“I am the Alpha and Omega [Oholibamah “a gem” (see EDOM)]

Aleph	--	edom→mode→commode
Lamed		Mem
Pe	--	
He		Gimel
Ain		Aleph



**DNA—“and”—“we, too, are sons”**  
**DNA, RNA, DNE? (“end”), DNY (?)**  
**“spark”**

**Nation** [“nay” “shun”]  
**Michigan** [“Mich” “again”]  
**Herbs** [her “BE’s”]

**Ur of the Chaldees** [Ur → “you’re”][Chaldees → chald, seed → “called seed”]  
**[You’re of the “called seed”]**

**Covenant** [covenant → “cove an ant” or “coven ant”]  
**Isaac** [“I sack”]  
**Seth** [the “s”]

*Image below looks like “bricks”—i.e. the building-blocks of LAW (Gen. 11:1-9)*

DNA strand

**OPENED** or **CLOSED**: like a door or a womb, the mouth or the eyes, the nasal or ear canals.

This is represented by Noah’s ark (Gen. 6-9), Moses’ ark (Exod. 2), Ark of the Covenant, Edwin Hubble’s tuning fork for galaxy classification [soul and spirit joined end-to-end], a slingshot, and a black hole.

**Parable:** New stars blowing a mouth-shaped hole into the center of the N90 region of the Small Magellanic Cloud.

**Parable:** Being bi-polar—like the earth.

**Parable:** Train tracks

Image source unknown

[I’ve been reading Exodus 25-26 and realized that chapters 24-40 are describing the DNA process, I hope to add some part of it to this document.]

Malachi 4:6, “And he shall turn the heart of the fathers to the children [spirit bent down], and the heart of the children to their fathers [soul raised up], lest I come and smite the earth with a curse [“dryness”].”

2 Samuel 8:1-2, 13 (whole chapter is describing DNA processing?), "And after this it came to pass, that David smote the Philistines, and subdued them: and David took **Methegamah** ["ham"] out of the hand of the Philistines ["fill His **tines**" (with oil—cf. 1 Sam. 16:1)—see def. below \ "filled/feel(ed)/field"]. And he smote them with a line, casting them down to the ground ["soul"]; **even** with **two lines** measured he to put to death, and with **one full line** to keep alive. And so the Moabites ["more 'a' bites ["bytes"]"/ "more 'abi' set"/ "more a 'BE' site"] became David's servants, and brought gifts.....And David **gat** [**GATC**] **him a name** when he returned from smiting of the Syrians in the valley of salt, ["David"—i.e. the "name"] being eighteen thousand men." [Could the "scribes" of Scripture represent the DNA "code writers"?)

**1tine**—*n* [ME *tind*, fr. OE; akin to OHG *zint* point, tine] (bef. 12c) **1**: a slender pointed projection part : PRONG **2**: a pointed branch of an antler [a type of horn?] — **tined** *adj* [Could the branches of the **bronchial tree** represent this as well?]

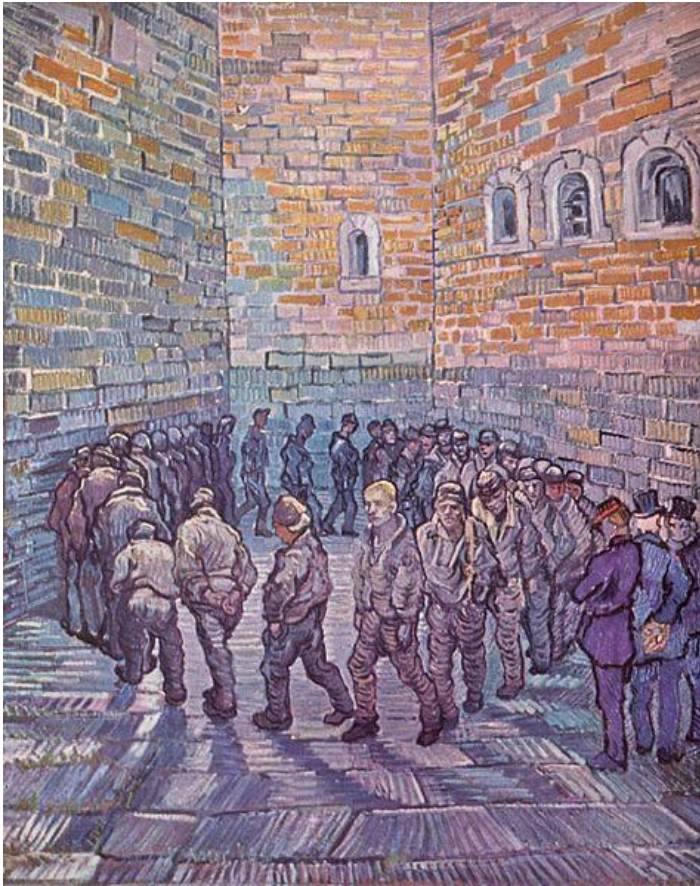
**2tine**—*vb* **tined** or **tint**; **tin-ing** [ME, of Scand origin; akin to ON *tīna* to lose, destroy, *tjōn* injury, loss—more at **TEEN**] *vt* (13c) *dial Brit* : LOSE ~*vi*, *dial Brit* : **to become lost** ["lost" a child = child died/"miss sing"/"**floundering**"]

[**SPECIAL NOTE**: the Hebrew word **yâ'ad** (pronounced yaw-ad—sounds like Texas slang (and vernacular) for "ya'll add") is STRONG'S #3259 and is "a primitive root; to **fix** upon (by agreement or appointment); by implication to **meet** (at a stated time), to **summon** (to trial), to **direct** (in a certain quarter or position), to **engage** (for marriage):— **agree**, (**make an**) **appoint** (-ment, a time), **assemble** (**selves**), **betroth**, **gather** (**selves, together**), **meet** (**together**), **set** (a time).

A verb meaning to appoint, to summon, to engage, to agree, to assemble. It also means **allotted or appointed time**, such as the amount of time David appointed to Amasa to assemble the men of Judah (2Sa 20:5). **This word can also take the meaning of appointing or designating someone to be married** (Ex 21:8, 9). Another meaning is **to meet someone at an appointed time**. Amos asked the question, How can **two walk together** unless they appoint a time at which **to meet** (Am 3:3)?" Amos 3:3 sounds like the DNA strand—two "trails" coming together at the fork in the road—i.e. "the place where two ways meet."]

**[The life and times of Saul and David (and their exploits), from beginning to end, is all DNA imagery, and tells the story of Beginnings in a simple, easy to understand way. If you read their story with this in mind and assign parts of the DNA process to the people and actions [do this with the entire Holy Bible], you will clearly see what Father is saying through this imagery**

[Father is "David"; LAW is "Bathsheba"; DEATH is "the child" that dies—"I will go to him but he will not return to me"; we, the offspring, are "Solomon"]. **The more knowledge you have of the DNA process and of the times and customs of that period as well as Jewish "thought," the better you will understand what is being said. I am not expert in any of those so my insight is limited.]**



Ezekiel 40:16, "And there were **narrow** windows to the little chambers, and to their **posts** within the **gate** round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees [DNA imagery]." Genesis 26:8, "Abimelech king of the Philistines looked out **at** a window, and saw, and behold, Isaac was sporting with Rebekah his wife."

These verses are **imagery** that describe a "rotunda" or indoor courtyard with windows. One can look **out** and see other "windows" and the "scenes" being played behind them. This is a painting by Vincent van Gogh titled "Prisoners' Round" or "The Round of the Prisoners," or "Prisoners Exercising" (all of these titles were attached by different sources that I found).

1 Chronicles 28:8-13, "Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, **keep and seek** for all the commandments of the Lord your God [during DNA replication, a "remnant" of the old strand remains intact and "new" is brought to "join" with it]: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father [be "joined" to Him], and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will **cast thee off** for ever [the original strand unzips and becomes joined with the "new"]. Take heed now; for the Lord hath chosen thee to

build an house for the sanctuary: be strong, and do it. Then David gave to Solomon his son the **pattern** of the porch [Father, GOOD], and of the houses [the "hows's" would be LOVE] thereof, and of the treasuries [I believe this is DEATH—great treasure hidden in obscurity by LAW] thereof, and of the upper chambers [LIFE is the "glory" that has always been] thereof, and of the inner parlours [I believe this is LAW—the "inner" container] thereof, and of the place of the mercy seat, And the **pattern** of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of the service in the house of the Lord."

John 5:1-6, "After this there was a **feast** of the Jews [assembly, gathering]; and Jesus went **up** to Jerusalem. Now there is at Jerusalem by the sheep market a pool ["gene" pool?], which is called in the Hebrew tongue **Bethesda** ["BE the add's"—i.e. the "increase"], having **five porches** [see #1-5 on diagram p. 18—5 entrances (5<sup>th</sup> is the "hole" in the "well"—i.e. Jesus walked "on" the water—think of the opening in 3-dimensions [a "circle"—like an "eyeball"])]. In these lay a great multitude of impotent folk [that would be "us"], of blind [we cannot see the "invisible"], halt [we are "spiritually lame," "wavering between opinions," "weak and imperfect," "the END"], withered [we are of the "dry earth"], waiting for the moving of the water [LIFE—i.e. the "regeneration" of our souls]. For an angel went down at a certain season into the pool, and troubled the water [cf. Eze. 32:2—the "time of Jacob's trouble"—what we are experiencing now in the 2<sup>nd</sup> re-telling of **that** "story"]: whosoever [the Father as His "sons"] then first after the troubling of the water stepped in was made whole of what**so**ever disease he had. And a certain man was there, which had an infirmity thirty and eight years [Jesus' age at His "death" plus five more—33+5=38]. When Jesus saw him **lie**, and knew that he had **been now a long time in that case** [like a suitcase—i.e. "crypt," "tomb," "grave," "pit, "tube"], he saith unto him, Wilt thou be made whole [i.e. DNA imagery—"will you be rebuilt?"]? The impotent man [DEATH/LIVED/DEVIL] answered him, Sir, I have no man [Eze. 3, "I looked for a man among them to **stand** before me in the breach and found none"], when the water is troubled [time of "tore mint"], to put me into the pool: but while I am coming, another **steppeth down** before me [LOVE bent the heavens and came down across the bridge that is LIFE—LAW is the support "pillar" **standing** underneath the bridge—like the letter "T", the shape of the "CROSS"—"A dagger in the heart of GOOD." DEATH lay down as the solid foundational stone/ground that supports it all.]. Jesus

saith unto him, **Rise, take up** thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the **same day** was the sabbath.” [cf. [Gen.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**; because thou wentest up to **thy father’s** bed; then defiledst thou it: he went up to **my couch**.” [Eze. 32:1-2](#), “And it came **to pass** [as “through” something, like a “prism”—i.e. “prison”] in the twelfth month, in the first day of the month, that **the word** of the Lord **came** unto me, saying, 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 [**“rolled”/“stirred up”?**], and fouledst **their** rivers.”]

John 15:1-17, “**I am the true vine**, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away [in the beginning, Father, GOOD, was like the imagery of the eunuch—unproductive—dead in essence—“nothing” [“You’re nobody [“nothing”] ‘til somebody loves you!”], therefore he slew Himself (imagery of DNA unzipping) to “produce” MORE]: 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 forth much fruit: for **without me ye can do nothing**. If a man abide not in me, he is cast forth as a branch [[Rev. 12](#)], and is withered; and men gather them, and cast them into the fire, and they are burned [new life always springs up from scorched ground—“LIFE always finds a way” (*Jurassic Park*)]. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. 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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his **friends** [“fry ends”]. Ye are my friends, if ye do whatsoever I command you [**“BE”** and **“Love”**].” Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 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** [purpose of fruit is to be “cast” from the

tree to produce MORE//DNA imagery→“old” goes out, the “new” comes in]: that whatsoever ye shall ask of the Father in my name, **he may give it you** [this sounds like “you” is being given to “it”]. These things I command you, that ye love one another.”

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. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: **I cannot dig**; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses [DNA strand rebuilding itself—the new strand rebuilt from “pieces” of the “old”]. So he called every one of his lord’s **debtors** [“deb”→ “bed”] unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 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. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, **when ye fail** [DNA unzipping], they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you, that which is your own?”

Exodus 39:1-5, “And of the blue [backward “el” with “u” (“you”) in it and “BE”→ “EL, you BE”], and **purple** [“pee, you’re pee god” (backwards “EL”)], and **scarlet** [“scar”→ “mark”; “let”→ “tell”→ “a telltale sign”], they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses. And he made the ephod [“ephod”→ “dough” “pee”→ “bread” “water”] of gold [“gold” is backward “dog” with “el” in it], blue, and purple, and scarlet, and fine **twined** linen. And they did **beat** the gold into thin plates, and **cut it into wires** [threads?—i.e. strands], **to work it in** the blue, and in the purple, and in the scarlet, and in the fine linen [left out the word “twined”], with cunning work [craft? (ref?)]. They made shoulderpieces [“shewed”-er pieces → **reshewed pieces**—i.e. the “sons” of the 2<sup>nd</sup> tale] for it, **to couple it together**: by the **two edges** **was it coupled together**. And the curious

girdle of his ephod , that was upon it, was the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine **twined** linen; as the Lord commanded Moses.” **[This is all DNA imagery of the joining of the new strand with the old.]**

Genesis 32:1-24 (**perfectly describes the DNA replication process**), “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host: and he called the name of that place Mahanaim. And Jacob **sent messengers** before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen<sup>1</sup>, and asses<sup>2</sup>, flocks<sup>3</sup>, and menservants<sup>4</sup>, and womenservants<sup>5</sup>: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and **four** hundred men with him. Then Jacob was greatly afraid and distressed: and he **divided** the people that was with him, and the flocks, and herds, and the camels, **into two bands**; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal **well** with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and **now I am become two bands**. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and **the mother with the children**. And thou saidst, I will surely do thee good, and make thy **seed as the sand of the sea**, which cannot be numbered for multitude. And he lodged there that same night; and **took of that** which **came** to his hand a present for Esau his brother [**note the lack of punctuation between “hand” and “a present”**]; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams [**200, 20, 200, 20—why does the “fee male” have that “extra” space holder?—because of the womb?**], Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and **put a space betwixt** drove and drove [**rungs of the DNA strand/replication—Rev. 2:21, “And I gave her space to repent of her fornication; and she repented not.”**]. And he commanded the foremost [**cf. Acts 27:41, “And falling into a place where tow 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"], saying, **When Esau my brother meeteth thee**, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's [cf. 1 Corinthians 3]; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto **Esau, when ye find him**. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present **that goeth before me**, and afterward I will see his face; peradventure he will accept of me. **So went the present over before** him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and **passed over** [not "through"] the ford Jabbok. And he took them, and sent them over the brook, and **sent over** that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

Psalm 83,

Ecclesiastes 3,

1 Samuel 4:5-11, "And when the ark of the covenant of the Lord [imagery of the "opening" of the DNA strand] came into the camp [imagery of the building of the new strands], all Israel shouted with a great shout, so that the **earth rang again** [Heb. 12:25-27—tale twice told]. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore [**"fore" not "against"**]. Woe unto us! who shall deliver us out of the hand of **these mighty Gods? these are the Gods that smote the Egyptians** ["confinement"] **with all the plagues in the wilderness**. Be strong, and **quit yourselves** [the unzipping of the "old" strand] like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, **and fight**. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter [part of the strand "taken out"]; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hopni and Phinehas, were slain [part of the strand replaced by the new]."

2 Kings 25:4, "And the **city was broken up**, and all the men of war fled by night by the way of the gate **between two walls**, which is by the king's **garden:** (now the Chaldees were against the city round about:) and the king went the way toward the plain." [from "**sad face**" to "**happy face**"]

Isaiah 58:1-12, "Cry aloud, spare not, lift up thy **voice** like a trumpet, and shew

my people their **transgression**, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the **ordinance** of their God: they ask of me the ordinances of justice; they take **delight** in **approaching to God** [compare to 1 Tim. 6:16 (NIV), "unapproachable light"; Heb. 4:16, "come boldly"; "easily entreated"]. 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 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 go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are **cast out** to thy house [Rev. 12:1-9]? when thou seest the naked, that thou **cover him** [Eze. 28:14]; and that thou **hide not thyself** [Isa. 45:15] from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy reward [placed in "ward" twice?]. Then shalt thou call, and the Lord shall answer ["Money answereth all things" (ref?)—i.e. the mature "child" shall "come forth" (John 11:43)]; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul ["draw out the tongue" (ref?)] to the hungry, and satisfy the afflicted soul; then shall 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 they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The **repairer of the breach**, The restorer of paths to **dwell in.**"

Ezekiel 31:10-18, "Therefore thus saith the Lord God; Because thou hast lifted up thyself in height [DNA imagery—as strand unzips, part rises [see porch #5 in DNA diagram] and part lowers [the side of the DNA diagram that is opposite porch #5—i.e. equivalent to a "basement"]], and he hath shot up his top among the thick boughs, and his heart [the "hole" is the "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**. And strangers, the terrible of the nations, have cut him off, and have left him [imagery of DNA unraveling]: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him [Isa. 6:12]. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. 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. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. <sup>1</sup>This is Pharaoh [margin: "an emblem of Pharaoh"] and all his multitude, saith the Lord God [together, they ("we"—all of us from beginning to end) are the "NAME" of God]."

Matthew 6:9, "**Hallowed** be thy **NAME**." There are only four words for the word "**hallowed**" in the Holy Bible. They are STRONG'S 6942, 6944, and (used only once) 4720 in the Hebrew/Aramaic; and STRONG'S 37 in the Greek (mentioned only in Jesus' prayer recorded in Matthew 6 and Luke 11). **FINISH**-----

Philippians 2:5-11,

"Let this mind be in you, which was in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, 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** [He's us] 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."

**gospel** → “go spell”—go spell (the NAME)—i.e. “make” a NAME for Himself

**adversity** → “add verse city”—i.e. we are the “city” of God made without hands, a city  
“whose builder and maker is God”—made of “WORD” [the “BE”].

**shearers** → shearing has to do with the **unzipping of the DNA strand** → cutting off the wool  
[wool → lo(o)w → low]

**VAIN** → **VEIN** → **VINE** Exodus 20:7, “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.” 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.” John 15:1-2, “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.”

**Polymerase** → p-o-l-y-m → o-l-y-m-p(-ic) /or, **polymerase** → po’ (“poor”) **limb erase**  
—that is to say, “Tear down the old CODE and build up the new (John 15:2).”

**TISSUE** → “cross” “issue” → the cross (time of trouble) of the issue (offspring) →  
woman with the “issue” of blood touched the “hem [HIM—i.e. GOOD, the Father]” of Jesus’ garment (ref?)—i.e. the lowest part near his “feet”?

“book” → koob → “cube” → the “cube” represents the “body” of CHRIST

**COUPLE** → “cup” “EL” also “coup” “EL” (coup d’etat)

**coup de grâce** or **coup de grace**—*n, pl coups de grâce or coups de grace* [F *coup de grâce*, lit., stroke of mercy] (1699) 1 : a deathblow or death shot administered **to end the suffering of one** mortally [“more” “t” (cross) “all” “lee”] wounded 2 : a **decisive** finishing blow, act, or event [GOOD decided to do something “new” and never look “back”]

**BLESS** → “BE less”—i.e. in “number,” in “profit” → “divided” [“un” less]

**Angels** [“Anah” “legs”—Anah’s legs]

**ETHNIC** → e-t-h-n-i-c → the cin → the “sin” = “division” [LAW sets boundaries and separates—people use the courts to settle disputes only after the relationship has **BROKEN APART.**]

Like light passing through a prism—the colors separate and “move” at different speeds through the prism—red moving fastest and indigo/azure? moving slowest. It is my understanding that once they pass “through” the prism and **exit** on the other side, they begin to move again in unison—“no one left behind.”

[White people have pink colored skin; black people have brown colored skin; brown people have tan colored skin; red people have bronze colored skin; yellow people have cream colored skin.

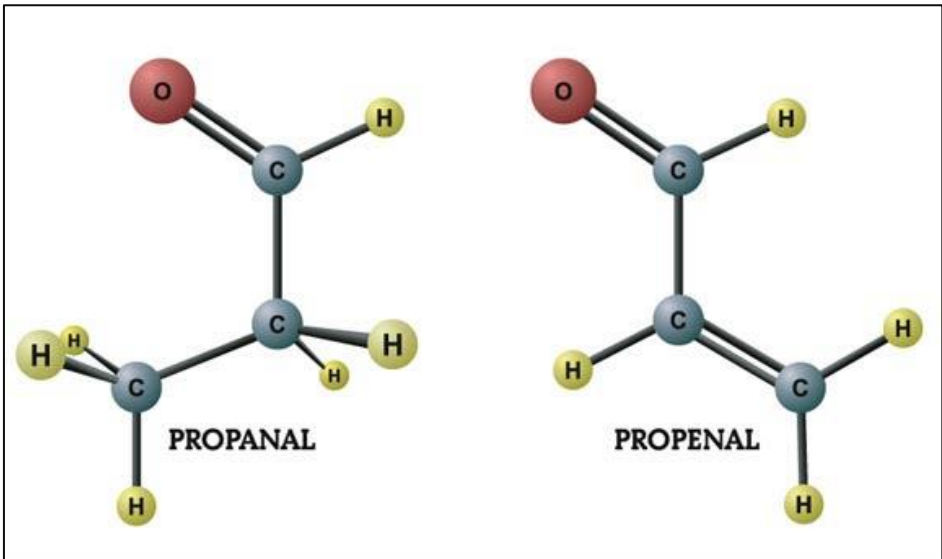
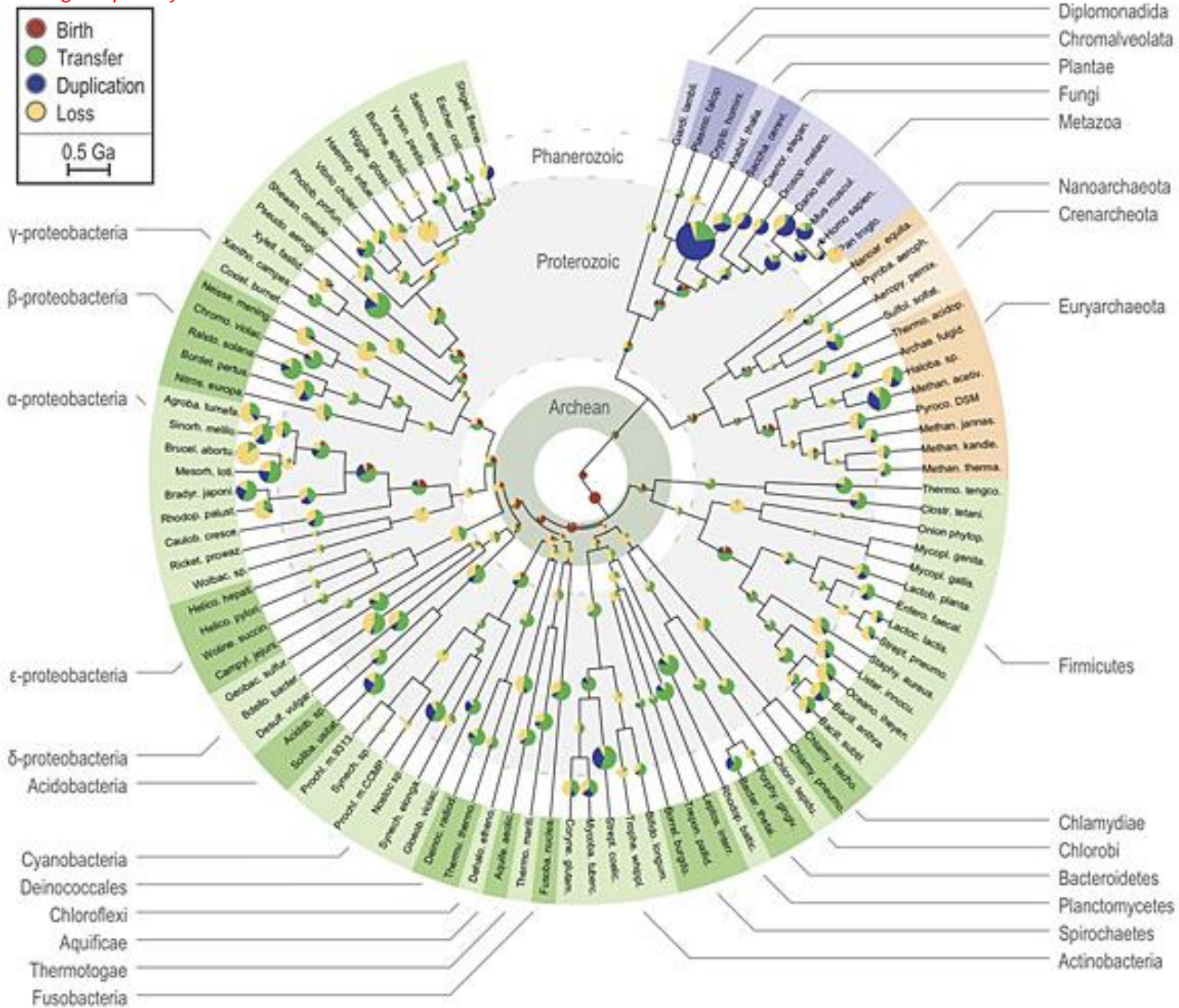
There isn’t any skin color, spiritually speaking—each color represents all of us and tells a different part of Father’s story. Skin color only exists in our present reality—there is only one true distinction—light and darkness. **Nakedness is the absence of light, not clothing!**



**“THINGS” aren’t always what they “SEAM”** [from a Western perspective]:

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

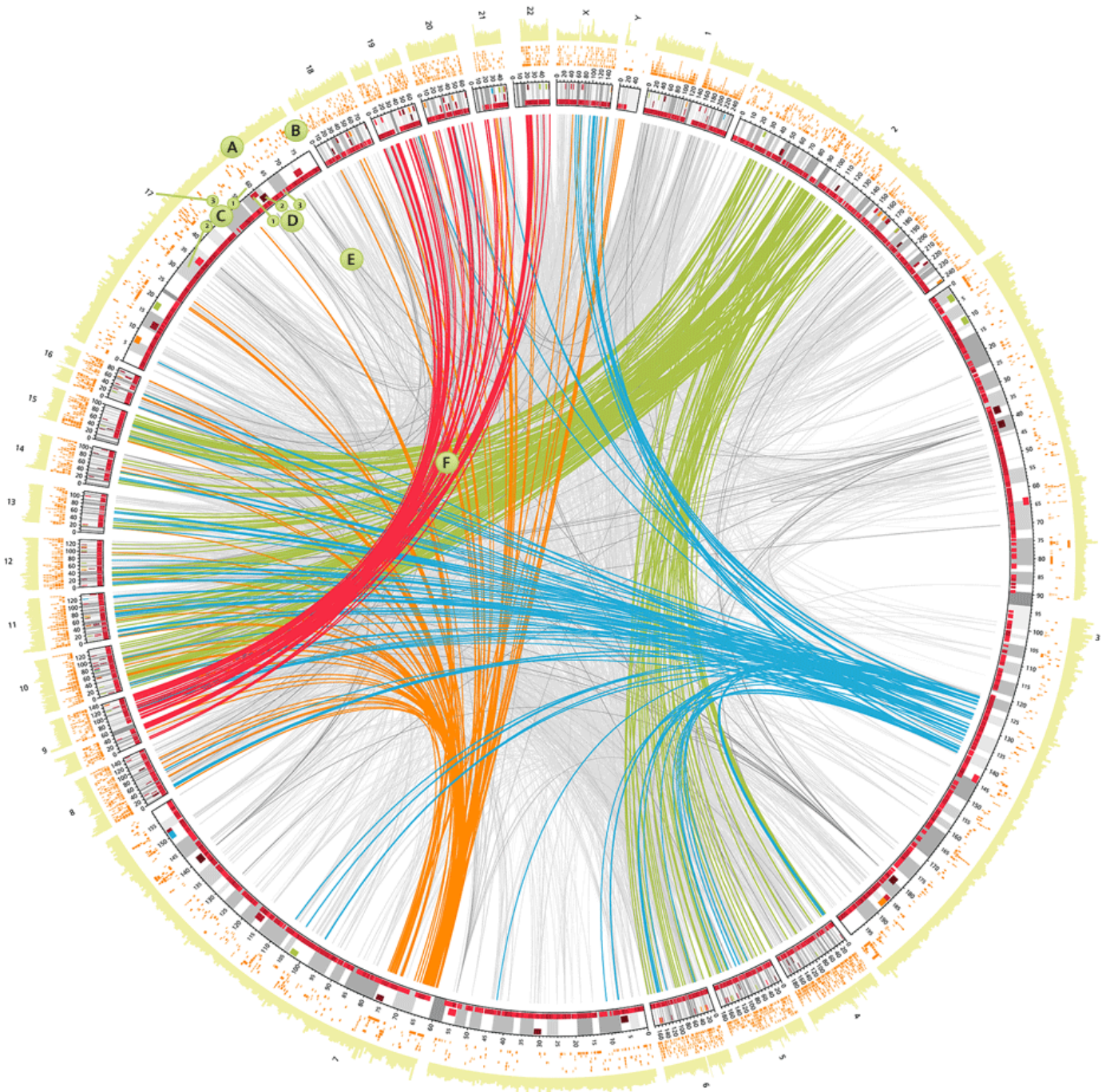




Scientists Discover Two New Interstellar Molecules: Point to Probable Pathways for Chemical Evolution in Space —source: National Radio Astronomy Observatory (posted June 21, 2004)

**I may not understand how this connects, but someone does.**

Image below accompanied an article titled, *Genetics and the Shape of Dogs* by Elaine Ostrander, published by *American Scientist*, I believe. It reminded me of a kaleidoscope of color. “The completion of the draft version of the dog genome revealed large overlaps between dog and human genomes. Working with American Scientist, Martin Krzywinski generated an illustration showing blocks of similarity between the two genomes.”



**“White [“right”] light is full of color”**—*The Magic School Bus*

“White”—a toddler’s attempt to say, “Right.” [“toddler”→ re-EL “d-dot”] / a “what-ite”

“Brown”—same as, “Well done” (cooked to “perfection”) / “grown” [“g” is like “B” but with

umbilical cord (a type of “bridge”) still attached] [“Brown” is a color that represents the “dry” earth, but the Mexican people are a “culture” that daily celebrates LIFE—nothing “dull” or “dry” about them. They are full of the “zest” of LIFE.]

“Yellow”—yell, “Oh!” / “woe” “EL” “lee” “y (upside down lambda)” / “yell low”—cry with a loud voice to be heard from the “hole/pit”→ “**Hel-I-p**” // treasure hidden in obscurity [This past century, the nations of the “orient” began to “shine” as a people of “excellence”; their gifts and talents have surpassed many but was “unknown” because they “seamed” cut-off from the rest of the world]

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

“Black”—“BE lack” / “call BE” [DNA imagery] / NEGRO [“knee grow”]→ “treasures of darkness”— (America) the “black” race is a “gifted” people who are prolific in “hard” times; the few quickly became MANY→ the “small” race that could—hear the imagery:

2 Corinthians 4:1, 5-17,

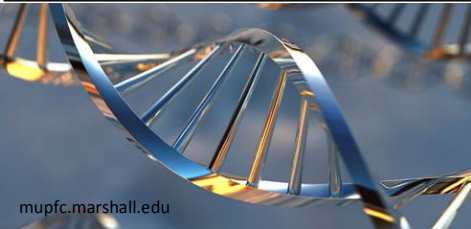
“Therefore seeing we have this ministry, as we have received mercy, we faint not.....For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath **shined** in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. **We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.** For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. **So then death worketh in us, but life in you.** We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many **redound** [the “BE” in “rebound” is “turned” on its “backside”] to the glory of God. For which cause **we faint not** [the “black” “race” in America have endured beyond measure and are resilient for having done so; of all the “races” in America, the black race is the least likely to commit suicide—Psalm 71:14 (NIV1984), “But as for me I will always have hope”]; but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

**Mother to Son** by Langston Hughes

Well, son, I’ll tell you:

Life for me ain’t been no crystal stair.





It's had tacks in it,  
And splinters,  
And boards torn up,  
And places with no carpet on the floor—  
Bare.

But all the time  
I've been a-climbin' on,  
And reachin' landin's,  
And turnin' corners,  
And sometimes goin' in the dark  
Where there ain't been no light.  
So boy, don't you turn back.  
Don't you fall now—  
For I've still goin', honey,  
I've still climbin',  
And life for me ain't been no crystal stair.

**Stairs and the DNA strand**  
are both equivalent to the  
imagery of "railroad"  
**tracks.**

**rail → liar**

The "strAND" = THE "lie."

**[Special NOTE:** Even though I agree with Stephen Hawking that there will be no boundaries, I believe that there is something of LAW that shall remain—whatever is necessary to keep us all as "individuals" (as we would call it)—i.e. "PEACE" (piece). We will not lose the essence of who we are as individuals even though we will be fully "united"—like the colors of the rainbow are one bow—the colors flowing together as ONE after "exiting" the "prison" (prism). I believe that we will exist in ONE "united" MIND but MANY "free-wills." A remnant of LAW, or a "transformed" LAW—i.e. "Faith," the "substance"—will allow us to exist as individual, but equal, units. [I believe the difference lies solely in "choice"—we are not "commanded" [which is LAW (Psalm 133:3)], but "choose" [which is PEACE (John 14:27)] to exist (cf. Romans 8:2, "...law of the Spirit of life...set me free from the law of sin and death")] The total absence of LAW would eradicate "our" existence. The best imagery would be WATER. We will each be like a single molecule in an ocean of water—one water, many molecules—none more, nor less than another. Another good analogy would be "raindrops"—"sifted" water. Another imagery would be "sifted" flour—and it takes "many" grain to make a cake, not just a single speck. Cyber imagery would include "Nano" technology and is probably more related to imagery of life "in" the box rather than "outside." "AIR" is the best analogy to what we will "BHE."]

**The following is from a folder created 5-18-2013**

**GRACE: The Great RACE**—"pursue and overtake"

2 Samuel 18 conveys the imagery that is the same story told in the imagery of the "prism"—the different wavelengths of the color spectrum of white light. "Cushi" represents the darkest color [the "last" to arrive on the scene]—the "free radical"; "Ahimaaz" represents the fastest color—i.e. red, the "constant."

## 2 Samuel 18

King James Version (KJV)

<sup>1</sup> And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them.

<sup>2</sup> And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

<sup>3</sup> But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

<sup>4</sup> And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

<sup>5</sup> And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

<sup>6</sup> So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

<sup>7</sup> Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

<sup>8</sup> For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

<sup>9</sup> And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

<sup>10</sup> And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

<sup>11</sup> And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

<sup>12</sup> And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

<sup>13</sup> Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

<sup>14</sup> Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

<sup>15</sup> And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

<sup>16</sup> And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

<sup>17</sup> And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

<sup>18</sup> Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

<sup>19</sup> Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

<sup>20</sup> And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

<sup>21</sup> Then said Joab to Cush, Go tell the king what thou hast seen. And Cush **bowed** [bowed] **himself** unto Joab, and ran.

<sup>22</sup> Then said Ahimaaz the son of Zadok yet again to Joab, But **how**soever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

<sup>23</sup> But howsoever, said he, let me run. And he said unto him, Run. **Then Ahimaaz ran by the way of the plain**, and **overran** Cush.

<sup>24</sup> And David sat between the two gates: and the **watchman went up to the roof** over the gate **unto the wall**, and lifted up his eyes, and looked, and behold **a man running alone**.

<sup>25</sup> And the watchman cried, and told the king. And the king said, If he be alone, there is **tidings in his mouth**. And he came **apace**, and drew near.

<sup>26</sup> And the watchman saw another man running: and the watchman called unto the porter, and said, Behold **another man running alone**. And the king said, **He also bringeth tidings**.

<sup>27</sup> And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

<sup>28</sup> And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

<sup>29</sup> And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, **I saw a great tumult, but I knew not what it was**.

<sup>30</sup> And the king said unto him, **Turn aside, and stand here**. And he turned aside, and **stood still**.

<sup>31</sup> And, behold, Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

<sup>32</sup> And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

<sup>33</sup> And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, **O** my son Absalom, my son, my son Absalom! **would God I had died for thee**, **O** Absalom, my son, my son!

[O my son Absalom, my son, my son Absalom!]

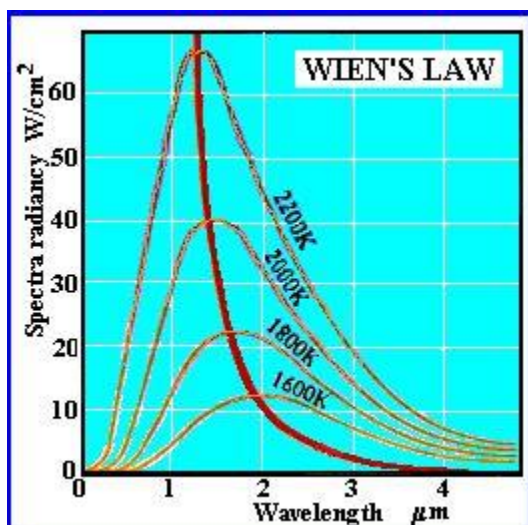
[O Absalom, my son, my son!]

The United States is a multi-cultural nation. Observe the pattern of **how** and **when** each "color" group came to America because it expresses the same imagery of the "prism." I don't know much about wavelengths or prisms or anything along those lines, but this passage of Scripture tells me that the darkest color doesn't move slower than the fastest, it "travels" farther because it is NOT taking the "direct" approach. So maybe the colors aren't moving at different speeds as I had read, just

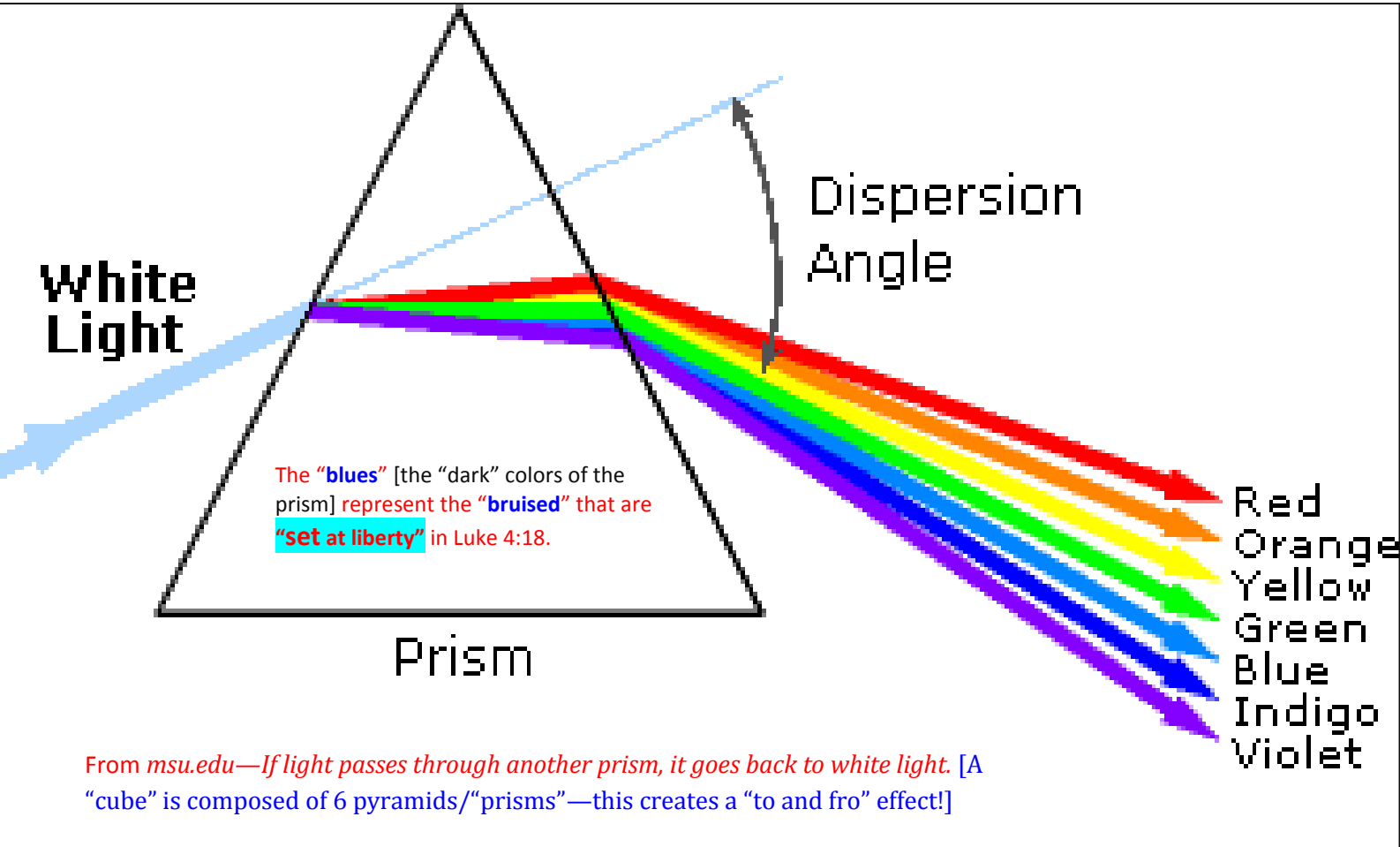
different “distances”. The dark color will run along the “sides” of the prism [the path of the “hill”] while the red will “shoot” straight across through it [the path of the “plain”]. The “red” people [Native Americans] “dwelt” in the land. All others “came” to it—“crossing” **over** “them.”

This came to me this morning as I lay back down. I had gotten up at 6:00 a.m. and took my blood pressure because it was high last night. I have never suffered from High Blood Pressure before [even though it is a disease that “seemingly” has a genetic link to the black race], so I was surprised when it made itself known. When I took my blood pressure this morning it was 180+/120. That was even more surprising to me because I didn’t feel “bad.” If not for this constant feeling of being “tired” and occasional feeling of having a “weight” on my chest, I would never have suspected anything was out of sorts. So I asked Father what this was a parable of. I then began to see the colors of the prism, blood being forced through a “bottleneck” in a blood vessel and knew that they represent the same—i.e. the flow of things through an entrance and exit. The bottleneck represents a “door.” A “door” by its very nature “limits” what passes through it. A “gate” [like the valves of the chambers of the heart] on the other hand, is “friend” to the “flood”—i.e. MANY can pass through at once. A gate would allow an “even” flow “in and out” instead of a bottleneck.

When this came to me, what I saw in my mind looked like this [but without the “lean/lien” or the “squeeze” to get in or out—and more of a “mound” than a high hill (only as high as the 1800k line)—closer to “shock waves”/planetary “orbits”/racing “lanes” forced to go around something on the “side” of the track [in such case, the starting line for the “out”-side lane would be situated “a head” of the others]]:



The lines in the graph each represent a color in the prism, with red being the horizontal line “fixed” at the bottom—the “plain [plane]”→“The shortest distance between two points is a straight line.” All of the other colors are hills rising above the plane. The darkest color has to rise higher, closer to the “sun”—causing it to travel farther and is therefore “lagging” behind the others—but it bears the “heat” [“heart” without the “r” in it] and the “burden” [“rub den”] of the DAY [Matt. 20:1-16]. It is “a day late” [it is “weak”→ “week” minus the “first” day [i.e. “a”→LAW]] and “a dollar short” [the “mite”→ the “might” that “will [wheel]”].



**“You have to make sure it doesn’t stop in the middle.”**

—Joseph Prince

**“God wants to share His heart.”**—Joseph Prince

Wien's law or Wien law may refer to:

- [Wien approximation](#), an equation used to describe the short-wavelength (high frequency) spectrum of thermal radiation
- [Wien's displacement law](#), an equation that describes the relationship between the temperature of an object and the peak wavelength or frequency of the emitted light
- [Wien-Planck law](#), an alternate name for the Planck law, which describes the complete spectrum of thermal radiation

A **black body** is an idealized [physical body](#) that absorbs all incident [electromagnetic radiation](#), regardless of frequency or angle of incidence

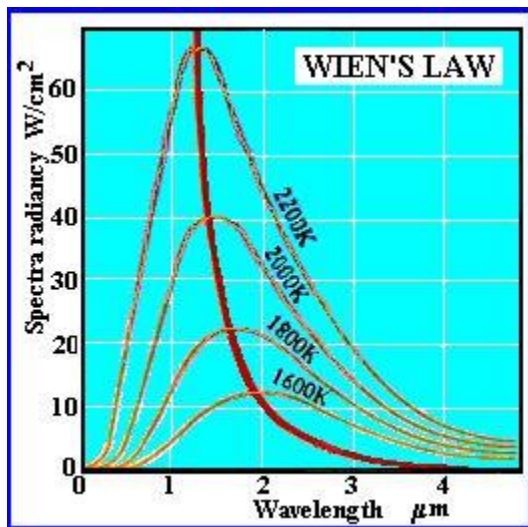


[See more at Wikipedia.org...](#)

Wien's displacement law states that the [wavelength](#) distribution of [thermal radiation](#) from a [black body](#) at any temperature has essentially the same shape as the distribution at any other temperature, except that each wavelength is displaced on the graph. Apart from an overall  $T^3$  multiplicative factor, the average [thermal energy](#) in each mode with frequency  $\nu$  only depends on the ratio  $\nu/T$ . Restated in terms of the wavelength  $\lambda = c/\nu$ , the distributions at corresponding wavelengths are related, where corresponding wavelengths are at locations proportional to  $1/T$ . [Blackbody radiation](#) approximates to Wien's law at high frequency

The following is from [Babylon.com](#)

WIEN'S LAW: A law of physics which describes the wavelength of peak emission of [black body radiation](#) as a function of temperature. For the sun, whose surface temperature is 5800 K, the peak wavelength is about 0.5  $\mu\text{m}$ . The law can be used to infer the temperature of a star from its spectral distribution.



I later informed Father that it sure would be a lot nicer if He would just reveal things to me in a “dream” rather than having to “experience” them firsthand. **Dreams can teach.**

**MENE** [many→mene→enemy→ “inner me”?]

**Sea, see, “c”, sí** [“yes” in Spanish—cf. Ezek. 30:15, 2 Cor. 1:17-20]

“About a day” → **Abi-out** → A “BE” out → like a sign in shop window (instead of saying “OPEN”, it is saying, “**GONE FISHING**”)

MAN → Ma-n → “**Ma**” “**in**” → “in Mother”

**ABUNDANCE** → A “BE” un [“nu” → “new”] **dance** [“**dance**” → “**judge**” **sea, see, si** → judge “si” (“yes” = the “increase” of the “BE” = the “iniquity/sin” that **abounded = the Word = “us”**)] **e** [the Seed?] → A new “BE” judging the “yes” of

MORE

**“eight”, “ate” → “a (cross) e”**

**desire → de-sire** [“de-” sire → undo what He did] → (backward “BE”) **be-sire** →  
“sire” [of the “BE”] according to Merriam-Webster:

**<sup>1</sup>sire**—*n* [ME, fr. OF, fr. L *senior* older—more at SENIOR] (13c) **1 a** : FATHER **b** *archaic* : male ancestor : FOREFATHER **c** : AUTHOR, ORIGINATOR **2 a** *archaic* : a man of rank or authority; esp : LORD—used formerly as a form of address and as a title **b** *obs* : an elderly man : SENIOR **3** : the male parent [“pair rent”] of an animal and esp. of a domestic animal

**<sup>2</sup>sire**—*vt* sired; sir-ing (1611) **1** : BEGET—used esp. of male domestic animals **2** : to bring into being : **ORIGINATE**

**EI, “L”**

**Apostle** → **“EI, a post”** // “post” → “after, goal post, to publish, station, stand, express, [etc.]”

**“threshold”** → **“thresh” “hold”** → maintain the threshing

“floor” → “roof” backwards, with “el” in it

**EL LAW** → **wall(e)** a lot of English words end in a silent “e”

**LION** → “lie on” → 1) to “rest” on a couch, 2) to slander → “re-lie on”--depend on / “rely on”

To **LIE (down)** → John 8:44, “He was a liar [Lier] from the beginning.” → He came down!

Lion → loin

[“liar” → “rail”—imagery of the DNA strand and stairs]

**NAIL** → **lian** → **lion**

**HONEY** → **“ho ney”** → **“ho” knee/ “hoe” “knee”**

**“ye noh”** → **“ye, know”/ “ye, ‘No”**

**HOAX** → **“ho,” ax** → **hoe, ax** [“Break up the fallow ground”]

Fallow → “fall low”

“wo llaf” → “woe laugh” → “bittersweet”

“nephew” → “pen hew” [analemma appears in individual words as well as other things]

Nephew → “nay few”

Neptune → “pen tune”

**Yahweh** → **“hew hay”** = “hew stubble [“grass”] // “hit the hay”—i.e. to “turn-in”/ “go to bed”

**Yah** → **“Jah”** → **“yes” in German** / **“weh”** → **“way”**

—therefore, **the “Yes Way”** (cf. Ezek. 30:14-16)

**Good** → **dog** [remove an “o”]

**CROWN** → **NWORC** → “in work”

**DEATH** → backwards **“head”** with the **“cross”** in it—a wounded head that is pierced with a sword

**LIFE** → **efil** → **“fill”** (silent “e”)

**Wicked** → to be the **“wick”**—the “fire” that burns [Heb. 12:29]

“insanity” → in sand city → D.C. is taken out → **WASHINGTON** → washing (s)ton(e) [2000]

**“beast”** → “be” “as, ass, asp” “↑ [“the cross (-ing, -road)”]

**“demon”** → “de Mon” → “the man”? (pronounced the way it would be in Jamaica?) “Behold, the man”

(ref?) **Regional pronunciations & idioms are significant!**

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** [same wording as Genesis 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. **Then they took him**, and slew him at the passages of Jordan [compare to Luke 20:26, "And they could not take hold of his words **before the people**: and they marveled at his answer, and held their peace."]: and there fell at that time of the Ephraimites **forty and two** thousand [cf. 2 Kings 2:24]. [This is still DNA imagery. There was a "fit" in Judges, there was a "misfit" in Luke.]

"**to and fro**" → like the **pendulum** of a "**CLOCK**"—"counting" the time (i.e. "numbering the days")

"**cockatrice**", "**cock** [sing.] crow [plur.] **twice**, thou shalt deny me **thrice**" (Mark 14:30)

[ "**cock**" variant of "**cook**" → could read: "**cook crow twice, ... deny me the rise**" ]

"peacock" → pee-cock

"cock" → cockroach, cocktail

"work" → krow → crow

Sell → les → "(e)l-les(s)"—"el less" → "the less" —example: James, the less

Terra Mater (mother earth) → "terror" "mate her/matter"

Library → [most Texans do not pronounce the first "r", so it sounds like "Lie berry"—which is the same way they would pronounce this phrase → "**Lie bury**" ("It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."— Proverbs 25:2)]

"**forgive**" → "fore give" → gave while still in the loins

"**Nimrod**" → n-i-m-r-o-d → d-o-r-m-i-n → d-o-(o)-r-m-[e]-n/"dormitory"

→ "men" rod

Slew → wels → [short "e" → wells, whales] [long "e" → wheels]

Volcanoes → vol-canoes → lov(e) can nose/knows

"garbage" → garb age

<sup>1</sup>**garb**—*n* [MF or OIt; MF *garbe* **graceful contour**, *grace*, fr. OIt *garbo* **grace**] (1599) **1 obs** : FASHION, MANNER **2 a** : a style of apparel **b** : **outward form** : APPEARANCE

<sup>2</sup>**garb**—*vt* (1846) : to cover with or as if with clothing <~*ed* in T-shirt and **blue jeans** ["genes"]

"forcep" → force "pee"—pee "running" through a catheter

For someone who has been **betrayed**, "actions" speak louder than words

"action" → "ax [i.e. "**sword**"] shun"

"**sword**" → [a change in the direction of the "**BE**"]

"**receive**" → re-"sieve" ; "**fix**" → xif → "sif(t)"



“Welcome” → “Well, come [forth]!” → “Spring up, O well” [Num. 21:17 (cf. Gen. 29)]

Kindergarten **ten** ↔ kinder-garden **den**

Kind → “of like kind” → kindness → kind “nest”

Science → “sigh- hence” [Lamentations 1/Exodus 2:23-25]

Needle → “EL Deen” → the **Dean** **also:** “need the backward EL” **also:** “el needy” — “the poor” that “you will **always** have with you” — i.e. “the humbled” [“poor” → “rope” — the 2 “o” in “GOOD” with 1 “o” removed and the silent “e” placed at the end] There appears to be a “great” and a “small” even in the words.

**Gabbatha** (John 19:13) begins the same as Gabriel, the angel responsible for “delivering” the “Word.” Therefore, “gab” [“bag”] is associated with “word.”

**Gabbatha represents a “word” bath? “Bathsheba” — “sheba” is “seven” — bathed on the “roof top.”** Considering the analemma, counting from Pluto to earth, earth is the 7<sup>th</sup> planet. The 7<sup>th</sup> was “washed” with the “water of the Word” (ref?).

Isaiah 22:18, “He will **surely violently turn** and **toss** thee like a **ball** into a **large** country.”

[NASA has an image of this: a massive star “kicked-out” by an even bigger star — the article/video was titled, “A Runaway Star”]

“s-ur-el-y” → “(y)s you’re EL” → “yes you’re EL” “**violently**” → viol, lent, lie

“t-urn” → [“†” = “cross”] cross(-ing), urn “urn” → you, are, in “urn” → earn

“toss” → ssot → “sot(tish) children” → “SOTAH” [test of the unfaithful wife] →

“sought” (Isaiah 62:12, Isaiah 65:1)

“ball” → (EL) lab [the place of the “god” test]

“large” → gra(w)l “country” → count, try, rie (rye, a form of “wheat”)

**IRON** → **nori** → “**no rye/rie**” [John 12:24, “Except a corn of wheat fall **in** into the ground and die, it abideth **alone**”]

**BOAZ** → “Bow a,z” → “Bow is alpha and omega, beginning and the end, the first and the last”

**Laban** → **Nabal** Laban → “La Ban” (feminine article — i.e. LAW the restraining order, “They limited the Holy One of Israel”)

**R-A-M** → a-r-m **also:** m-a-r → **marred** → **married** **also:** m-a-r → **mare** (silent “e”)

**SEW, SOW** [verb — to “plant”; rhymes with “SEW”], **SOW** [noun — “a female pig or female bear”; rhymes with “COW”]



The West (from Canada to Argentina) resembles the rump and leg portion of a pig or a plucked chicken (with clipped wings→Greenland). “**Thy**” (thigh) seems to be missing.

“Shew” is often seen in scripture in place of the word “show.” **SHEW → “SHOE”**

“The heaven for height and the earth for depth.”

“Heaven is my throne and the earth is my foot**stool**.” (ref?)

“Sit here till I make your enemies [inner Me’s] a foot**stool** for your feet [place where you rest your “heel” → “heal”; “He’ll” (He will) → “Hell” (“saved; yet so as by fire” (1 Cor. 3:15))].”

“**El**” in Spanish is the masculine article “the”.

“**Second**”—a place in line and a fraction of time. Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition lists “second” 4 times—each with very lengthy definitions—[ME, fr. Of, fr. L *secundus* second, following, favorable, fr. *sequi* to follow—more at **SUE**] [We take a lot for granted!]

“**sequin**”—*n* [F, fr. **It** [this abbreviation is the same as the English word “it”. I’ve come across a lot of verses lately referring to “it”—vertime it catches my eye (not by coincidence)] *zecchino*, fr. **ecca** [a variant of **Mecca**?—“z” and “M” are similar, but one major distinction—“M” returns to the starting position but not the same “point” of departure] **mint**, fr. Ar *sikkah die, coin*] (1617) 1 : an old gold coin of Italy and Turkey 2 : a small **plate** of shining metal or plastic used for ornamentation esp. on clothing

**Sun, sum, summer** [to re-sum → re-count → take a census [“since us”]]

**SUICIDE** → “(to) sue a side” → a legal battle between the have’s and the have-not’s [between the powerful and the powerless]

**SUDAN** → to “sue” Dan → bring a charge against the **UNJUST JUDGE**

**Cepheus**—(constellation of the Ethiopian king);

<sup>1</sup>**negus**—*n* [Amharic *nəgus*, fr. Geez *nəgūša nagašt* king of kings] (1594) : KING—used as a title of the sovereign of Ethiopian

<sup>2</sup>**negus**—*n* [Francis *Negus* †1732 Eng. colonel] (1743) : a beverage of wine [the “living”], **hot water** [famine, war, poverty, the like], **sugar** [something “sweet”—ex. Mother Teresa], **lemon juice** [something “bitter”—“a woman **scorned**”], and **spices** [something “interesting”—the “villains”] [“negus”—“neg. us”→ the negative “energy” of the “hole”] [“negus”→ “sugen”→ “su(e) gen”→ “sue beginning”—to “contend for the faith [“Faith is the **substance** [the “**offspring**”] of things hoped for, the evidence of things not seen”—Heb. 11:1]” Ruling was in favor of the plaintiff, “Though thy beginning was small, yet thy **latter end should greatly increase** (Job 8:7) .....Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far **off** from you the northern army, and will drive **him** into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost

sea, and his stink shall come up, and his ill savour shall come up, **because he hath done great things**. Fear not, O land; be glad and rejoice: for **the Lord will do great things**. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree [“fig ‘mint” of “I/eye/‘E’, magi, nay shun”] and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And **I will restore** to you the years that the locust [singular] hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed (Joel 2:19-27).” Like a scene from Perry Mason, the Father sued Himself for something “more” than He had—the right to do as He pleased to get it! The right to temporarily subvert the “rights” of His smaller selves, in His “quest” to be “MORE.” He felt small and confined. Now, through us, He is free to move, to laugh, and to “sing and dance.” And the “end” justifies the “means” [“mean”=“average”].]

**Ramah → hamar(tia)—“to miss the mark”**

[“**hamar**”→ “hammer”] [“**tia**”—“aunt” in Spanish / (backwards) **“ate/8”**]

**NOW, WON → ONE**

**SERVE (uppercase)**

**S** → change direction of cycle

**E** → “rule”—scepter

**R** → was unchanged, so it turned inward, then kicked out—“exit stage left”

**V** → went down then volleyed/**bounced** up

**E** → “For out of prison he cometh to reign [“rain”] [from a solid to a liquid, then to a gas (wind)]

**“serve” (lowercase)**

**s** → change direction of cycle

**e** → turn inward (seedling planted)

**r** → go up but must curve because of “ceiling”—observe the earth: root curved—hard ground

**v** → go down and volley/**bounce** back up

**e** → turn in again for proliferation (2<sup>nd</sup> tale—Rev. 17:10-11 KJV)

**DISTRACTION → DIS-trac-tion → S.I.D track shun** [SID—sudden infant death (syndrome)]

**ABORTION → abhor shun → “hate shun”** [Haitian]

**CAESAR** → (backwards, making use of perspective) **SEA RAC(E)/CAR**

**SOLOMON**—“**solo** mon” [“mon” is “man” in the Caribbean vernacular]→ “alone”

**Siloam**—“silo AM”—“sigh low am”

**silo**—1 : a trench, pit, or esp. a tall cylinder (as of wood or concrete) usu. sealed to exclude air and used for making and storing silage 2 a : a deep bin for storing material (as cement or coal)  
b : an underground structure for housing a guided missile

Anak → Kana → Cana /// Canada → “add Anak”

**JEHOVAH** → **HAV-O-HEJ** → “**Have O hedge**”—i.e. “possess, give birth to (the MORE), O Hedge (LAW, the boundary)!” // “**Have ‘O’ hedge**”—i.e. have a “round” hedge→ the “circle” that goes round and round the mountain (Jer. 31:22)

**CHRISTIAN** → **c-h-ris-t-i-an** → “**sea/sí** [“yes”], “[h = breath]”, “**rise/Sir**”, “**cross(-ing, -roads)**”, “**eye**”, “**Anah**”

**MUSLIM** → **milsum**→ “**meal**” “**sum/some**” or → “**muse limb**”

**JEW** [Israel→ “**Is REAL**”] → **wej** → **wedge**—i.e. a door “stop” to keep the door of the container

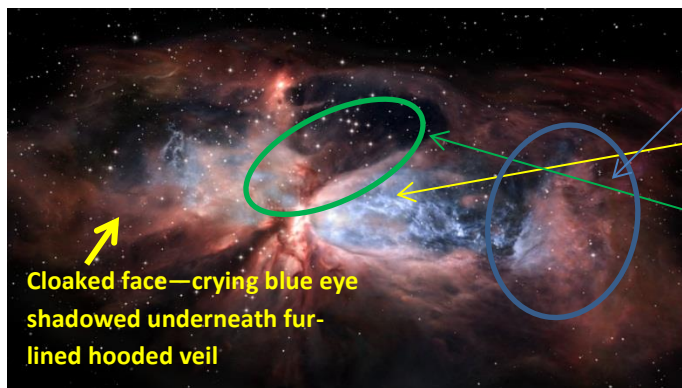
[i.e. **LAW/“Christ”**→ “**Christian**”] from closing? → imagery of the “crescent” moon [Islam→ “**Is**

**LAMB**”]—crescent moon is imagery of the “well” with its covering partially removed

Countries whose main religion bears the “crescent” moon, clothe their women in garments that “cover” them from head to toe—some allow only the woman’s eyes to be seen—i.e. imagery of a “little” light coming “in.” **LIGHT of the EYES is a “REFLECTION of LIFE’S “GLORY.”**



“Sometimes you have to roll a stone over an abusive relationship...the wife and the kids have to get out to be safe and [the man] will wake up and go to counseling.....[later] You can roll the stone a little bit and let some light in.”—Kerry Shook



Cloaked face—crying blue eye shadowed underneath fur-lined hooded veil

What is this?

Do I see the image of the analemma?

Cut-off left hand with etching of a cross/dagger in palm—Ehud. (cf. Deut. 25:11-12, Micah 5:12-13, Psalm 88:5, Matt. 5:30, Matt. 18:8, Mark 9:43)

**LIGHT of the EYES is a “REFLECTION of LIFE’S “GLORY.”**

**He watches over us.**



This image of a sundog resembles an “eye.” However, instead of darkness in the center, there is “light.” [My sister says she sees a candle (base below circle of the eye; pupil is the “flame”).] Picture by Guillaume Dargaud

James 1:25, “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

**1 muse**—*vb* mused; *mus-ing* [ME, fr. MF *muser* to gape, idle, muse, fr. *muse* mouth of an animal, fr. ML *musus*] *vi* (14c) **1** : to become absorbed in thought; esp : to turn something over in the mind meditatively and often inconclusively **2** *archaic* : WONDER, MARVEL ~*vt* : to think or say reflectively **syn** see PONDER—**mus-er** *n*

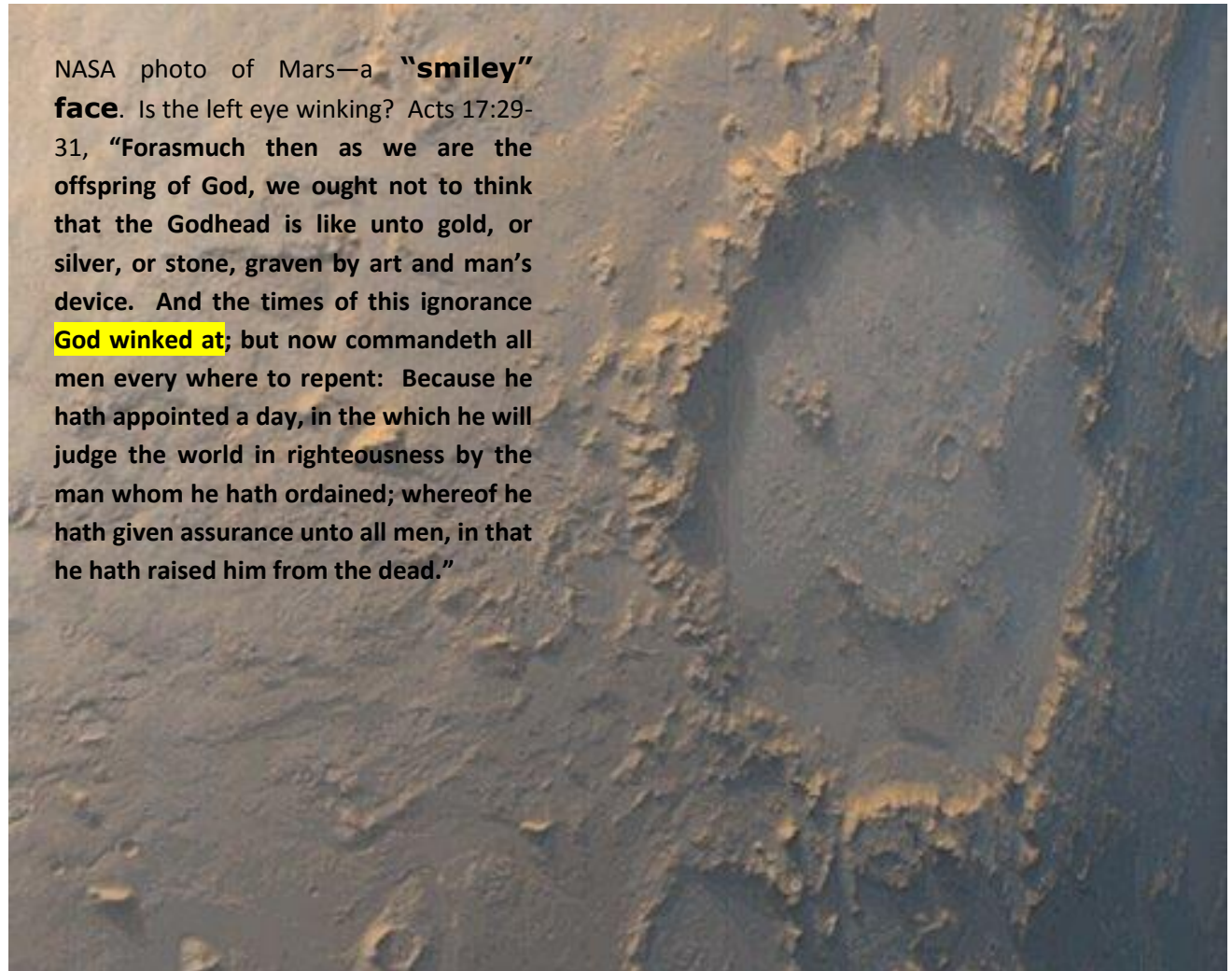
**2 muse**—*n* (15c) : a state of deep thought or dreamy **abstraction** [a “tooth” removal—i.e. teeth of the DNA strand “unzipping”]

**3 muse**—*n* [ME, fr. MF, fr. L *Musa*, fr. Gk *Mousa*] (14c) **1 cap** : any of the nine sister goddesses in Greek mythology [2 more than Pleiades—the sisters plus two “fee male” parents] presiding over song and poetry and the arts and sciences **2** : a source of inspiration; esp : **a guiding genius** [“gene you us”] **3** : POET

Latin → **La tin** → “the ten” **or** **Lat-in** → “late in”—i.e. the last (11<sup>th</sup> hour hirelings—**Matt. 20:1-16**)

**FEAR** → someone once said that fear is **False Evidence Appearing Real**

NASA photo of Mars—a “smiley” **face**. Is the left eye winking? Acts 17:29-31, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. 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 by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”



On my computer, every time I type in the **colon** and **end parenthesis** symbols “:)” it turns it into “☺”. This combination can be seen in the Bible in places that most often makes no sense for it to be there.

Hebrews 12:18-21, “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And [capitalized word makes this the beginning of a quote] if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart [“pierced”?]: And so terrible was the sight, that Moses said, I exceedingly fear and **quake:**”). Reminds me of, “SMILE, you’re on candid camera!” **It’s like saying, “It’s not as bad as it looks. It’s OK. Don’t sweat it, don’t fret it. You’re safe. This is only a TEST. No real danger, just an exercise!”** [New Strands create an **alternate ending**—see *The Art of War*, by Sun Tzu to understand “reasoning” behind the tactics of the “warfare”]

**“Nothing to fear, but fear itself.”**

—Franklin D. Roosevelt

Type in parenthesis, “e”, parenthesis and you get → € .

**“E” is often silent** or displaced in the English language. 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?” **“E” is the scepter of the “fish” king—the TRIDENT (“three teeth” or “try [“trial”] teeth”)! [E-sau → “E” saw (What did “E” see?) or is this like “shark” teeth—razor sharp and the appearance of a serrated edge (i.e. “A” saw)] Computers and the internet have revived the long “e” sound—i.e. “email” [e-male (lame); e-man (name)], “eBooks,” etc.**

**E PLURIBUS UNUM** → “e” “plural [“more/many”]” “eye” “bus” “you” “number”  
[“bus” can be a vehicle and abbrev. for “business”]

**EDEN** → does the “E” represent the same as the “E” in “E PLURIBUS UNUM”?

**Increase only came “after” Adam and Eve were “expelled” from the Garden [“guard den”] of EDEN. Adam only increased by “one” while “inside” the “guard den.”**

**“H” is often silent.** In English (mostly the Old), the “h” is normally silent when placed at the beginning of a word—i.e. “hour” is pronounced “our.”

**“H” is special in that it represents “breath.”**

**SILENT “H” and SILENT “E” → SILENT “HE”**

**CROSS (-ING) “HE” → “THE”**

**ESTHER** → “e stir” (roil the water) or “(N)est her”—like a mother “hen”

**E-A-R-T-H → H-E-A-R-T**

**Speaking of sound:**

Reading Matthew 1:16 I noticed something—“And **Jacob** begat **Joseph** the husband of Mary, of whom was born Jesus, who is called the Christ.”

—“**Jacob**” is a 2 syllable name with a long “a” sound and 2<sup>nd</sup> vowel is short.

—“**Joseph**” is a 2 syllable name with a long “o” and 2<sup>nd</sup> vowel is short. It also has a **diphthong/digraph**—“ph”—2 letters making 1 sound.

—“**Jesus**” is a 2 syllable name with a long “e” and 2<sup>nd</sup> vowel is short.

Luke 3:23, “And Jesus himself began to be about thirty years of age, being (as supposed) the son of **Joseph, which was the son of Heli** [“he lie”—also “Eli” with “h” **in front**]...”—there is much in the names of the genealogical record given in verses 23-38 (included is a pattern of repetition [signifying the DNA strand undoing and redoing itself but with changes?])! The note in the margin suggests that Heli was Joseph’s father-in-law since the original Greek text did not contain the words “the son”—what could this mean in reference to DNA?

Also concerning “sound”: I yawned while I was “humming” and it sounded exactly like a Native American chant [I once had a Native American boss who played tapes of Native American Powwows. I became very accustomed to the “sound” although I never understood the language.]. Since the Native People represent the beginning of man, perhaps their “chants” are imagery of the sound of the waking “giant” (LIVED—i.e. GOOD—He was “**remembered**”).

**Remembered**—I recently discovered that the “final mem” looks like a “closed box” or cube.

“Remembered” could mean that the second time (refer to Rev. 17) Father placed Himself into that “cube” He came as “red” water—i.e. He turned the water (i.e. “blood” (Exod. 4:9/Exod. 7)) into wine [“whine”—i.e. “woe is me”].

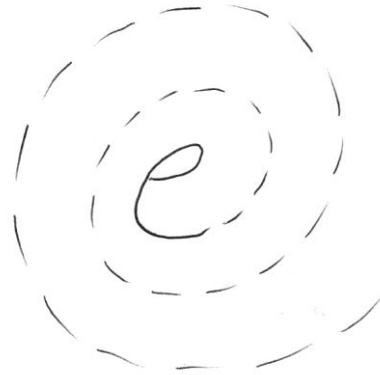
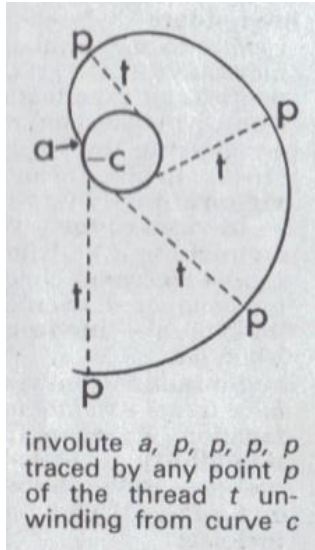
**DIVINE**—“2-vine” // “**die vine**” // “**dye vine**”—“water to wine”

The tale of the woman at the well and Queen of Sheba are the same. “Now we have seen for ourselves.” Woman at the well had **5 husbands** plus 1. Solomon loved strange women “together with the daughter of Pharaoh, women of the Moabites [1], Ammonites [2], Edomites [3], Zidonians [4], and Hittites [5].” In Matthew 20:1-16 Jesus tells parable of the kingdom about a man who hires labourers in the early morning [1], third hour [2], sixth hour [3], ninth hour [4], and eleventh hour [5]. Ephesians 4:11 mention 5 “gifts”—apostles [1], prophets [2], evangelists [3], pastors [4] and teachers [5]. Is there a clue in Ephesians—4:11 compared with 6:12—the word “some” is only said 4 times in 4:11, making the last two (pastors and teachers) one whole [like the half tribes of Manasseh and Ephraim]; and there are 4 levels of wickedness mentioned in 6:12—the last with the plural “places”? What does **5 lovers/husbands** represent? “Word” game : l-o-v-e-r → revolutions (turning—“no shadow of turning”);

h-u-s-b-a-n-d → DNA bush

**“Involution”**—*n* [L *involution-*, *involution*, fr. *involvere*] (ca. 1611) **1 a** (1) : the act or an instance of enfolding or entangling : INVOLVEMENT (2) : an involved grammatical construction usu. characterized by the insertion of clauses between subject and predicate **b** : COMPLEXITY, INTRICACY **2** : EXPONENTIATION **3 a** : an inward curvature or penetration [i.e.—imagery of a “well”] **b** : the formation of a gastrula by ingrowth of cells formed at the dorsal lip **4** : a shrinking or return to a former size [these are **opposites** of each other in regards to “Beginnings”] **5** : the regressive alterations of a body or its parts characteristic of the aging

process; *specif* : decline marked by a decrease of bodily vigor and in women by menopause  
 [imagery of the DNA replication process—it first breaks down, then re-builds]—**in-vo-lu-tion-  
 al** *adj*



The picture on *left* is from Merriam-Webster's Collegiate Dictionary—diagram for the definition of “involute.” The picture on *right* is what came to my mind when I thought of the @ symbol. The lower case letter “e” reminds me of a “teardrop” that continues to “run”—running down the “center”—i.e. continuing to “fall” down the “well” [of LIFE]. A teardrop is also the shape of the “tongue” or a “seed”.

- 1involute**—*adj* [L *involutus* concealed, fr. pp of *involvere*] (1661—**from 1 to 6 and 6 to 1**) **1 a** : curled spirally **b** (1) : curled or curved inward (2) : having the edges rolled over the upper surface [Sir face] toward the midrib <an ~ leaf> **c** : having the form of an involute <a gear with ~ teeth> **2** : INVOLVED, INTRICATE
- 2involute**—*n* (ca. 1796) : a curve traced by a point on a thread kept taut as it is unwound from another curve <~ of a circle>
- 3involute**—*vi* -luted; -luting [looting] (1816) **1** : to become involute **2 a** : **to return to a former condition** **b** : **to become cleared up : DISAPPEAR** [become part of the “invisible”]

**PURE** → pee, you are “e” → Pee, you are the SEED (i.e. the “dark” Prince)!

Isaac sported with Rebekah; “Rebekah loved Jacob”; “Jacob went near...” (Gen. 27:22, “...unto Isaac”; Gen. 29:10, “..., and rolled the stone”)

OMN**ISCI**ENT → “ALL” + Hebrew letter—“schin” + “**T**” (cross)

OMN**IP**OTENT → “ALL” + “po” (poor) + “tent” [“tent” → also “ten” + “**T**” (cross)]

OMN**I**PRE**S**ENT → “ALL” + “pre” + “sent”

[“Omnipresent”—i.e. all present—**sounds like “roll call”**—“all present and accounted for”]

Lucifer reficul re-ficus ([Eng]. ficus palmeri [“palm marry”]; [Span.] ficus palmera → rock fig tree)

[“ficus” → “fix us” [“ficul” → “fix all” → xif → “sift”] or “if” “cus” / “cursed”]

“era”—“error”?

Psalm 19:12, “Who can understand his errors [“Because the foolishness of God is wiser than men” (1 Cor. 1:25)]? **cleanse thou me from secret faults.**”

“trial and error” → try all DNA herr (German for “Mr.”; **or** heir) roar



**Rule**→elur→ “EL you are” // **Ruler**→ relur→ “reel/real you are”

**Doeg**→ “doe (is) ‘g’”, “do ‘e’ (and) ‘g’” // “buck”

**Herr, hair, heir, err, air**

**Conservatory / Conserve**

Both “dough” and “buck” can mean “money.”  
Consider also the word “parbuckle” and the imagery it conveys.

**com-, or col-, or con-** —prefix [ME, fr. OF, fr. L, **with, together, thoroughly**—more at CO-] :  
**with** : **together** : **jointly**—usu. *com-* before *b, p,* or *m* <commingle>, *col-* before *l* <collinear>, and *con-* before other sounds <concentrate>

**conserve** would “literally” be “with serve” → “serve with” (“Thou hast made me to **serve with** thy sins”—Isa. 43:24)

**1conserve**—vt **con-served; con-serv-ing** [ME, fr. MF *conserver*, fr. L *conservare*, fr. *com-* + *servare* **to keep, guard, observe**; akin to Av *haurvaiti* **he guards**] (14c) **1** : to keep in a **safe** or **sound** state <he *conserved* his inheritance>; *esp* : **to avoid wasteful or destructive use of** <~ natural resources> **2** : **to preserve with sugar** [] **3** : to maintain (a quantity) constant during a process of chemical, physical, or evolutionary change — **con-serv-er** *n*

**2conserve**—*n* (15c) **1** : SWEETMEAT ; *esp* : a candied fruit **2** : PRESERVE; *specif* : **one prepared from a mixture of fruits** [fruits have many colors—imagery of the West]

**conservatory**—*n, pl*—ties (1664) **1** : a **greenhouse** for growing or displaying plants **2** [It *conservatorio* **home for foundlings, music school**, fr. L *conservare*] : a school specializing in one of the fine arts <a music ~>

**conservatoire** \kən-ˈsər-və-, twär\

**consonance**—*n* (15c) **1** : **harmony or agreement among components** **2 a** : correspondence or **recurrence of sounds** *esp.* in words; *specif* : recurrence or repetition of consonants *esp.* at the end of stressed syllables without the similar correspondence of vowels (as in the final sounds of “stroke” and “luck”) **b** : CONCORD 1b **c** : SYMPATHETIC VIBRATION, RESONANCE

**1consonant**—*adj* [MF, fr. L *consonant-*, *consonans*, prp. of *consonare* **to sound together, agree**, fr. *com-* + *sonare* to sound—more at SOUND] (15c) **1** : **being in agreement or harmony : free from elements making for discord** **2** : marked by musical consonances **3** : **having similar sounds** <~ words> **4** : relating to or exhibiting consonance : RESONANT — **con-so-nant-ly** *adv*

**2consonant**—*n* [ME, fr. L *consonant-*, *consonans*, fr. prp. of *consonare*] (14c) : one of a **class** of **speech sounds** (as \p\, \g\, \n\, \l\, \s\, \r\ ) characterized by **constriction or closure at one or more points in the breath channel** [same imagery as “hanging”/ “a noose around the neck”]; *also* : a letter representing a consonant—usu. used in English of any letter except *a, e, i, o,* and *u*

**Musician** → “muse” “sí [“yes”]” “schin or shin”

**Hear, Here, Hier** [German for “here”], **Hire, Higher**

Matthew 13:44, “Again, the kingdom of heaven is like unto treasure hid in a field; **the which** when a man hath found he hideth, and to joy thereof goeth and selleth all that he hath, and buyeth that field” [the article makes “which” a noun—“which”/“witch”]

**WOOD, would, wud**—*adj* [alter. of <sup>1</sup>wood] (1772) chiefly Scot : **INSANE, MAD**

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.

“All souls are mine”→“He divided himself”

Saying—“A man’s house is his castle.” “castle” → “cast” and “el” spelled backwards

Castle → “el-t-sac” → the “crossing” sack

Mark 4:35, “And the same day, **when even was come**, he saith unto them, **Let us pass over unto the other side.**”

Children’s nursery rhymes, stories and movies—**Word World** [The place where “words” come alive!], **Rocket Writes A Story, Mrs. Nelson Is Missing, Rocket Learns To Read**, “Jane and the Dragon,” “Goldie Locks and the Three Bears,” “Little Red Riding Hood [veil],” “Beauty and the Beast,” “Sleeping Beauty,” “Mulan” [“moo” “lawn”], “The Little Mermaid,” “Aladdin” [a lad “in”], “Humpty Dumpty,” “The Three Little Pigs,” “The Emperor’s New Clothes” [like pixels of “nothing”—i.e. a “cloud” [“sea/sí loud”]], **The Prince and the Pauper**, “Mary had a Little Lamb,” “Honey I Shrunk the Kids,” “Horton Hears A Who,” etc.—they all tell a piece of the story. **Children’s stories are unique in that they can convey simple truth in a simple way.**

**Rocket Writes A Story** (book jacket summary): “Rocket and his teacher, the little yellow bird, are back! Rocket already loves to read. Now he wants to write a story. Watch as Rocket collects new words [“increase”/ “MORE”] for his **word tree**, searches for inspiration, writes—and **rewrites**—every day, and, best of all, **shares the final, wonderful story with a new friend [Owl → when I wrote this down on a piece of paper, it looked like this: Ow! The “l” looked like a sideways Morris Code signal—“A” or “N”—depending upon which way you turned it.]**”

“**I wot not**” (Gen. 21:26, Josh. 2:5, Philipp. 1:22)→ “I wot not”→ “ton tow l”→ the “**thousands**” is His “**train**” (Isaiah 6:1)

“Lay hands on the sick” and they shall recover

“lay”→ y’all

“hands”→ “h” (breath), “and” (DNA = GOD), “s” (change in direction of a cycle)

[y’all breath of God→ “**And he breath into his nostrils**” [two canals that began as ONE—the “**brain**” [“BE” “rain (i.e. “sons” without number)"] is the “place” where two ways meet] **the breath of life” (Gen. 2?)** → like **CPR** [“si pee are”]; this brings to mind “**faint**” which is similar to “**faith**”→ “h” and “n” are the same—“n” represents “shortness of breath” [came “**before**” the “cross” (“t”)]—this sounds like the “huffing and puffing” of the Lemans’ method of breathing during **childbirth** as well as the short quick breaths administered during CPR to “**revive**” [“wake” up—John 11:11, “I go, that I might **awake him out of sleep.**”] a “**seemingly**” dead person→ “I’ll huff and puff and **blow your house down**”]

“on the sick”→ “the no kcis” → the “NO” kiss

**Reuben**→ “**rue**” “**ben (son of)/ been/ bin**”

<sup>1</sup>**rue**—*vb* rued; *ru-ing* [ME *ruen*, fr. OE *hrēowan*; akin to OHG *hriuwan* to regret] *vt* (bef.

12c) : to feel penitence, remorse, or regret for ~ *vi* : to feel sorrow, remorse, or regret

<sup>2</sup>**rue**—*n* (bef. 12c) : REGRET, SORROW

<sup>3</sup>**rue**—*n* [ME, fr. MF, fr. L *ruta* ["a root"], fr. Gk *rhytē* ["rite (of passage)"]] (14c) : a strong-scented perennial woody herb (**Ruta graveolens** ["grave o lens"—the "eye" of the Lord is the place of DEATH] of the family)

**rue anemone**—*n* (ca. 1817) : a delicate vernal herb (*Anemone thalictroides*) of the buttercup family with white flowers resembling those of the wood anemone

**rueful**—*adj* (13c) 1 : exciting pity or sympathy : PITIABLE <~ squalid poverty...by every wayside—John Morley> 2 : MOURNFUL, REGRETFUL <troubled her with a ~ disquiet—W. M. Thackeray> — **rue-ful-ly** *adv* — **rue-ful-ness** *n*

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

<sup>2</sup>**bin**—*vt* **binned; bin-ning** (1841) : to put into a bin

**bin-** *prefix* [ME, fr. LL, fr. L *bini* **two by two**; akin to OE *twinn* **twofold**—more at **TWIN**] :  
<sup>1</sup>BI- <*bin*aural>

**binaural**—*adj* [ISV] (1878) 1 : of, relating to, or involving **two or both** ears [this makes me want to ask, "Is there a species of being with more?"] 2 : of, relating to, or constituting sound reproduction involving the use of two separated microphones and two transmission channels to achieve a stereophonic effect — **bin-au-ral-ly** *adv*

**"bored"**—Merriam-Webster's Collegiate Dictionary, 10<sup>th</sup> edition:

<sup>1</sup>**bore**—

<sup>2</sup>**bore**—

<sup>3</sup>**bore**—*past of* BEAR

<sup>4</sup>**bore**—

<sup>5</sup>**bore**—

<sup>6</sup>**bore**—*vt* bored; bor-ing ()

**BETHANY**→ "Bet the knee" / "BE than 'upside-down lambda'"→ "Be than sacrifice"—"Obedience [obey the command of "life for evermore"] is better than sacrifice" (ref?)

**Ocean**→ "O shin/schin/sin" "O seen"

yesterday→ (upside-down lambda) y + Esther + da + y

"yes stir day" y + e stir + d [backward "BE"] + a + y

Good-bye → "good buy"

James 1:16-18, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no

variableness, **neither shadow of turning.** Of his own will begat he us with the word of truth, that we should be **a kind of firstfruits of his creatures.**”

**Firstfruits** → **f-i-r-s-t f-r-u-i-t-s**

“f” stayed the same; “i” and “r” switched [**“reversed”**] and “u” was inserted between them; “s” and “t” were switched [**“reversed”**]

**Highs** (mountains), **Lows** (valleys), **Middle** [earth] (plains) and sometimes **upside-down** or **backwards**:

--“d” is combination of “c” and “l”; “a” is “c” and “i” combined; “q” is “c” and downward “l”

--l, b, p, q, c [backwards]

b, d

--l, h, n, u

--“k” is combination of “l” and “c” and is the **reverse** form of “d”

--f, j, t

--w, vv, uu, nn, m

--c, g, j

--“r” is **half-way** of “n”

--etc

**UNITY** → un “it” “y” → un “it” why?

→ un “i” “ty” → un “eye” tie—untwist—i.e. restore me

→ un “i” “t” → un “eye” “cross (-ing)” —i.e. **cross-eyed** [double vision → division]

[eve—exchanging the “y” for the “v” means that “Eve”[LAW] went higher]

Matthew 5:18, “For verily I say unto you, Till heaven and earth pass, one jot and one tittle shall in no wise pass from the law, till all be fulfilled.” This is imagery of Morris Code [also a sort of binary code]. My father tells me that one “dot” and one “dash” is part of the code for the letters “**A**” [“•—” representative of “alpha” or the “beginning”] and “**N**” [“—•” representative of “in”]. If you combine the two [“AN”—an “article” for a noun, no longer the conjunction, “AND” [“DNA”]] you get “•—•”. If you lay this against the analemma, the gap in the middle would be the “point” in the center where all “ways” meet—the place of the cross [LAW]. The dots would fall upon the “tipping points”—the **summer** [“sum”-er—i.e. “He who counts” (an accountant)] **and winter** [“win”-“cross”-er—i.e. / “went”-er—cf. Isaiah 6:8, “Also I heard the voice of the Lord, saying Whom shall I send, and who will go for us? Then said I, Here am I; send me.” Revelation 22:16, “I Jesus have sent mine angel to testify unto you these things in the churches.”] **solstices**. It began at the “even” and ended at the “even.”

COMPARE the Hebrew Alphabet with the RUNE alphabet and the English alphabet [upper-case represents “great”, lower-case represents “small”] [what of Indian “sign language”? Do Native Indians have their own alphabet? What of the “inuksuk”?—(image seen in the Indian head formed by the Queen Elizabeth Islands)]:

ENGLISH ALPHABET:

<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>	<b>H</b>	<b>I</b>	<b>J</b>	<b>K</b>	<b>L</b>	<b>M</b>	<b>N</b>	<b>O</b>	<b>P</b>	<b>Q</b>	<b>R</b>	<b>S</b>	<b>T</b>	<b>U</b>	<b>V</b>	<b>W</b>	<b>X</b>	<b>Y</b>	<b>Z</b>
<b>a</b>	<b>b</b>	<b>c</b>	<b>d</b>	<b>e</b>	<b>f</b>	<b>g</b>	<b>h</b>	<b>i</b>	<b>j</b>	<b>k</b>	<b>l</b>	<b>m</b>	<b>n</b>	<b>o</b>	<b>p</b>	<b>q</b>	<b>r</b>	<b>s</b>	<b>t</b>	<b>u</b>	<b>v</b>	<b>w</b>	<b>x</b>	<b>y</b>	<b>z</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>

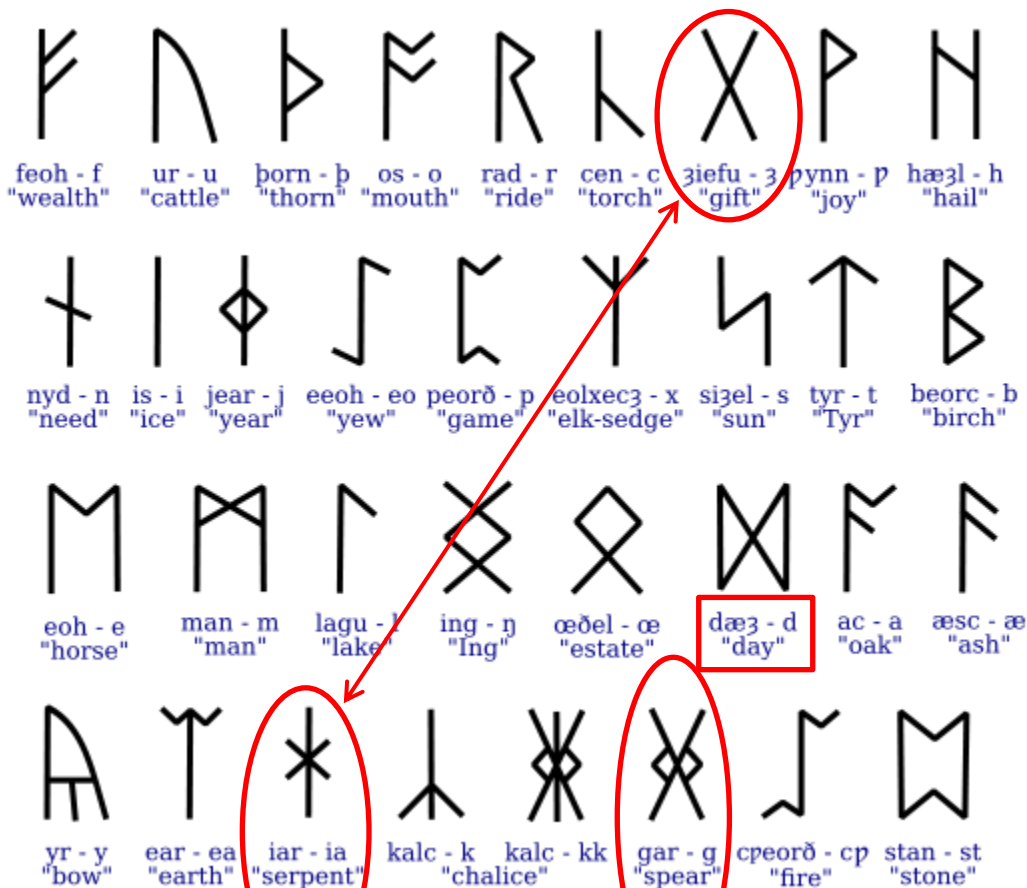
A	E	I—"eye"	M	Q—"queue"	U—"you"	Y—"why"
B—"bee"	F	J	N—"in"	R—"are"	V	Z
C—"see, sea, sí	G	K—"cay"	O—"oh"	S	W—"double you"	
D	H—"ach(e)"	L—"EL" ("flat-line")	P—"pee"	T—"tea, tee"	X—"ex-"	

Merriam-Webster's Collegiate Dictionary definition for "rune"

**rune**—\rún\ n [ON & OE *rūn* **mystery**, runic character, writing; akin to OHG *rūna* **secret**

**discussion**, OIr *rún* **mystery**] (1690) **1** : any of the characters of any of several alphabets used by the Germanic peoples from about the 3d to the 13<sup>th</sup> centuries **2** : MYSTERY, MAGIC **3** [Finn *runo*, of Gmc origin; akin to ON *rūn*] **a** : a Finnish or Old Norse poem **b** : POEM, SONG—**ru-nic** *adj* ["runic" → "ru" "cin" → "rue sin"]

**RUNE** Alphabet



**Hubble looks at sideways NGC 4710**



Still an astrophysical mystery, the evolution of the bulges in spiral galaxies led astronomers to the edge-on galaxy NGC 4710. When staring directly at the centre of the galaxy, one can detect a faint, ethereal "X"-shaped structure [See RUNE alphabet above—"spear" (gar-g) /or "serpent" (iar-ia—which is two "Tyr's" ["tires"] clashing) on

its side (like Uranus—cf. Ezekiel on his side (Eze. 4:4))]. Such a feature, which astronomers call a "boxy" or "peanut-shaped" bulge, is due to the vertical motions of the stars in the galaxy's bar and is only evident when the galaxy is seen edge-on. This curiously shaped puff is often observed in spiral galaxies with small bulges and open arms, but is less common in spirals with arms tightly wrapped around a more prominent bulge, such as NGC 4710. **Credit:** NASA & ESA

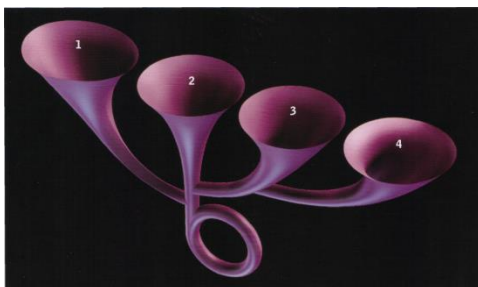
I found it interesting, when I went to PBS.ORG and used their interactive website to spell my name in the rune alphabet, what I saw on the screen. I have a copy of it below.



This is what "SUSAN" looks like in the rune alphabet. But, reverse the letters and it could be "JESUS" with the "J" and the "E" chopped off at the bottom and the "U" turned upside-down. [NOTE: The "peace" sign is the "chalice" in a circle (relating to

"pi"?) forming 2 great and 2 small (a set of 4: the two greats are LOVE and LIFE, the two small are LAW and DEATH).]

Aaron, ARON, apron—the DNA strand sequences and substitution theory at work? But not "mirror lee" (merely) substituting—[love] evolving → "regeneration". The DNA strand is not merely replacing elements but creating new links like the Gott-Li model. **And yet, Father (GOOD) NEVER CHANGES. We "grow" IN Him.**



**"HE DIVIDED UNTO THEM HIS LIVING"** (Luke 15:12  
[cf. Gen. 2:10, Gen. 14:15])

**1 Corinthians 14:7-8, "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet [singular] give [plural] an uncertain sound, who shall prepare himself to the battle?"** As a child learning to spell, I often wondered why the same

group of letters in English can make totally different sounds depending on the “environment” [i.e. the letters placed before or after the group of letters]. Take for example, the letters “O-U-G-H.” Place the letter “B” [“**bough**”] in front of it and you get the sound that rhymes with “**now**.” Place a “C” [“**cough**” [like the sound heard at the end of many German “sur-” names (“sir/sure/suer/sewer”))] in front and you get the sound that rhymes with “**off**.” Unlike “cough” (although you still have the “f” sound at the end), when you place an “r” [“**rough**”] you get even a different sound (that includes the unstressed vowel sound called *schwa*) and the word rhymes with “**cuff**” [Why do some people care so much about being able to publicly use the reverse of this sound?]. But when you place a “D” [“**dough**”] in front, you get a clear single sound of a long “O” as in the word for a female deer, “**doe**.” If you place the diphthong [fr. MF *diphtongue*] “thr” [“**through**”] in front you get the exact same sound as “**threw**.” And for another difference, if you place the letter “t” at the end of “o-u-g-h” [“**ought**”], you get the same sound as “**caught**.” **Four letters making six different sounds.**

**“My house [family] shall be called of all nations the house of prayer [“THE” family of “speaking” (“joined”) words].”—Mark 11:17**

**H-A-R-P → P-R-A-H → PRAY**

“**Prince**”—*n* [ME, fr. OF, fr. L *princip-*, *princeps* leader, initiator, fr. *primus* first + *capere* to take— more at **HEAVE**] (13c) **1 a** : MONARCH, KING **b** : the ruler of a principality or state **2** : a male member of a royal family; esp : a son of the sovereign **3** : a nobleman of varying rank and status **4** : one likened to a prince; esp : a man of high rank or of high standing in his class or profession

**1heave**—*vb* heaved or **hove**; **heav-ing** [ME *heven*, fr. OE *hebban*; akin to OHG *hevan* to lift, L *capere* to take] *vt* (bef. 12c) **1 obs** : **ELEVATE** **2** : **LIFT, RAISE** **3** : **THROW, CAST** **4 a** : **to cause to swell or rise** **b** : to **displace** (as a rock stratum) esp. **by a fault** **5** : **to utter with obvious effort or with a deep breath** **6** : **HAUL, DRAW** *~vi* **1** : **LABOR, STRUGGLE** **2** : **RETCH** **3 a** : **to rise and fall rhythmically** **b** : **PANT** **4 a** : **PULL** [llup→ “EL loop”], **PUSH** [hsup→ “(breath) soup”] **b** : **to move a ship in a specified direction or manner** *c past usu hove* : to move in an indicated way— used of a ship [like a “word ship”→ “worship”] **5** : **to rise or become thrown or raised up** *syn* see **LIFT**— **heav-er** *n* — **heave to** : to bring a ship to a stop [“end”?] **Jehovah**

**2heave**—*n* (ca. 1571) **1 a** : an effort to heave or raise **b** : **HURL, CAST** **2** : an upward motion : **RISING**; esp : a **rhythmical** rising **3** : **horizontal displacement** esp. by the faulting of a rock **4** *pl* *but sing or pl in constr* : chronic pulmonary emphysema of the **horse** resulting in difficult expiration, heaving of the flanks, and a persistent cough

“**retch**” \ˈrɛtʃ, esp Brit ˈrɛtʃ [“reach”]\—*vb* [(assumed) ME *rechen* to spit, retch, fr. OE *hræcan* to spit, **hawk**; akin to ON *hrækja* to spit] *vt* (ca. 1798) : **VOMIT** **1** *~vi* : to make an effort to vomit; also : **VOMIT**—**retch** *n*

**1haul**—

**2haul**—

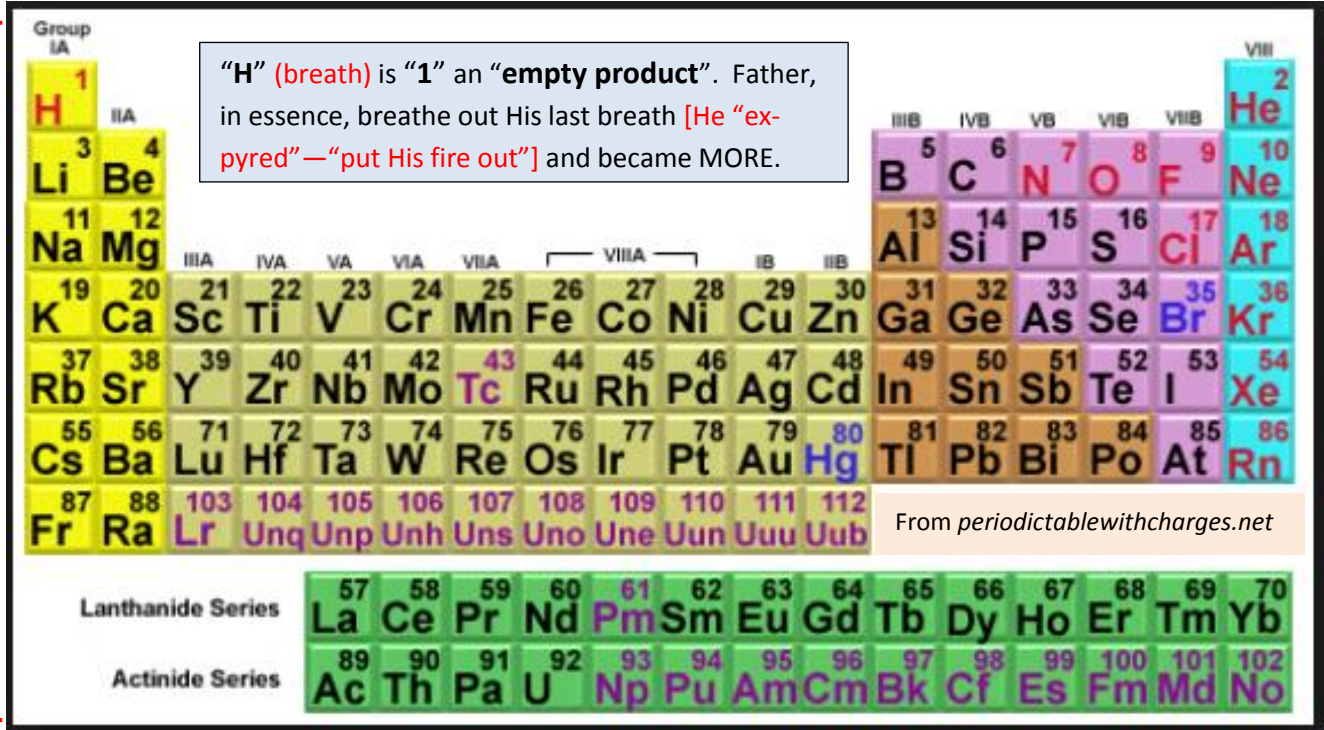
Hebrew alphabet from [landmarkbiblebaptist.net](http://landmarkbiblebaptist.net)  
**NOTE: there is no letter for "thou sand".**

Consider the following two charts:

Aleph א = 1	Yod י = 10	Koph ק = 100
Beth ב = 2	Kaph כ = 20	Resh ר = 200
Gimel ג = 3	Lamed ל = 30	Shin ש = 300
Daleth ד = 4	Mem מ = 40	Tau ט = 400
He ה = 5	Nun נ = 50	Koph כּ = 500
Vau ו = 6	Samech ס = 60	Mem מּ = 600
Zayin ז = 7	Ayin ע = 70	Nun נוּ = 700
Cheth ח = 8	Pe פ = 80	Pe פּ = 800
Teth ט = 9	Tsaddi צ = 90	Tsaddi צּ = 900

} Finals.

**The SEED of the Woe Man**



Consider also this:

Elements 57-70, 89-102 represent the "girdle" of the High priest's garment.

1, 2, 3, 4, 5, 6, 7, 8, 9, 0  
 H.....He

[H, He = the shoulderpieces of the High priest's garment // everything in between = the breastplate = the "hidden" things of the heart = the "un"-seen]

1, 0 → exists in the "seen"  
 2-9 → exists in the "unseen"

H, He → represent the "seen"; all else, the "unseen"/the "dark"

[Ho-ho-ho/Ha-ha-ha → the sound of a "belly" laugh

He-he-he → the sound of a "mischievous" laugh]

"H" is missing the "a" in the periodic table → LAW has left the building!

Laughter is "music" to the "sole."



“BE” versus “HE”: to **mirror-lee** (merely) “exist” versus to “live” a “full” life. “BE” LEAVE—to escape the confines of “self”.

The imagery of “leaves”:

- leaves are bound to trees
- leaf pages are bound in books between covers
- leaves fall to the ground (and die), or are carried away [“buy” the wind]—to become more



“BE” is imagery of our “beginning” (not “end”). It represents Father’s “going-in” to become “MORE” [“confinement”]—which is “His” coming-out. [Image of earth: *geotimes.org*]



“HE” represents “our” coming-out [free as the wind—wind that is “outside” the tunnel/“building”]. We are each a “measure” [as individuals] but we “re-sieve” faith without measure—i.e. an unlimited supply to/for Father. [Picture of sundog by Guillaume Dargaud]

“BE” opened up to become the “HE.” [“I am he” (John 18:6, 8) → I be he [5 letters]]

The fearful and “un”-Be leaving represent the fruit that remains on the tree **and** the fruit that “leaves.”

Here is some imagery to consider using John 21:11 as a “key”:

John 21:11,

“Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three [153]: and for all there were so many, yet was not the net broken.” [Worded to sound as though Peter single-handedly brought the fish to shore.]

HE → “H” = 74 (“joined” as Siamese twins) [twins = symmetry]

“E” = 3 (“turned” to “♪f-a-c-e♪” the opposite direction)

$$143 + 10 = 153$$

$$\text{Psalm 143} + \text{Psalm 10} = \text{Psalm 150} + \text{Psalm 3}$$

BE → "B" = 13 ("joined" as Siamese twins)

"E" = 3 ("turned" to "f-a-c-e" the opposite direction)

$$133 + 20 = 153$$

$$\text{Psalm 133} + \text{Psalm 20} = \text{Psalm 150} + \text{Psalm 3}$$

$$\begin{aligned} \text{Psalm 143} + \text{Psalm 10} &= \text{Psalm 133} + \text{Psalm 20} \\ &= \text{Psalm 150} + \text{Psalm 3} \end{aligned}$$

Psalms 3, 10, 20, 50, 133, 143—plus Psalms 13 & 14—total of "8" ["B" is 8 lying on its side] → they represent the "corn Ers" of the cube, **not** that they "are". [Mistakes mean something! → 150, not "50"—I made this one weeks ago. I will place the correct Psalm (150) at the end—where it belongs.]

### Psalm 3

<sup>1</sup> Lord, how are they increased that trouble me! many are they that rise up against me.

<sup>2</sup> Many there be which say of my soul, There is no help for him in God. Selah ["hales"/hell's \ Allah → "all hall"/ "the hall"/ "all hell"/ "HA all"/ "the LAUGH"/ "all laugh"].

<sup>3</sup> But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head [to "hold it up" above water OR, to "remove it" from his shoulders].

<sup>4</sup> I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

<sup>5</sup> I laid me down and slept; I awaked; for the LORD sustained me.

<sup>6</sup> I will not be afraid of ten thousands of people, that have set themselves against me round about.

<sup>7</sup> Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

<sup>8</sup> Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

### Psalm 10

<sup>1</sup> Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

<sup>2</sup> The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

<sup>3</sup> For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

<sup>4</sup> The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

<sup>5</sup> His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

<sup>6</sup> He hath said in his heart, I shall not be moved: for I shall never be in adversity.

<sup>7</sup> His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

<sup>8</sup> He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

<sup>9</sup> He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

<sup>10</sup> He croucheth [like a lioness before her prey?], and humbleth himself, that the poor may fall by his strong ones.

<sup>11</sup> He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

<sup>12</sup> Arise, O Lord; O God, lift up thine hand: forget not the humble.

<sup>13</sup> Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

<sup>14</sup> Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

<sup>15</sup> Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

<sup>16</sup> The Lord is King for ever and ever: the heathen are perished out of his land.

<sup>17</sup> Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

<sup>18</sup> To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

### **Psalm 13**

<sup>1</sup> How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

<sup>2</sup> How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

<sup>3</sup> Consider and hear me, O Lord my God: **lighten mine eyes**, lest I sleep the sleep of death;

<sup>4</sup> Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

<sup>5</sup> But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

<sup>6</sup> I will sing unto the Lord, because he hath dealt bountifully with me.

### **Psalm 14**

<sup>1</sup> 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.

<sup>2</sup> The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

<sup>3</sup> They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

<sup>4</sup> Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

<sup>5</sup> There were they in great fear: for God is in the generation of the righteous.

<sup>6</sup> Ye have shamed the counsel of the poor, because the Lord is his refuge.

<sup>7</sup> Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

### **Psalm 20**

<sup>1</sup> The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

<sup>2</sup> Send thee help from the sanctuary, and strengthen thee out of Zion;

<sup>3</sup> Remember all thy offerings, and accept thy burnt sacrifice; Selah.

<sup>4</sup> Grant thee according to thine own heart, and fulfil all thy counsel.

<sup>5</sup> We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

<sup>6</sup> Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

<sup>7</sup> Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

<sup>8</sup> They are brought down and fallen: but we are risen, and stand upright.

<sup>9</sup> Save, Lord: let the king hear us when we call.

### **Psalm 50**

- <sup>1</sup> The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
- <sup>2</sup> Out of Zion, the perfection of beauty, God hath shined.
- <sup>3</sup> Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
- <sup>4</sup> He shall call to the heavens from above, and to the earth, that he may judge his people.
- <sup>5</sup> Gather my saints together unto me; those that have made a covenant with me by sacrifice.
- <sup>6</sup> And the heavens shall declare his righteousness: for God is judge himself. Selah.
- <sup>7</sup> Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
- <sup>8</sup> I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.
- <sup>9</sup> I will take no bullock out of thy house, nor he goats out of thy folds.
- <sup>10</sup> For every beast of the forest is mine, and the cattle upon a thousand hills.
- <sup>11</sup> I know all the fowls of the mountains: and the wild beasts of the field are mine.
- <sup>12</sup> If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.
- <sup>13</sup> Will I eat the flesh of bulls, or drink the blood of goats?
- <sup>14</sup> Offer unto God thanksgiving; and pay thy vows unto the most High:
- <sup>15</sup> And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
- <sup>16</sup> But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?
- <sup>17</sup> Seeing thou hatest instruction, and castest my words behind thee.
- <sup>18</sup> When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.
- <sup>19</sup> Thou givest thy mouth to evil, and thy tongue frameth deceit.
- <sup>20</sup> Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.
- <sup>21</sup> These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.
- <sup>22</sup> Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.
- <sup>23</sup> Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

### **Psalm 133**

- <sup>1</sup> Behold, how good and how pleasant it is for brethren to dwell together in unity!
- <sup>2</sup> 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;
- <sup>3</sup> 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.

### **Psalm 143**

- <sup>1</sup> Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
- <sup>2</sup> And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
- <sup>3</sup> For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
- <sup>4</sup> Therefore is my spirit overwhelmed within me; my heart within me is desolate.
- <sup>5</sup> I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.
- <sup>6</sup> I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.
- <sup>7</sup> Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

<sup>8</sup> Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

<sup>9</sup> Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

<sup>10</sup> Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

<sup>11</sup> Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

<sup>12</sup> And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

### 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.

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



Hebrew sprang from one “letter”—the letter “SAMECH” [red circle]. If you look at the letters closely, you can see how the “letter” was “divided” and “altar”-ed to “create”—bring into existence—all of the other letters. There’s a “**story**” in the letters that is told throughout the Holy Bible—a story that begins with a “closet” and ends with a “tree.” It’s akin to a sermon my pastor (Samuel Cox) taught during a Thursday night service—“Lost in a Crowd, But Found in a Tree” [the story of Zacchæus (Luke 19)]. See the word “JOY”?

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THE LETTER-NUMBERS

א	ב	ג	ד	ה	ו	ז	ח	ט
Aleph	Bayt Vayt	Ghimel	Dallet	Hay	Vav or Waw	Zayin	Hhaye	Tayt
1	2	3	4	5	6	7	8	9
י	כ	ל	מ	נ	ס	ע	פ	צ
Yod	Kaf Khaf	Lammed	Mem	Noun	Sammech	Ayn	Pay Phay	Tsadde
10	20	30	40	50	60	70	80	90
ק	ר	ש	ת	ך	ם	ן	ך	ץ
Qof	Raysh	Seen Sheen	Tav	final Khaf	final Mem	final Noun	final Phay	final Tsadde
100	200	300	400	500	600	700	800	900

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THE OPIHER OF GENESIS

“LAMED” is Samech “unraveled”—i.e. “undone”  
 Vav or Waw is a “Cain” [“cane”]  
 Zayin is a “crutch”  
 “Hey” has a hole in the wall—Yod (the “rib”)—was “taken” out.  
 Lamed, Samech, A-yin is skipped over—“**Pastover**”—while Kaf [two phases of the moon (beg. & end) /also, a finger pushing-in on something/also, “calf”], Mem [person with “crossed” legs bowing with arms to the floor], “Noon” [“phone”—i.e. “call me”], “Pay” and Tsadde is “taken”  
 “Final”→ lanif→ “lane/lain IF” or “lan(d) fill”  
 “(D)Fie Nail”, etc.

ORDER OF OPERATIONS: Samekh [the only full “loop [hoop—i.e. “well”]”, Final mem, Cheth,.....?

**HEBREW EQUATIONS** (examples):

Final tsaddi = zayin + yod                      cheth – yod = heh                      cheth – zayin = daleth  
 Teth + nun = shin                                  Shin – vav = final tsaddi

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Imagery of Zech. 4:14 Sheen

Yod                      Aleph

**Ish = Man**                      ש                      י                      א

Hey                      Sheen                      Aleph

**Ishah = Woman**                      ה                      ש                      א

Hey                      Yod

**Yah = LORD**                      ה                      י

Little “horn” (or “tree”) rising up/springing up/coming “fourth” [Aleph is imagery of “X” and “N”]  
 “punishment” → pun-ish-“mint” i.e. pun = “man” & “offspring” i.e. pun = “riddle Er”

The Hebrew “**alphabet**” represents the one becoming many.  
 The English “**language**” represents the many becoming one [the “putting” it back together / “assembly”].  
 This is all imagery of RESTORE & REBUILD.



Image: Bodo Marks/EPA

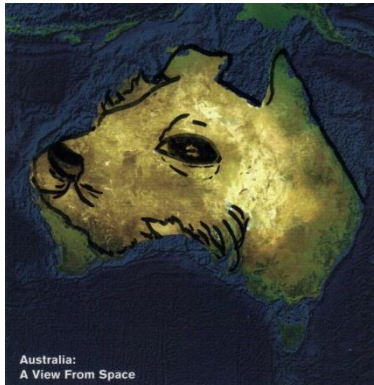
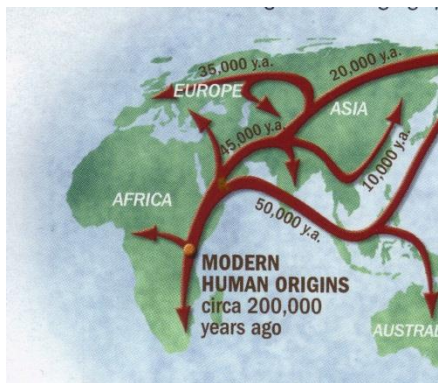
COMPARE TO →



Ezekiel 46:19  
 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. [Direction is a matter of “perspective”.]  
 “Teth” could be a swan or a horse

<b>H</b>	<b>E</b>	<b>A</b>	<b>V</b>	<b>E</b>	<b>N</b>
<b>E</b>	<b>A</b>	<b>R</b>	<b>T</b>	<b>H</b>	<b>E</b>
<b>A</b>	<b>R</b>	<b>T</b>			
<b>V</b>	<b>T</b>				
<b>E</b>	<b>H</b>				
<b>N</b>	<b>E</b>				

**“EARTH” Puzzle:** The surface of the earth [place of the Pavement?—the Gen-  
“tiles”// or “neg. tiles”] is a puzzle in itself [like the United States and its many parts]—  
a mosaic. **Put the pieces together in the correct order and what truth will they  
reveal?** Consider the Mobius strip and the analemma. The northern hemisphere of  
America is an earless **elephant** head (facing forward) with a **donkey** on the north  
east **stern** corner [“stern”—hard or severe in manner/also, rear end of a ship]. It is also the side  
profile of a kangaroo with a “carrier” on its back. South America could be a **dog’s ear**  
as well as the Mohawk head facing east. The entire eastern continent (Europe, Asian  
[plus Africa]) is a mouthless Indian head facing west and wearing war paint and  
feathered headdress. At the eastern end of the continent (Eurasia) is the face of a  
happy dog (**puppy?**) or a “Sunny face” facing southeast. Africa is the **left elephant’s  
ear** as well as the **head of a donkey**. Australia is the head of a Schnauzer(/Elsie, the  
*Borden cow?*).



Picture from National Geographic –May 2005, p. vi—“Behind the Scenes”/ National Geographic Student Atlas of the World (NGSAW) p .110

## Game of TAG → CTAG (“sea” tag/ “si” (“yes”) tag) ← DNA strand:

Genesis 7:9, “There went in two and two unto Noah into the ark, the **male** and the **female**, as God had commanded Noah.”

1 Peter 3:20, “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was **a** preparing [“preparing” is a “noun” in this verse—i.e. the “body” prepared], wherein few, that is, eight souls [8 corners of the “cube”] were saved by water.”

Ecclesiastes 4:9-12, “Two are better than one; because they have a good reward for their labour [i.e. the “man” child]. 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 [Acts 5—Ananias and Sapphira [“sap fire”]], 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.” [entire passage is about **3** → 2 “in” and one “beside”—the “man,” “woman,” and “child”]

Song of Solomon 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.”

Isaiah 34:15-16, “There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye **out of the book of the Lord**, and read: no one of these shall fail, none shall want her mate: for **my mouth** it hath commanded, and **his spirit** it hath gathered them. [reminds me of computer programming language]

**1tag**—*n* [ME *tagge*, prob. of Scand origin; akin to Sw *tagg* barb] (15c) **1** : a loose hanging piece of cloth : TATTER **2** : a metal or plastic binding on an end of a shoelace **3** : a piece of hanging or attached material; *specif* : a loop, knot, or tassel on a garment **4 a** : a brief quotation used for rhetorical emphasis or sententious effect **b** : a recurrent or characteristic verbal expression **c** : **TAG LINE 1** **5 a** : a cardboard, plastic, or metal marker used for identification or classification <license ~s> **b** : a descriptive or identifying epithet **c** : something used for identification or location : FLAG **d** : LABEL 3d **e** : PRICE TAG **6** : a detached fragmentary piece : BIT [“Petra” → “Petros”]

**2tag**—*vb* **tagged**; **tag-ging** *vt* (15c) **1** : to provide or mark with or as if with a tag: as **a** : to supply with an identifying marker or price <*tagged* every item in the store> <*was tagged* at \$4.95> **b** : to provide with a name or epithet [“God,” “Jesus,” “Lucifer,” “Satan,” the “Devil”] : LABEL, BRAND <*tagged* him a has-been [God who **was**, is and is to come]> **c** : to put a ticket on (a motor vehicle) for traffic violation **2** : to attach as an addition : APPEND **3** : to follow closely and persistently **4** : to hold to account; *esp* : to charge with violating the law <*was tagged* for...assault—Burt Woolis> **5** : LABEL 2 *~vi* : to keep close <*tagging* at their heels—Corey Ford>

**3tag**—*n* [origin unknown] (1738) **1** : a game in which the player who is it chases others and tries to touch one of them with the ball or the gloved hand containing the ball **2** : to hit solidly **3** : to choose usu. for a special purpose : SELECT **4** : to make a hit or run off (a pitcher) in baseball

**tag line**—*n* (1926) **1** : a final line (as in a play or joke); *esp* : one that serves to clarify a point or create a dramatic effect [“AMEN”—STRONG’S 543] **2** : a reiterated phrase identified with an individual, group, or product : SLOGAN [“BELOVED SONS OF GOD”]

**AMEN**—STRONG’S 543 is “from 539; *sure*; abstr. *faithfulness*; adv. *truly*:—Amen, so be it, truth.” STRONG’S 539 (‘âman) is “a prim. root; prop. to *build up* or *support*; to *foster* as a



**parent** [“pair” “rent”] or nurse; fig. to **render** (or **be**) **firm** or **faithful**, to **trust** or **believe**, to **be permanent** or **quiet**; mor. to **be true** or **certain**; once (Isa. 30:21; interchangeable for 541) to **go to the right hand**:—hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.” [Rev. 3:14, “These things saith **the Amen**, the faithful and true witness, the beginning of the creation of God” Amen → “a men”—plural of “a man”—the ONE that are MANY/the MANY that are ONE—“legion”; **throughout Scripture note the use of a singular noun and plural verb or plural noun and singular verb**]

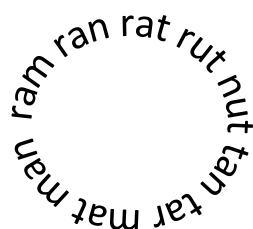
**In the beginning** there was only one “WORD”—“THE” Word. What if “THE WORD” is not a word or “name” that is known to man? Revelation 19:12, “He had a name **written**, that no man knew, but he himself.”

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.”

Exodus 20:7, “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.”

John 15:1-2, “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.”

What if that name is the combination of all names of all times—“every” individual name of “every” individual being [even though there may be many with the same name, each is uniquely that individual’s—their “name” represents their “place” in the strand—i.e. “place” is determined by “word” and is synonymous with a “rung” on the “ladder” and the “measure” of faith “dealt” to every man]. 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”—a lowercase [small] “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.)] [“G” is a modified “large” “C” with a crossbar that doesn’t reach all the way across (i.e. it is “**turned-in**”). The “coil” would begin to “unravel” and do what it does using the substitution theory of exchange. What I am badly saying is that (using the substitution theory) you could place each “life” [Luke 15:12, “He divided unto them his living”—so that would include “all life,” including DEATH] of 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].]. For a simple example of what I am trying to say, let’s use a simple word and show the sequence (**the more languages you use the better this works**): ram, ran, rat, rut, nut, tan, tar, mat, man, ram



**THE NAME = a + b + c +.....x + y + z + a**

**The “wedge” C = a + b + c +.....x + y + z - (z + a)**

Revelation 3:14, “And unto the angel of the church of the Laodiceans write; These things saith **the Amen**, the faithful and true witness, the beginning of the creation of God;”—there is something peculiar about the word “AMEN.” I wasn’t sure what it was at first. Every time I saw the word, “Amen” (since I have been studying concerning the revelation that the earth is a parable), I felt that I was missing something concerning this word. Last week, I had an epiphany. I had been writing something that required me to explain the imagery of the letter “E”. “E” is the trident on its side (facing East). “W” [or, 卍] is the trident facing North. “M” is the trident facing South. “Э” is the trident facing West. In Genesis 3:24 it says the following, “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Now we know that according to Ephesians 6:17 and Hebrews 4:12, that “the **sword** of the Spirit, which is the **word of God**....For the word of God is quick, and powerful, and **sharper than** any **twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” [“Twoedged sword” represents division; two sides represents “wavering” or “going to and fro” (imagery of the acute angle “W,” “Z” or even the “S”)—a single edged sword moves in ONE direction—i.e. “forward”] The trident is represented by the flat line and three “teeth,” all moving in the same direction “without turning” [compare to Chinese symbol for the number 7]. With this in mind (considering what we just discussed about the DNA strand and the “Name”), let’s look at the word, “Amen.”

**AMEN → A-ME-N** (“a ME in”) // **AMEN → A NEW** // **A-NEW-ME-NA** (“A new ME—‘nay” [which is the same as ]) // (first and last) **NAMEN → NAY MEN** 🎵🎵

2 Corinthians 1:20, “For all the promises of God in him are yea, and in him Amen, unto the glory of God **by** [“buy”] us.

Isaiah 30:15-16, “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** [play on words: “ye wood not”].

**But ye said, No**; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.” **FINISH** —these verses are for completing this section **“NO”**

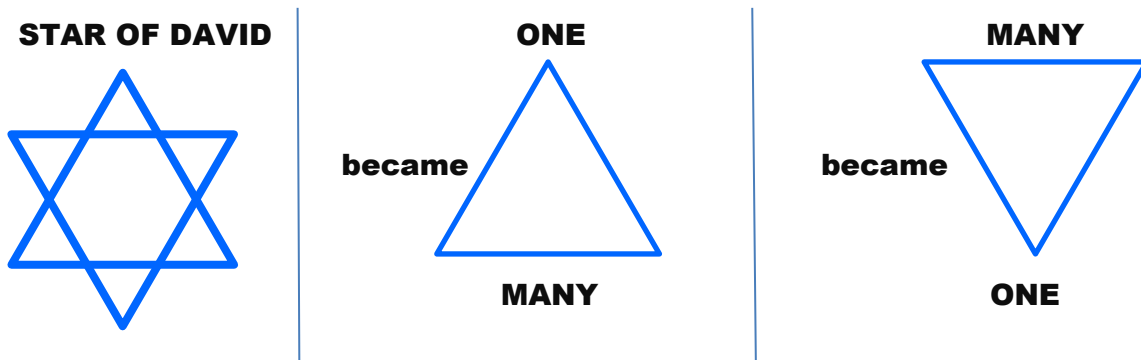
**to being “bound”—in this case, the “No” is the GOOD thing, “Yes” is submitting to being “caged”—THE CYCLE IS STARTING ALL over again, that is why marriages are “dividing” in two, the U.S. is having its crises—we are in the “dying” phase of the new cycle and “death” begins with us. Drought and poverty is part of the new cycle—a very dry season. “WALL” street has flourished and “Wal”-mart and Target [a “mark”] are the 2 major shopping “markets”.**

Reference Ezekiel 36 (all), “Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, **hear** the word of the Lord:” **DNA IMAGERY AND GOD’S NAME**

[NOTE: When reading Scripture in the King James Version, a lot of verses begin **successively** with the word “AND” → “DNA”—like a kind of “link” in a chain.]

## “What’s **in** a NAME?”

The Star of David represents the “cycle” of things [**BLUE** represents “GRACE”]:



[[Compare to the Runes](#)]

[[Israel](#) represents this]

[[United States](#) represents this]

A triangle has **three** “[corn Ers](#)” [but **four** perspectives—three sides plus the “face-on” view]—each represents a “different” view; therefore, to know it “well” it must be examined from “**all**” angles. A Pyramid as **four** sides [but **six** perspectives—4 sides plus the sky view (looking down upon it) and the view looking up from “underneath”. **Scripture should be examined from “every” angle!**] [**Six pyramids = Six mountains**]

Genesis 11:1-9 [[this applies also to the analemma](#)],

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of **Shinar**; and they dwelt there [[this is a completion of the first full cycle: oneness, Shinar would be Israel on the earth’s analemma](#)]. And they said one to another, **Go to** [sounds like the computer command, “goto”], [let us make brick](#) [[“Let us make man in our image, after our likeness” \(Gen. 1:26\)—Canada](#)], and burn them **throughly**. And they had **brick** for stone, and **slime** had they for mortar [[“slime” is the same as the imagery of primordial soup](#)]. And they said, **Go to**, let us build us a city and a tower [the DNA strand could be the 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 [DNA strand uncoiling], and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language [CTAG]; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. **Go to**, let us [go down, and there](#) confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they **left off to build** the city [[This is worded in such a way that it doesn’t seem to refer to a cessation of work but rather this sounds more like it relates to “left wing” politics than construction of a building. One of the](#)

Webster's definitions for "left": **4 cap a** : those professing views usu. characterized by desire to reform or overthrow the established order esp. in politics and usu. advocating change in the name of greater freedom or well-being of the common man ["in the name of JESUS"] **b** : a radical as distinguished from a conservative position]. Therefore is the name of it called Babel; because the Lord did there **confound** the language of all the earth: [<sup>1</sup>**con**—[ME *connen* to know, learn, study, alter. of *cunnen* to know, infin. of *can*—more at **CAN**]; <sup>2</sup>**con**—*var* of **CONN** (Connecticut); <sup>3,4</sup>**con**—for or against; <sup>5,6,7</sup>**con**—confidence, swindle; <sup>8</sup>**con**—convict; <sup>9</sup>**con**—consumption/tuberculosis [also: "con"→ "noc"→ "(k)noc(k)"] and from thence did the Lord **scatter** ["scat"→ "tacs"→ tac(k)s/tax(e)s (**scatter** → **re-tax**—i.e. a tale twice told)] them abroad upon the face of all the earth."

Isaiah 63:11-14,

"Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within **him**? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to **make himself an everlasting name** [Isaiah 9:7, Proverbs 22:1, "A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold."]? That led them through the deep, as an horse in the wilderness [a camel is referred to as a wilderness "horse"?], that they should not stumble? **As a beast** goeth down into the valley, the Spirit of the Lord caused **him** to rest: so didst thou lead thy people [Rev. 21:3], to **make thyself a name.**"

Ecclesiastes 7:1,

"A **GOOD name** is better than precious ointment [Mary and her alabaster box (Matt. 26:7-13, Mark 14:3-9, Luke 7:37-50—cf. Ps. 133:2)—note how and where He was anointed]; and the day of death than the day of one's birth."

Ecclesiastes 6:3-5,

"**If a man beget an hundred children**, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness [2 Sam. 22:10-12], and **his name shall be covered with darkness**. Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other ["Great shall be thy children's peace [piece—i.e. a great inheritance]." (ref?).]"

Isaiah 55:11-13,

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 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. 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.**"

Jeremiah 31:38-40,

"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the **tower** of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb ["**BE**" "**rag**"], and shall compass about to Goath [Goliath with "**lie**" taken out]. And the whole valley of dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the

corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.”

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: and there shall be a bridle in the jaws [“j” replaced “l” in “law” —“s” → “one became many”] of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, 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. For through the voice of the Lord shalt the Assyrian be beaten down, which smote with a rod. 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. **For Tophet** [“Tophet” → “tehpot” → “teapot”—i.e. He “brews”—i.e. “seethe” [a play on words: “see the”—i.e. “looking, or have vision for”—i.e. to have expectation]] is **ordained of old**; yea, for the king it is prepared [“a body hath he prepared”; Isaiah 44]; he hath made it deep and large: the pile thereof is fire [“fire” → “fir”/ “fur”—i.e. “hair”] and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.”

According to [Vine’s Complete Expository Dictionary of Old and New Testament Words](#) “expect, expectation” means:

#### A. Verbs.

1. *ekdechomai* (... , 1551), lit. and primarily, “to take or receive from” (*ek*, “from,” *dechomai*, “to receive”), hence denotes “to await, expect,” the only sense of the word in the NT; it suggests a reaching out in readiness to receive something; “expecting,” Heb. 10:13; “expect,” 1 Cor. 16:11, RV (KJV, “look for”); to wait for, John 5:3 (KJV only); Acts 17:16; 1 Cor. 11:33, RV (KJV, “tarry for”); Jas. 5:7; to wait, 1 Pet. 3:20 in some mss.; “looked for,” Heb. 11:10. Cf. B, No. 1. See LOOK, TARRY, WAIT.
2. *prosdokaō* (... , 4328), “to watch toward, to look for, expect” (*pros*, “toward,” *dokaō*, “to think”: *dokaō* “does not exit” [“be nothing”]), is translated “expecting” in Matt. 24:50 and Luke 12:46, RV (KJV, “looketh for”); Luke 3:15, “were in expectation”; Acts 3:5, “expecting” (KJV and RV); 28:6 (twice), “expected that,” RV (KJV, “looked when”) and “when they were long in expectation” (KJV, “after they had looked a great while”). See LOOK, TARRY, WAIT.

#### B. Nouns.

1. *apokaradokia* (... , 603), primarily “a watching with outstretched head” (*apo*, “from,” *kara*, “the head,” and *dokaō*, “to look, to watch”), signifies “strained expectancy, eager longing,” the stretching forth of the head indicating an **“expectation” of something from a certain place**, Rom. 8:19 and Phil. 1:20. The prefix *apo* suggests **“abstraction and absorption” (Lightfoot), i.e., abstraction from anything else that might engage the attention, and absorption in the object expected “till the fulfillment is realized”** (Alford). The intensive character of the noun, in comparison with No. 2

(below), is clear from the contexts; in Rom. 8:19 it is said figuratively of the creation as waiting for the revealing of the sons of God (“waiting” translates the verb *apekdechomai*, a strengthened form of A, No. 1; see WAIT FOR). In Phil. 1:20 the apostle states it as his “earnest expectation” and hope, that instead of being put to shame, Christ shall be magnified in his body, “**whether by life [LIFE], or by death [DEATH],**” suggesting absorption in the person of Christ, abstraction from aught that hinders.

2. *prosdokia* (... , 4329), “a watching for, expectation” (akin to A, No. 2, which see), is used in the NT only of the “expectation” of evil, Luke 21:26, RV, “expectation,” KJV, “looking for,” regarding impending calamities; Acts 12:11, “the expectation” of the execution of Peter.
3. *ekdochē* (... , 1561), primarily “a receiving from,” hence, “expectation” (akin to A, No. 1), is used in Heb. 10:27 (RV, “expectation”; KJV, “looking for”), of judgment.

There really is a “connectivity” of words. I opened my Webster’s Dictionary and the first word I saw was “mother cell.” I looked at the other words that began with “mother.” Then I glanced at the opposite page and saw “mortarboard” [that word made me think of Stephen Hawking]. The first meaning read, “1 a : HAWK 2.” I found this rather interesting because ever since I saw Stephen Hawking’s name I felt that there was something about it that meant something [STEPHEN → step, pets, hen, phen-, ste. (suite/sweet) / Ste-p-h-e-n → n-e-p-h-e-(w)]—just as I believe every name means something [i.e. Harry S Truman → “hairy” “s (change in direction of a cycle)” “true man” → Esau was not the “supplanter” (unlike Jacob) // online “web” building sites such as “Webstarts” and “GoDaddy” [“Let’s hear it for the old man!” [cf. Gen. 17:4/2 Kings 4:14-17]—a “cheer”]]. I believe everyone knows that it is only slightly different from Stephen King. So why do two very famous men, known for their “words” [one of “science,” the other of “science fiction”], have similar names? Why is “haw” part of the physicist’s name [I have a much older friend who is like a surrogate mother. She is Korean and her last name is “Haw.” I have a childhood best friend whose maiden name is “Hawkins.” So I ask myself, “What is the significance of that “word”?]? Nothing is a coincidence. A hawk is known for its keen sight and efficiency as a “hunter”—both of which describes the scientist. But, I have yet to learn the meaning of the prefix “haw.” Its significance could lie in a regional pronunciation, for I believe that “sound” has something to do with its significance. If you spell it backwards, you get the sound of a baby’s cry, “Wah-h-h-h-h!” Many years ago (approx. 1990) I had a vision. It took place in the daytime when I was fully awake. It was a July afternoon, and I was lying on the floor, thinking. Then suddenly, I felt as though I had been “taken” out of my reality. In the vision, I was peaceably standing behind a **wall of fire** engulfed in light. On the other side, I saw dense darkness and people running, and there seemed to be a sense of “violence” although I saw no violent act. I heard sirens coming from, possibly, fire trucks and ambulances and police vehicles. The entire vision only lasted the length of the heart-wrenching sound of a very long baby’s “**wail.**” When the vision was over, I felt startled and “winded”—as though I had been holding my breath under water a long time [I didn’t take a breath the whole time I “watched.”]. I didn’t understand what it meant.

## MUSICAL CHAIRS (a musical “countdown”? or, is it a “count-up?”):

DEATH—“Five little monkeys **sleeping** in a bed, one fell out and bumped his head”

HEAT—“Four little monkeys sleeping in a bed, one fell out and bumped his head”

TEA—“Three little monkeys sleeping in a bed, one fell out and bumped his head”

AE—“Two little monkeys sleeping in a bed, one fell out and bumped his head”

E—“One little monkey sleeping in a bed, one fell out and bumped his head”

—“Now no little monkeys sleeping in a bed, they all got out by bumping their heads”

“AE” or “Æ” represent “twins” or two that are “one”—Siamese twins.

EARTH—“Five golden rings” [“rings”—i.e. like the rings of Dante’s *Inferno*, or of a “shield”]

HART—“Four calling birds” [“tweets”—i.e. DNA replication imagery]

TAR—“Three French hens”

RA—“Two turtle doves” [LAW requirement for a poor person’s sacrifice after childbirth]

A—“And a **partridge** in a pear [“reap”] tree” [“part-ridge” → to “know in part” (cf. 1 Cor. 13:12)]

**ridge**—*n* [ME *rigge*, fr. OE *hrycg*; akin to OHG *hrukki* ridge, back] (bef. 12c) **1** : an elevated body part (as along the backbone) **2 a** : a range of hills or mountains **b** : an elongate elevation on an ocean bottom **3** : an elongate crest or linear series of crests **4** : a raised strip (as of plowed ground) **5** : the line of intersection at the top between the opposite slopes or sides of a roof—ridged *adj*

HANDS—

SAND—“I will multiply thy seed as the stars...and as the sand”

DAN—“judge”

NA—“nay”

A—“Two ways met” at the top of the hill—but only after building a bridge first

How about musical “zigzag” chairs?

THERE

HERE

HER

ER

E

These could also move in “reverse.”

**PYRAMID SCHEME:** A leader is someone **upon whom** all things rest. The true pyramid of leadership is an inverted pyramid—those of lesser rank are on the “top” and the one of highest rank is on the bottom or is it? Matthew 23:11, “But **he that is greatest** among you shall **be your servant.**” In the “upside-down” kingdom, the “servants” (as we would call them)—the [bond-] maids, butlers, bakers, bricklayers, etc.—are actually the “leaders” [i.e. **the greatest treasure hidden in obscurity**]. Without them there would be a **collapse of all** that we know. The “great” are dependent upon the “small.” The “many” who are small—those seemingly without “voice” and “unnoticed”—make life possible for the “great” who are few—whose world cannot go on without the labor performed by the “small.” **Without the “small,” the “great” are “nothing.”**

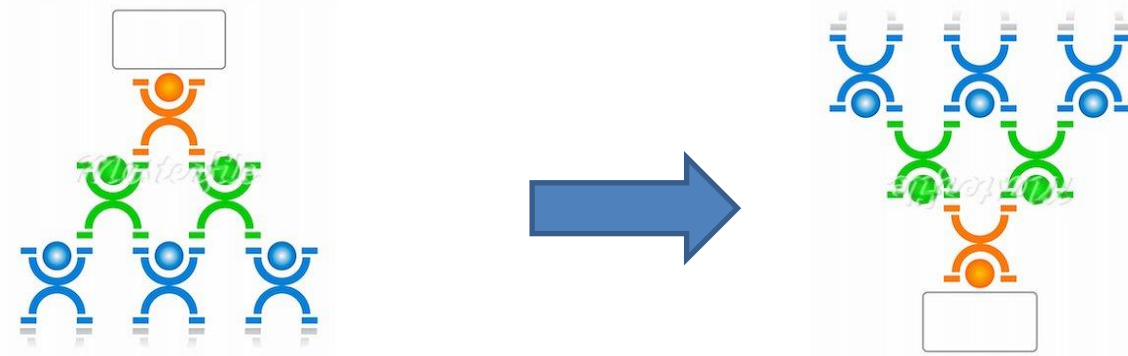


## **Turning Learning on its Head** from eSchool News (By Melanie Turner)

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...

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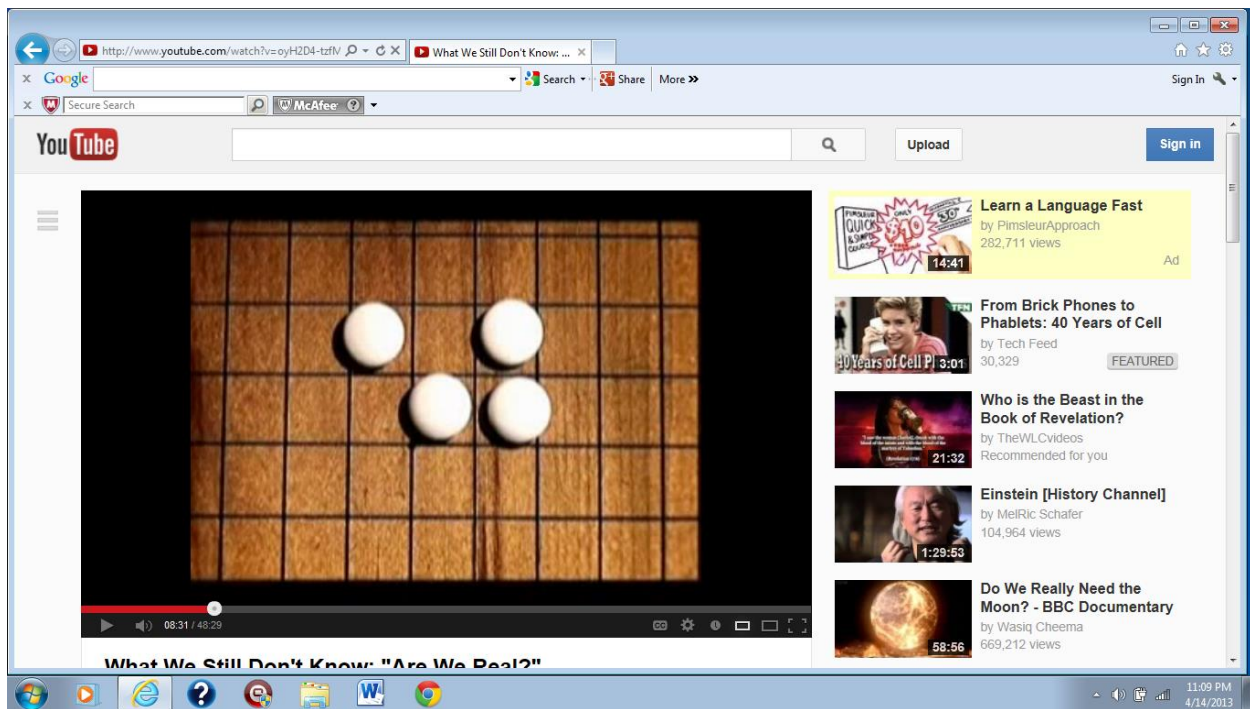




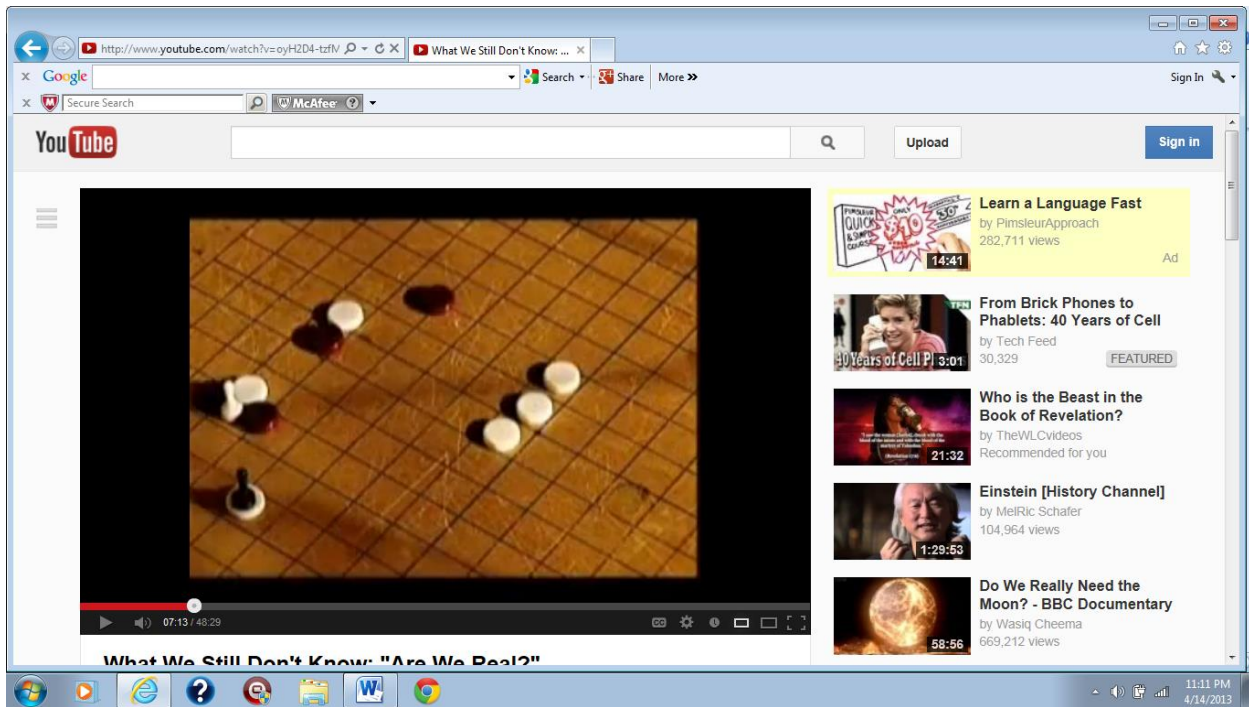
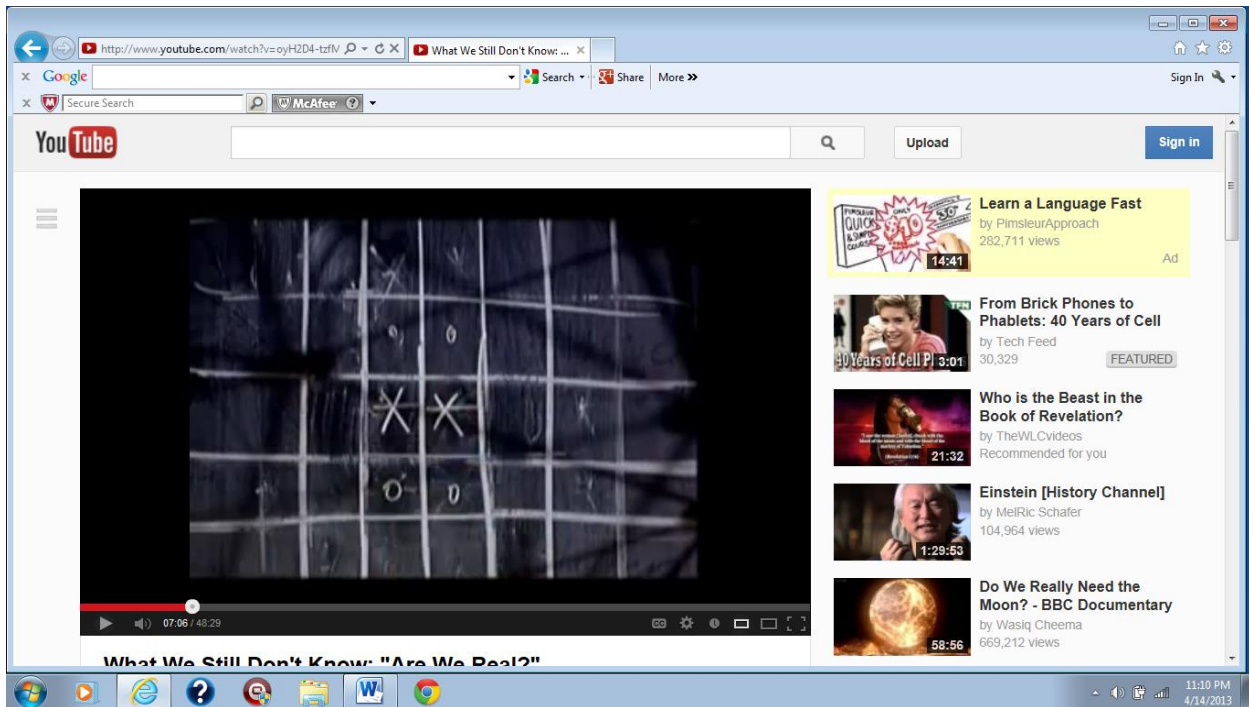
In the image from *masterfile.com*, the gold figure represents LAW. The block represents the foundation “stone” of LIVED—i.e. the “Devil,” DEATH—a picture of the “upside-down” kingdom. This reminds me of the monologue from Richard II by Shakespeare, “...then am I king’d again...” It’s the picture of a “wave”—the up and down flow of a wavelength [akin to a “tumbler” or circus performer doing backflips or “cartwheels”].

## THE GAME OF “LIFE”: [UNFINISHED]

I recently watched a documentary on YouTube [“WHAT WE STILL DON’T KNOW: ‘Are We Real?’”]. The film mentioned a game called “LIFE”



This was the optimum arrangement of counters for LIFE. It resembles the Braille character for the letter “n” laying on its “left” [not “right”] side [“z” would be its “reverse/opposite” counterpart].



The evidence came from a Game that was so unpredictable that they called it "LIFE."

"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 ["equivalent to birth, death, and survival"]."

"I found this idea, that if you had simple rules, but not too simple, then possibly complexity would just develop."

**counter**—*vb* **1 a** : to act in opposition to [like a “mirror reflection”] : OPPOSE **b** : OFFSET, NULLIFY <tried to ~ the trend toward depersonalization> **2** : to **adduce** in answer <we ~ed that our warnings had been ignored> ~*vi* : to meet attacks or arguments with defensive or retaliatory steps

## WILD “GAME” HUNTING:

### HUNTING IN THE DARK (Page 34 of *EYEWITNESS: Predator*)

When darkness falls, many predators stop hunting, while others come out to feed. For them, **darkness** is not a disadvantage. It **is an ally**, protecting them from their enemies as they search for their prey. Even in faint light, owls use vision to find their food. They also have superb hearing, and some can hunt by sound alone. Cats and other carnivores often use a combination of vision, hearing, and smell. Some other predators have special senses for locating prey in the dark. Bats find their food by using echolocation, while some snakes hunt by sensing body warmth. In the permanent darkness underground, some predators rely on touch and smell [“scent”] to catch prey. [“scent”/ “sent” —descent, decent, accent, assent, ascent]

Proverbs 6:26,

“For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.”

Ezekiel 13:18-23,

“And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs [minus the “hands”] upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that **come unto you** [cf. John 6:37-40, <sup>37</sup>All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out... <sup>39</sup>And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.]? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.”

Job 10:8-22,

“Thine hands have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the **clay**; and **FINISH**

# Family Game Night

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

Mark 15:34, “And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi,** [“EL owe I/eye” // **also**→ the FOOL –“**extreme lack of intelligence**”→ the **Eloi** of H. G. Wells’ **Time Machine**] **lama sabachthani? which is,** [comma→the thought “**stops**” here before continuing→“**Ilama [Name] Bach [composer] than I/sabbath (with “ch” in it) a knee?”**→ “**name sabbath, chain eye (irony)**”] being interpreted [had Jesus spoken in “tongues”?], My God, My God, why hast thou forsaken me? [“?”—see next page]” [cf. 1 Corinthians 14:27-33, <sup>27</sup> If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>29</sup> Let the prophets speak two or three, and let the other judge. <sup>30</sup> If any thing be revealed to another that sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, **that all may learn, and all may be comforted.** <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not the author of confusion, but of peace, as in all churches of the saints.]

Isaiah 49:1,

“Listen, O isles, unto me; and hearken, ye from far; The Lord hath called me from the womb; from the bowels of my mother hath **he made mention of my name.**”

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

Jeremiah 20:9,

“Then I said, **I will not make mention of him, nor speak any more in his name.** But his word was in **mine** heart [“**hidden treasure**”] as a burning fire shut up in my bones, and I was weary with forbearing, and **I could not stay.**”

Isaiah 48:1-2,

“Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and **make mention of the God of Israel,** but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name.”

**“It is finished.”**—John 19:30 (cf. Luke 14:28, 1 Kings 6:38, 1 Chron. 27:24, Ezra 5:16, Ezra 6:14, Zechariah 4:9, Dan. 5:26, Rom. 9:28, Jam. 1:15)

Allen Parrish: **Oh, no. The game thinks I rolled.**

Sarah Whittle: **What do you mean, “The game thinks”?**

Allen Parrish [“all in perish” // “parrish” → “parish”—“house” of the **pastor**]

Sarah Whittle [“wit EL” // “whittle” → “carve, hew”]

**parish**—*n* [ME *parisshe*, fr. MF *parroche*, fr. LL *parochia*, fr. LGk *paroikia*, fr. *paroikos* Christian, fr. Gk, stranger, fr. *para-* + *oikos* house—more at **VICINITY**] (14c) **1 a** (1) : the ecclesiastical unit of area committed to one pastor (2) : the residents of such an area **b Brit** : a subdivision of a county often coinciding with an original ecclesiastical parish and constituting the unit of local government **2** : a local church community composed of the members or constituents of a Protestant church **3** : a **civil division of the state of Louisiana** corresponding to a county in other states

[**Jumanji** is a movie by Tri-Star Pictures directed by Joe Johnston [“John stone”], starring Robin Williams [“rob in” / “will, I am (plural)” [the “I will” → “yes!”]], Kirsten Dunst [“curse ten” / “done (change in direction) (cross)\\ also, “dunce”—“one who is dull-**witted** or stupid” [named after writer John Duns Scotus “whose once accepted writings were ridiculed in the 16<sup>th</sup> century → see also **dunce cap**, **dunderhead**]], **David Alan Grier**, **Bonnie Hunt** [“bond knee” / “hunt” (Eze. 13:18)], **Jonathan Hyde** [“hide”], and **Bradley Pierce**]  
**Vatican**—“vat I can” // “vat a kin” (Southern vernacular)

**“Family is the greatest blessing besides salvation.”—Joseph Prince**



The following is from Wikipedia.org: “Question Mark.” Right or wrong, I found it insightful, so I included the entire “write-up.”

The **question mark** (?; also known as an **interrogation point**, **interrogation mark**, **question point**, **query**, or **eroteme**),<sup>[1]</sup> is a **punctuation mark** that replaces the **full stop** (period) at the end of an **interrogative sentence** in English and many other languages. The question mark is not used for **indirect questions**. The question mark character is also often used in place of missing or unknown data. In Unicode, it is encoded at U+003F ? QUESTION MARK (HTML: `&#63;`).

## History[[edit](#)]

Lynne Truss attributes an early form of the modern question mark in western language to [Alcuin of York](#).<sup>[2]</sup> Truss describes the *punctus interrogativus* of the late 8th century as "a lightning flash, striking from right to left".<sup>[3]</sup> (The punctuation system of [Aelius Donatus](#), current through the [Early Middle Ages](#), used only simple dots at various heights.)

This earliest question mark was a decoration of one of these dots, with the "lightning flash" perhaps meant to denote [intonation](#) (or a [tilde](#) or [titlo](#), named after the Latin word *titulus*, as in " ~ ", like those wavy and more or less slanted marks used in lots of medieval texts for denoting various things such as abbreviations, and that would become later various diacritics or ligatures or modified letters used in the Latin script), and perhaps associated with early musical notation like [neumes](#).<sup>[4][5]</sup> Over the next three centuries this pitch-defining element (if it ever existed) seems to have been forgotten, so that the Alcuinesque stroke-over-dot sign (with the stroke sometimes slightly curved) is often seen indifferently at the end of clauses, whether they embody a question or not.

In the early 13th century, when the growth of communities of scholars ([universities](#)) in Paris and other major cities led to an expansion and streamlining of the book-production trade,<sup>[6]</sup> punctuation was rationalised by assigning Alcuin's stroke-over-dot specifically to interrogatives; by this time the stroke was more sharply curved and can easily be recognised as the modern question-mark.

The symbol is also sometimes<sup>[7]</sup> thought to originate from the [Latin](#) *quaestiō* (that is, QVAESTIO), meaning "question", which was abbreviated during the [Middle Ages](#) to *qo*. The lowercase *q* was written above the lowercase *o*, and this mark was transformed into the modern symbol. However, evidence of the actual use of the Q-over-o notation in medieval manuscripts is lacking; if anything, medieval forms of the upper component seem to be evolving towards the q-shape rather than away from it.

quaestio quaestio qo < q̇ q̇ ? ? ?  
→ [Akin to 1,2,3,4,5,6,7,8,9,0 → 10—"first [0] and last [1]"]



One possible origin of the question mark from Latin.

qo qo q̇ q̇ ?



A diagram showing the possible evolution of the question mark from Latin.

According to a 2011 discovery by a Cambridge manuscript expert, [Syriac](#) was the first language to use a question mark. The Syriac question mark has the form of a vertical double dot.<sup>[8]</sup>

## In other languages and scripts[\[edit\]](#)

### Opening and closing question marks[\[edit\]](#)



Opening and closing question marks

In some languages, such as [Spanish](#), typography since the 18th century has required opening and closing question marks,<sup>[9]</sup> as in "¿Qué hora es?" (What time is it?); an interrogative sentence or phrase begins with an [inverted question mark](#) (¿) and ends with the question mark (?). This [orthographical](#) rule is often disregarded in quick [typing](#), although its omission is always considered a mistake.

### Armenian, Greek question mark[\[edit\]](#)



Question mark in Armenian

In [Armenian](#) the question mark ( <sup>օ</sup> ) takes the form of an open circle and is placed over the last vowel of the question word. It is defined in [Unicode](#) at U+055E <sup>օ</sup> ARMENIAN QUESTION MARK.

**In [Greek](#) and [Church Slavonic](#), the question mark is a [semicolon](#).** The regular Latin semicolon can be used U+003B ; SEMICOLON. Although it exists a separate character U+037E ; GREEK QUESTION MARK, the regular semicolon is well used.

### Mirrored question mark[\[edit\]](#)

*Not to be confused with [irony punctuation](#).*



Mirrored question mark in Arabic and Persian

In [Arabic](#) and languages that use Arabic script and were influenced by the Arabic language such as [Persian](#) and [Urdu](#), which are written from right to left, the question mark ؟ is mirrored right-to-left from the English question mark. (Some browsers may display the character in the previous sentence as a forward question mark due to font or text directionality issues). [Hebrew](#) is also written right-to-left, but it uses a question mark that appears on the page in the same orientation as the Roman-alphabet question mark.<sup>[10]</sup>

In Unicode, two encodings are available: U+061F ؟ ARABIC QUESTION MARK (HTML: &#1567; With [Bidi](#) code AL: Right-to-Left Arabic) and U+2E2E ◀ REVERSED QUESTION MARK (HTML: &#11822; With bi-directional code Other Neutrals).

### Fullwidth question mark[[edit](#)]

The question mark is also used in modern writing in [Chinese](#), and [Japanese](#), although it is not strictly necessary in either. Usually it is written as [fullwidth form](#) in Chinese and Japanese, in Unicode:

U+FF1F ？ FULLWIDTH QUESTION MARK.

### In other scripts[[edit](#)]

Some other scripts have a specific question mark:

- U+1367 ፤ [ETHIOPIC QUESTION MARK](#)
- U+A60F ᵶ [VAI QUESTION MARK](#)
- U+2CFA Ლ [COPTIC OLD NUBIAN DIRECT QUESTION MARK](#) and U+2CFB Მ [COPTIC OLD NUBIAN INDIRECT QUESTION MARK](#)

### Stylistic variants[[edit](#)]

French usage must include a [space](#) before the question mark (for example, "Que voulez-vous boire ?"),<sup>[11]</sup> whereas in the English language orthography no space is allowed in front of the question mark (e.g. "What do you drink?"), see also: [Plenken](#).

In typography, some stylistic variants and combinations are available:

- U+2047 ?? DOUBLE QUESTION MARK
- U+FE56 ? SMALL QUESTION MARK
- U+2048 ?! QUESTION EXCLAMATION MARK
- U+2049 !? EXCLAMATION QUESTION MARK
- U+203D † [INTERROBANG](#)



## Rhetorical question mark[[edit](#)]

Main article: [Irony mark](#)

The **rhetorical question mark** or percontation point was invented by [Henry Denham](#) in the 1580s and was used at the end of a [rhetorical question](#); however, its use died out in the 17th century. It was the reverse of an ordinary question mark, so that instead of the main opening pointing back into the sentence, it opened away from it.<sup>[12]</sup> This character can be represented using the reversed question mark (◌) found in Unicode as U+2E2E. The percontation point is analogous to the [Irony mark](#), but these are very rarely seen.

Rhetorical questions in some (informal) situations can use a bracketed question mark, e.g. "*Oh, really(?)*", for example in [888 subtitles](#).<sup>[13]</sup>

The question mark can also be used as a [meta](#)-sign to signal uncertainty regarding what precedes. It is usually put between brackets (?). The uncertainty may concern either a superficial (such as unsure spelling) or a deeper [truth](#) (real [meaning](#)) level.

## Computing[[edit](#)]


In [computing](#), the question mark [character](#) is represented by [ASCII](#) code 63 (0x3F hexadecimal), and is located at [Unicode code-point](#) U+003F. The full-width (double-byte) equivalent, ？, is located at Unicode code point U+FF1F.

The question mark is often utilized as a [wildcard character](#): a symbol that can be used to substitute for any other character or characters in a [string](#). In particular "?" is used as a substitute for any one character as opposed to the [asterisk](#), "\*", which can be used as a substitute for zero or more characters in a string. The [inverted question mark](#) (¿) corresponds to Unicode code-point 191 (U+00BF), and can be accessed from the keyboard in [Microsoft Windows](#) on the default US layout by holding down the [Alt key](#) and typing either 1 6 8 (ANSI) or 0 1 9 1 (Unicode) on the numeric keypad. In [GNOME](#) applications, it can be entered by typing the hexadecimal Unicode character while holding down both ctrl and shift, i.e.: ctrl+shift+BF. In recent [XFree86](#) and [X.Org](#) incarnations of the [X Window System](#), it can be accessed as a compose sequence of two straight question marks, i.e. pressing <Compose> ? ? yields ¿. In the [Mac OS](#), option+shift+? produces an inverted question mark.

The question mark is used in ASCII renderings of the [International Phonetic Alphabet](#), such as [SAMPA](#) in place of the [glottal stop](#) symbol, ʔ, (which resembles "?" without the dot), and corresponds to Unicode code point U+0294, *Latin letter glottal stop*.

In [computer programming](#), the symbol "?" has a special meaning in many [programming languages](#). In [C](#)-descended languages, "?" is part of the [?:](#) operator, which is used to evaluate simple [boolean conditions](#). In [C#](#) 2.0, the "?" modifier and the "??" operator are used to handle [nullable data types](#). In the [POSIX](#) syntax for [regular expressions](#), such as the one used in [Perl](#) and [Python](#), ? stands for "zero or one instance of the previous subexpression", i.e. an optional element. In certain implementations of the [BASIC](#) programming language, the "?" character may be used as a shorthand for the "print" function; in others (notably the [BBC BASIC](#) family), "?" is used to address a single-byte memory location. In [OCaml](#), the question mark precedes the label for an optional parameter. In [Scheme](#), as a

convention, symbol names ending in ? are used for predicates such as odd?, null?, and eq?. Similarly, in [Ruby](#), method names ending in ? are used for predicates.

In many [web browsers](#) and other computer programs, "?" is used to show a [character not found in the program's character set](#). This commonly occurs for apostrophes and quotation marks when they are written with software that uses its own proprietary non-standard code for these characters, such as Microsoft's [Smart Quotes](#). Some fonts will instead use the Unicode [Replacement Glyph](#) (U+FFFD, ) , which is commonly rendered as a white question mark in a black diamond (see [replacement character](#)).

The generic [URL](#) syntax allows for a [query string](#) to be appended to a resource location in a web address so that additional information can be passed to a script; the query mark, ?, is used to indicate the start of a query string. A query string is usually made up of a number of different field/value pairs, each separated by the [ampersand](#) symbol, &, as seen in this URL:

```
http://www.example.com/login.php?username=test&password=blank
```

Here, a script on the page *login.php* on the server [www.example.com](#) is to provide a response to the query string containing the pairs "username"-*test* and "password"-*blank*.

## Games[\[edit\]](#)

In [algebraic chess notation](#), "?" denotes a [bad move](#), and "??" a [blunder](#), "?!" a [dubious move](#) and "!" an [interesting move](#). For details of all of the chess punctuation see [punctuation \(chess\)](#).

In [Scrabble](#), a question mark indicates a **blank tile**.<sup>[14]</sup>

## Mathematics[\[edit\]](#)

In [mathematics](#), "?" commonly denotes [Minkowski's question mark function](#). In equations, it can mean "questioned" as opposed to "defined".

- U+225F  $\stackrel{?}{=}$  QUESTIONED EQUAL TO
- U+2A7B  $\stackrel{?}{<}$  LESS-THAN WITH QUESTION MARK ABOVE
- U+2A7C  $\stackrel{?}{>}$  GREATER-THAN WITH QUESTION MARK ABOVE

## Medicine[\[edit\]](#)

A question mark is used in English medical notes to suggest a possible [diagnosis](#). It facilitates the recording of a doctor's impressions regarding a patient's symptoms and signs. For example, for a patient presenting with left [lower abdominal pain](#), a differential diagnosis might include ?[Diverticulitis](#) (read as 'Query Diverticulitis').

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## PLAYING “DEAD”: like the fox that plays dead to ensnare his prey. DEATH will be no more because DEATH never truly was.

The following is an excerpt from the website of CONSTELLATION OF WORDS—*Vulpecula et Anser* (the fox and the goose):

In Scotland and Northern England a fox was called a **tod**<sup>1</sup> [t-o-d → d-o-t]. The collective term for foxes is **skulk** [“el” replaced “in” in “skunk”]. The color **fuchsia** (magenta), **fuchsin** (bluish red dye), was named after *fuchs* (fox). The plant genus **Fuchsia** (named after the German botanist Leonhart Fuchs) has a similar color. The drug digitalis (found in **foxgloves**) is used in treating heart conditions. **Bovista**, a genus of gasteromycetous fungi, the first element is from Middle High German *vohe*, 'vixen'.

The 'fox and goose' might have long-forgotten connotations, the fox was seen as representing the preaching friar on the pulpit, with the 'silly geese' representing the congregation. In *Symbolism of Animals and Birds, Represented in English Architecture*, 1913, Arthur H. Collins tells about the satirical 13th century carvings of foxes in friar's garb, and how the begging friars were much disliked by the secular and monastic clergy:

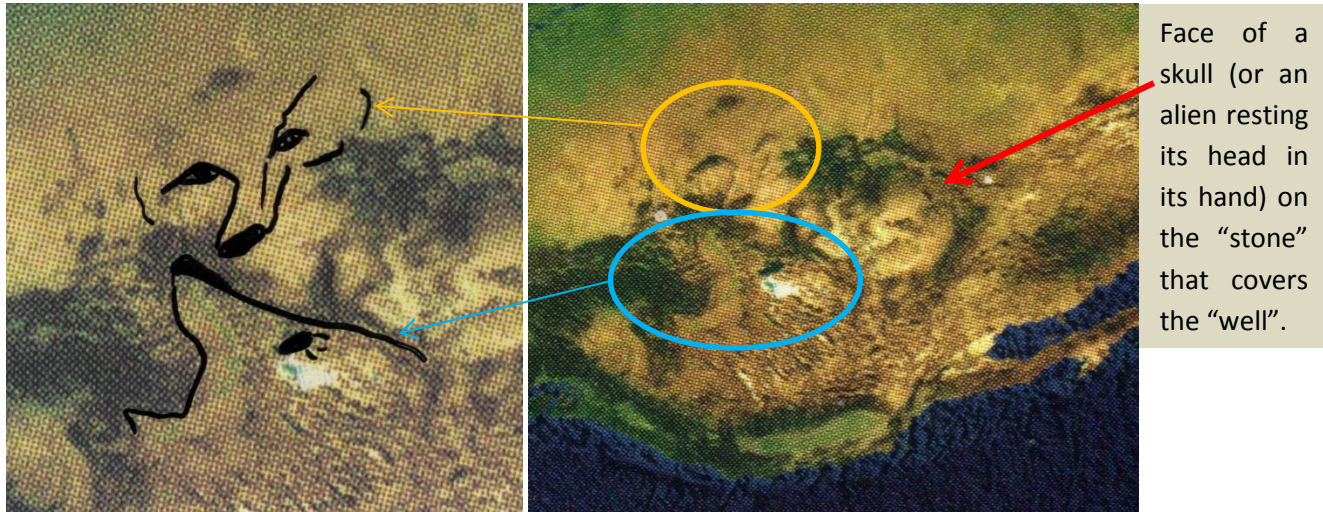
"The Bestiaries relate that the fox ensnares unwary fowls by pretending to be dead; in like manner the devil deceives unwary souls who love the corrupt things of the world. When geese are listening to a fox we suppose that they symbolize the silly souls who put their trust in the monk or friar, as the case may be. But, of course, the meaning is often simpler than that. Quite as frequently the fox is represented as preaching in a monk's or friar's habit to geese and other creatures, as on the stalls of Beverley Minster, S. Mary's Beverley, and Ely Cathedral (13th century). Generally such carvings are accompanied by others which represent Reynard devouring his flock, or paying the penalty of his crimes on the scaffold: from which ordeal he sometimes emerges alive to try again! At Worcester Cathedral there are carved on a **misericord** foxes running in and out of holes. St. John the Evangelist stands near by with his Gospel in his hand, and his **eagle** at his feet. Here we can see an allusion to our Savor's words, "Foxes have holes," etc., in S. Matt. viii. 20. It has been supposed that the object of this particular carving is to induce him who sees it to choose between good and evil."



[THERE IS AN IMAGE OF THIS (Looking at the western side of the U. S. and Canada): Above Texas is the partial side-view of the face [eye, eyebrow, and forehead] of the aged Apostle John (turn map image upside-down) facing the barren ground of the desert west. Directly below him, in Canada, is Lake Winnipeg forming the

body of a helicopter [the company that makes the **Eagle** Helicopter [Eagle Copters Ltd.] is located in Calgary ["calvary"?], Alberta, Canada]. **Cedar** Lake, Lake Winnipegosis ["win [or "when"] in **Pegasus** [a constellation]?"], and Lake **Manitoba** ["man in a boat"?] form the propellers. Picture from *National Geographic Student Atlas of the World*, p. 54.] Below is the image of the "fox" seen over Colorado and

Utah, I believe. Map from NGSAW is turned sideways so that east is north and west is south. The image that is west/south is devouring the "vine." The older, more mature "fox" is watching.



The sanctimonious fox of the mediaeval stories, preaching from a pulpit to a flock of gullible geese, characterizes the pious fraud:

"'Semper peccator, semper Justus' (ever sinning, ever righteous), so Germaine Dieterlen sums up the verdict of African folk wisdom upon this creature" [[Penguin Dictionary of Symbols](#), p.407].

"Reynard can often be found dressing up as a religious figure or pretending to be pious **in order to avoid punishment or get a meal**" [3].

The Gnostics ... admonition of Solan:

"Fools, ye are treading in the footsteps of the fox; can ye not read the hidden meaning of these winning words?" [[The Lost Language of Symbolism](#), v. 2, p.104]

Foxes are notorious for cunning and slyness, and they characterize **falsety**. In [Reynard the Fox](#) he was referred to many times 'as the **false** fox', the French word for **false** is **faux**, *faux pas*, a blooper, is meant to be pronounced 'foe pa' but it is sometimes pronounced in English 'fox paws' or 'fox pass' by the ignorant. **False** comes from Latin *fallere*, derivatives are: **fail**, **failure**, **fallacy**, **fallacious**, **fallible**, **false**, **fallible**, **infallible**, **fault**, **default**, **faucet**, **fault**, French *faux*.

Fox fire is the *ignes fatui* or 'Will o' the wisp'. In Scandinavian mythology the 'light of the fox' is the Aurora Borealis. **Fox-fire** - i.e. *fause* or 'false fire,' the phosphoric **light, without heat**, which **plays round** decaying matter, especially that produced by certain **fungi** found on rotting ["rot" → "tor(e)] wood.

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I was told something that I believe fits here. A local paramedic said that it is not uncommon for centenarians [those aged 100+] to "black-out" during a bowel movement. When they awake, they are as fine as they were before their little "episode."

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# Braille Interpreter

- Posted by [Gayatri](#) on December 12, 2011 at 4:14pm
- [View Blog](#)

I didn't read all of this, but included all of it for the sake of someone who could possibly benefit from the knowledge. My interest actually came at the "end" of this article.  
—SP

## IDEA

- The application is expected to capture the image of a Braille sheet and convert it to text. Braille is a method that is used by blind people to read by the sense of touch. This application is intended to make the process of reading or learning Braille easier for those who do not understand the language. There are three grades in Braille, wherein Grade 1 uses the letters in the alphabet set and numbers. The other two grades are forms of shorthand. The application is aimed at reading and interpreting Grade 1 Braille. It can be enhanced later to interpret Grades 2 and 3.
- Novelty of Idea
  - In Braille, there are 6 dots arranged in a 3 by 2 matrix, designated to each letter/number in the alphabet. Every letter/number is identified by the pattern formed by the dot/s that is/are raised, among the 6 dots assigned to it. In an image, the raised dots will be differentiated from the plain dots in order to reach the goal. The pattern of the larger dots will be used to identify the letters/numbers.
  - The application is unique in itself as it will act as a translator that converts Braille to text.
- Relevance and Applications

Braille is a language that is common among the visually impaired, but since it consists of many patterns for identifying letters and numbers, it becomes difficult to understand.

Currently, a variety of text to Braille applications is available, but there is no application which does the reverse. There are desktop applications which convert Braille dots which are provided in soft copy format into text, but they are not images of Braille sheets. Many papers have been written on Braille Recognition but there is no implementation of the same, esp. on a mobile phone.

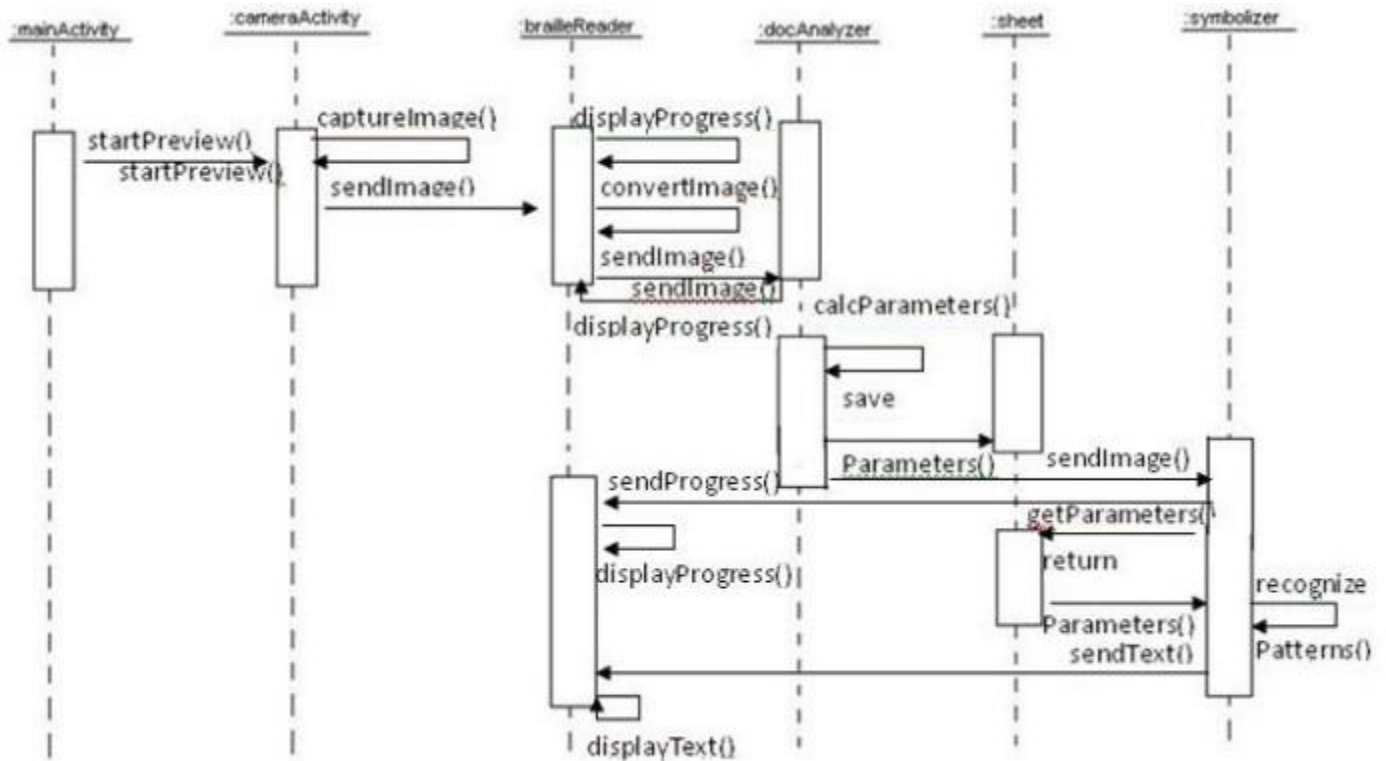
The new application is aimed at bridging the gap between the visually impaired and the sighted.

The application can also be used in the evaluation of Braille assignments, submitted by students on Braille sheets, by examiners who do not understand Braille.

Hence the sighted need not spend much time in learning and understanding Braille. This can eliminate the need for training the staff in Grade 1 Braille in Braille schools, thus saving time and cost, which would otherwise have to be incurred to do the same.

## SOLUTION

- Technology Layer/Solution
  - Platform : Android 2.3.3
  - Language : Java
  - SDK : Eclipse 3.5.0
  - Architecture: The sequence diagram is given below:

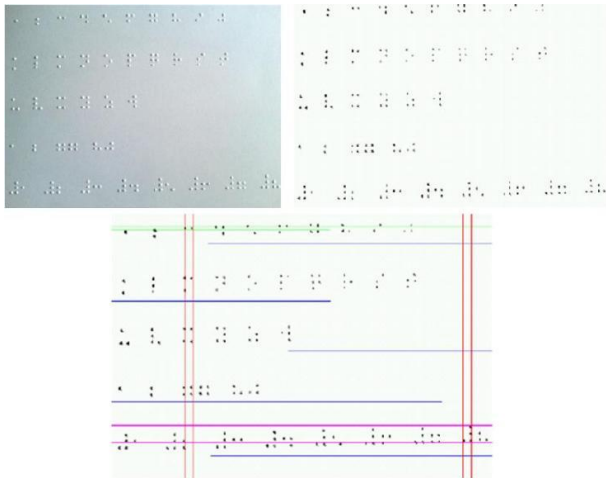


## R&D

- R&D Elements in the solution
  - A sample Braille sheet image has to be examined so as to understand the difference in diameter/colour of the raised and plain dots.
  - Image processing algorithms need to be devised or explored in detail, to parse the Braille image.
- Improvements on existing solution/ a new solution
  - Current research papers on Braille recognition suggest that the dots can be differentiated using the shadows they form in the image, when light falls on the sheet. But the formation of shadows depends on the angle at which the light falls on the sheet.
  - Some papers suggest that weak and strong edges should be detected and the weak edges are output only if they're connected to the strong edges.
  - One solution could be to read the image from left to right and from top to bottom.
    - Based on the diameters of the circles, the raised dots can be differentiated from the plain dots.
    - Or, based on the colour of the raised dots and those of the plain dots, they can be differentiated.

Once the dots have been differentiated, the pattern of the raised dots in each matrix can be used to identify the character they represent.

## INTERMEDIATE STATUS



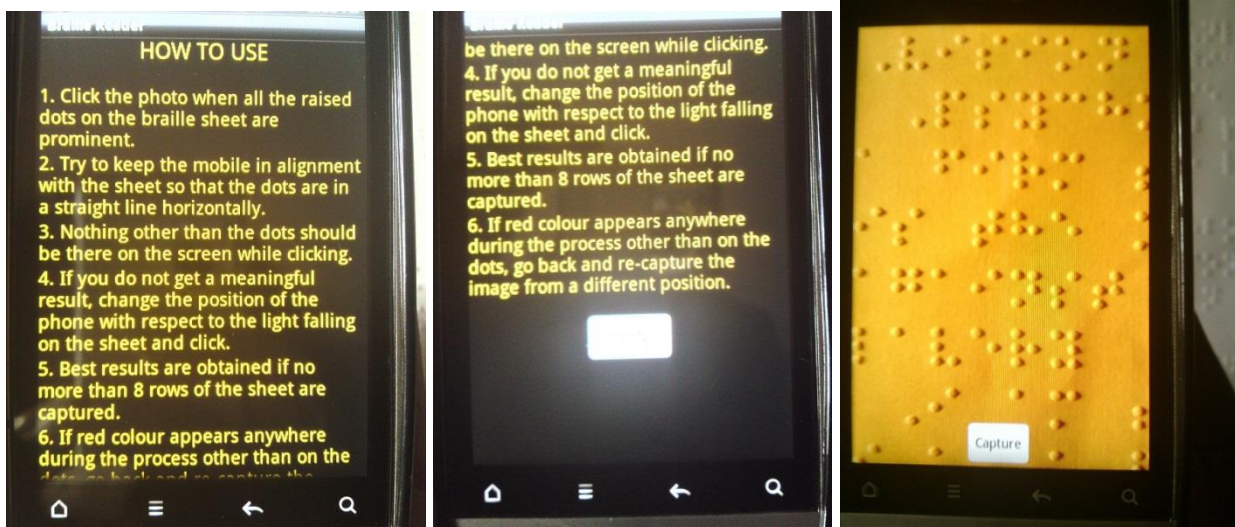
The first image is that of a braille sheet, which contains letters from a-u,v,x,y,z,w, and then a comma, a semi colon, opening and closing quotes, and opening and closing brackets. The last row is that of numbers from 1 to 8.

The second image is the image of the braille sheet where the colours have been converted to black(for dots) and white(for the rest).

The third sheet is the image in which the blue lines are the sections(rows) into which the image has been divided, the green lines at the top row indicate the top and bottom of the third character or block('c'), and the red lines there indicate its left and right. Similarly, the magenta lines in the last row indicate the top and bottom of the second last character(number indicator,which indicates that the next character is a number), and the red lines there indicate its left and right. So the last set of dots gives the output as 8.

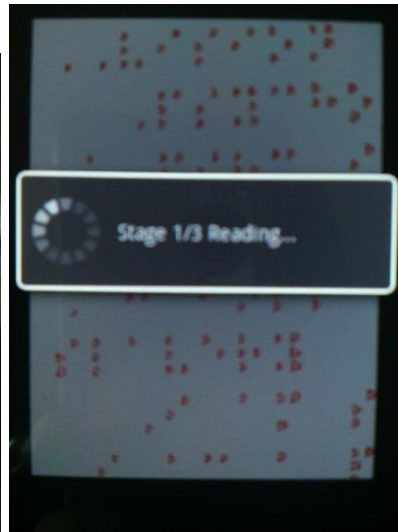
So now, using THIS sheet, it gives proper results, it can read letters, words and numbers as well.

## SCREEN SHOTS

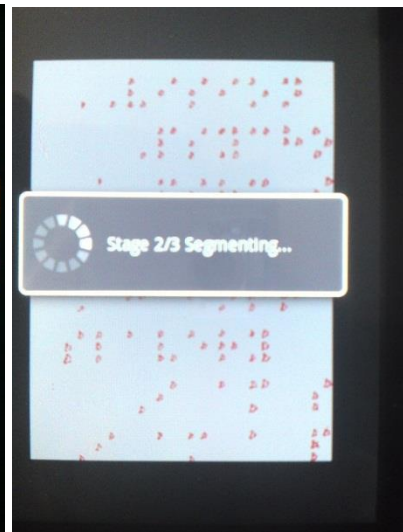




Interpret!



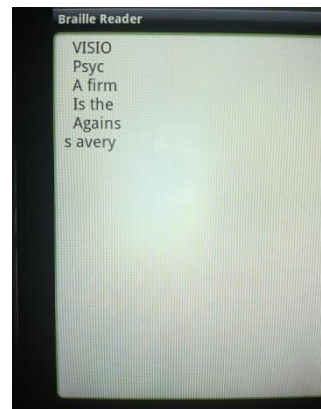
Stage 1/3 Reading...



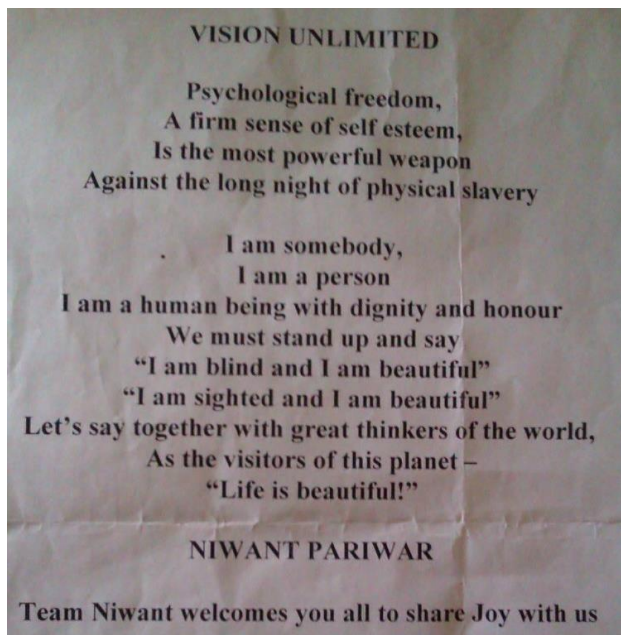
Stage 2/3 Segmenting...



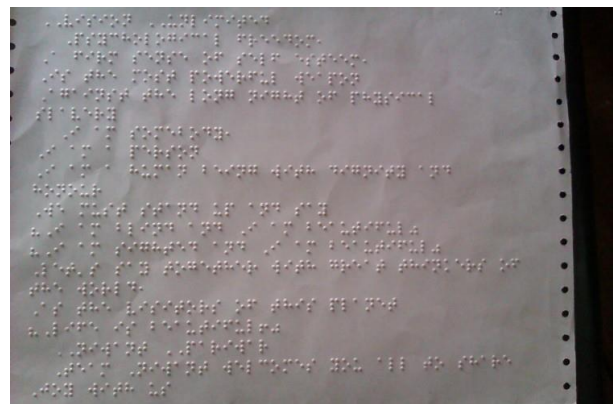
Stage 3/3 Translating...



The full transcript is :



The full braille sheet is :



A small part of this sheet has been **captured** and **interpreted**.



**“We have given away our power long enough.”**—Mark Chironna

[Rev. 17:13, “These have one mind, and shall give their power and strength unto the beast.”]

**“Where there is no struggle, there is no progress; for power concedes nothing without demand.”**—Frederick Douglass

**“You can have no dominion greater or less than that over yourself.”**

—Leonardo da Vinci

**“demand”** → “to **unman** the backward BE”

Like the **MAGNA CARTE** that was signed by King John at Runnymede on June 15, 1215 (Esther 1:19, “If it please the king, let there **go** a royal commandment **from** him, and let it be written [DNA coding] among the laws of the Persians [“purse-ians”] and the **Medes** [“seed Me”] [Ps.45:1, “I speak of things which I have made touching the king: my tongue is the pen of a ready writer...grace is poured into thy lips: therefore God hath blessed thee for ever.”], **that it be not altered** [that it be fulfilled]...”), the Father established rules that all (including Himself in all of His personalities) would adhere to—the **“rules”** for contending (the **“battle”**) [“rules of engagement”].

Job 41:8, “Lay thine hand upon him [Satan has desired you that he may sift you as wheat (Luke 22:31)/ sifted with the sieve of vanity (Isa. 30:28); Prov. 30:32 “If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.”], remember the battle, **do no more.**” [Hosea 4:17, “Ephraim is joined to idols: **let him alone** [let him **all one**—unify, become ONE (re-member)].”]

Revelation 6:6, “And I heard a voice in the midst of the four

beasts say, **A measure** of wheat for a penny [Psalm 45:1], and **three measures** of barley for a penny; and **see thou hurt not the oil and the wine.**”

[Psalm 45:1, “My heart is **inditing** a good matter: I speak of the things which I have made touching the king [Job 41:8]: my tongue is the **pen** of a ready writer.”

**indite** \in-ˈdīt\ vt [ME *enditen*, fr. OF *enditer* to write down, proclaim, fr. (assumed) VL *indictare* to proclaim, freq. of L *indicare* to proclaim, fr. *in-* + *dicere* to say—more at DICTION] **1 a** : MAKE UP, COMPOSE < ~ a poem > **b** : to give literary or formal expression to **c** : to put down in writing < ~ a message > **2 obs** : DICTATE —**inditer n**  
**indict** \in-ˈdīt\ vt [alter. of earlier *indite*, fr. ME *inditen*, fr. AF *enditer*, fr. OF, to write down—more at INDITE] **1** : to charge with a fault or offense : CRITICIZE, ACCUSE **2** : to charge with a crime by the finding or presentment of a jury (as a grand jury) **in due form of law**—**indicter** or **indictor** \-ˈdī-tər\ n]

**Hebrews 8:6-13**, “But now hath he obtained a more excellent ministry, **by how much** also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should **no place have been sought** for the second. **For finding fault with them**, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah [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] [Romans 3:19, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all the world may become guilty** before God.”]]: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued not** in my covenant, and I regarded them not, saith the Lord. 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 [COMPARE: Lev. 25:55, Matt. 6:9, Ps. 82:6, 1 John 3:2, Deut. 25:13-16]: **And they shall not teach every man his neighbour, and every man his brother, saying Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first **old**. Now that which **decayeth** [3822] and **waxeth old** [1095] is ready to **vanish** [854--] away.” [Job 6:15-18, 21, “My brethren have dealt **deceitfully** as a brook, and as the stream of brooks they pass**

away; Which are blackish by reason of the ice, and wherein the snow is hid: What time they wax warm, they vanish: when it is hot, they are consumed [Heb. 12:29] out of their place [Genesis 18:33, Genesis 31:55, Hosea 5:15]. The paths of their way are turned aside; they go to nothing, and perish....For now ye are nothing; ye see my casting down, and are afraid." Job 7:21, "...for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." [Matt. 9:16, Mark 2:21, Luke 5:36, "No man putteth a piece [Lucifer (i.e. Peter)] of a new garment [day ONE] upon an old [the Father]; if otherwise, then both [Israel (Holy Spirit) and Lucifer (Jesus)] the new maketh a rent [in the veil], and the piece that was taken out of the new [pure LAW] agreeth not with the old [Pure LOVE]." Gen. 13:6, Abram and Lot "could not dwell together." ]—began with one new, end with two new (Ecc. 4:9, "Two are better than one.") ["divided himself"; "place where two seas met"; "place where two ways met"; "divided the waters"; "two" sons; two sides—good and evil; "dividing of soul and spirit"; Charles Dickens' *A Tale of Two Cities*; twin towers of the World Trade Center] [Matt. 9:16, Mark 2:21, Luke 5:36, "No man putteth a piece [day ONE (i.e. Peter)] of a new garment [the Father divided himself—i.e. took out of himself (the garment) "money" and put it into "bags" (us—His sons)] upon an old [the Father]; if otherwise, then both [the "ancients" (the firstborn, the "days," the "many"—the "older" son of Luke 15—the story of the prodigal son—) and "us"(angels and humans)—(like Mannaseh and Ephraim) are equal halves of ONE—we are the "younger" son of Genesis 25:23—the sons of Rachel, the barren wife ("dry" earthen vessels)] the new maketh a rent [in the heart of LOVE], and the piece that was taken out of the new [the "ancients"] agreeth not with the old [the Father (LOVE)] [Luke 15:29, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment [singular—the commandment to "BE"]: yet thou never gavest..." me..."; vs. 31 the Father's reply, "Son, thou art ever with me, and all that I have is thine." ]"

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."

John 12:24,

"Except a corn of wheat fall into the ground [Luke 10:18, "I beheld Satan as lightning fall from heaven"—1 John 4:18, "Perfect love casteth out fear [Rev. 12:9]"—Isaiah 57:11, "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?"] and die [Heb. 9:16—death of the testator], it abideth alone: but if it die, it bringeth forth much fruit [Philippians 1:21, "For to me to live is Christ, and to die is gain." ]" [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." ] ["Lightning" is STRONG'S 796 which is from 797 which is from 792 which is from 4766 (strōnnumi, or simpler strōnnumō prol. from a still simpler strōō (used

only as an alt. in certain tenses; prob. akin to 4731 through the idea of *positing*); to “strew”, i.e. *spread* (as a carpet or **couch**):— make bed, furnish, spread, strew.). STRONG’S 4731 (**stěřöös**) “from 2476; **stiff**, i.e. **solid, stable** (lit. or fig.):— steadfast, strong, sure.” [Isaiah 33:6 (NIV1984), “He will be the **sure foundation** for **your** times, a rich store of salvation and wisdom and knowledge; **the fear of the LORD is the key to this treasure.**”] STRONG’S 2476 (**histēmi**) is “a prol. form of a prim. ...**staō** ...of the same mean., and used for it in certain tenses); **to stand** (trans. or intrans.), used in various applications (lit. or fig.)...Comp. 5087 [“2476...prop. denotes an **upright and active position**”].”

Webster’s Dictionary defines “lightning” as:

<sup>1</sup>lightning— *n* [ME, fr. gerund of *lightenen* to lighten] (13c) **1** : the flashing of light produced by a **discharge** of atmospheric electricity; *also* : **the discharge itself** [“cesspool”] **2** : a sudden stroke of fortune

<sup>2</sup>lightning— *adj* (1640) : having or moving with or as if with the speed and suddenness of lightning < a ~ assault >

<sup>3</sup>lightning— *vi* lightnined; lightning (1903) : to **discharge** a flash of lightning

Isaiah 42:21,

“The Lord is well pleased for his righteousness’ sake; he will magnify the **law**, and **make** it **honourable** [LAW was “created” honourable and “set” as governor [“**governor**”—Merriam-Webster’s Collegiate Dictionary, 10<sup>th</sup> edition: **vb** [ME, fr. OF *governer*, fr. L *gubernare* **to steer**, govern, fr. Gk *kybernan*] **vt** (14c) **1 a** : to **exercise** continuous sovereign authority over; *esp* : to control and direct the making and administration of policy in **b** : to rule **without** sovereign power and usu. **without** having the authority to determine basic policy **2 a** *archaic* : **MANIPULATE** **b** : **to control the speed of** [such as the “movement” light?] (as a machine) *esp.* by automatic means **3 a** : to control, direct, or strongly influence the actions and conduct of **b** : to exert a determining or guiding influence **in** or **over** <**income** must ~ expenditure> **c** : **to hold in check : RESTRAIN** **4** : **to require (a word) to be in a certain case** [in its “place”] **5** : to serve as a precedent or deciding principle for <customs that ~ human decisions> ~*vi* **1** : to prevail or have decisive influence : **CONTROL** **2** : to **exercise** authority—**gov-ern-able** *adj*] LAW is “governess”] over DEATH’s rule. Imagery of this can be seen in Genesis 37-46—Pharaoh is Father, GOOD; Joseph is DEATH; Potiphar is LAW (LAW is also Joseph’s wife, Asenath [“as a Nath”], daughter of Potipherah)].”

LAW dealt 60 fold—2 Peter 1:4-11, “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 [pure law has no guile—cf. John 1:47 LAW is represented by Nathanael—a form of “Jonathan” without the “Jo”]. And besides 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 [who is blind like the servant that I send (Isaiah ?)] and cannot see afar off, and hath forgotten that he was purged from his old sins [forgotten what manner of man that he was (ref?)]. Wherefore the rather, brethren, give diligence to make your calling and election sure [we are “candidates” for graduation]: for if ye do these things, ye shall **never fall**: For so an **entrance** [“door”] shall be ministered unto you **abundantly** [speaking of the “increase”] into the everlasting kingdom of our Lord and Saviour Jesus Christ [we, the “sons” of GOOD, **is** [“we” are “ONE”] the “saving” of His soul—He is no longer “alone”].”

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.”

I would like to add a special note to this document. I recently [July (“Jew lie”—i.e. a “wedge” unseen) 2012] had the honor of being asked to serve as a Juror for the county that I reside in. Not desiring this honor, I nevertheless reported for “duty.” I see every encounter as **an opportunity for learning**. I got to see firsthand how the Jury [Jewry, Jewelry] selection process is more about psychology [a “silent” PEE] and theatrics than anything else. The particular panel that I was appointed to consisted of 70 people. From the 70, only twelve would be selected to sit and hear the testimonies of the witnesses and make a decision based upon them. The jury selection was a two day process, and unfortunately, juror number “one” was a “no show” the second day, so there was only 69 jurors to choose from. I sat in admiration of how the lead prosecuting attorney handled his portion of educating the panel of 69 on points of the law. But what I really admired was the pure psychology of it all—chiefly, **the repetition of a certain phrase**. It was only said twice but I did note that it was phrased exactly the same, though spoken by two different people (first a female, then a male)—and the echo of those words rang throughout the time that we sat there. It dealt with “speaking” and the **benefits** of speaking up—whether real or imagined, I would say. The defendant and his counsel had chosen not to have him testify in his own behalf. He would sit silently throughout his entire trial and wait for a verdict from people who would not get to know him except through the “words” of others. I find this interestingly familiar to the passage in Isaiah 53:7, “As a sheep before her shearers is dumb

[NIV: “silent”], so he openeth not his mouth.” And the judge, in his opening speech to the 70 (minus one), voiced what I have always believed, “...silence says something.”

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1 Samuel 4:8-9,

“Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and **quit yourselves** like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.”

The following is from Wikipedia. Regardless of the accuracy that may or may not be there, EVERYTHING means something—even the mistakes! [I added some of the large print, bold, and highlights for emphasis]

## [\[edit\]](#) Ghost Dance

The **[Holy?] Ghost Dance** was a Native American religious movement that occurred in the late 1800s, often practiced by the Sioux Indians. It often consisted of a circle dance, invented by the Indian leader [Wovoka](#), or better known by his white name Jack Wilson. Wilson was convinced that God talked to him and told him that by practicing the Ghost Dance, they would wash the evil out of their lives and they would be impervious to disease, famine, and old age. This religion quickly spread throughout the entire west and Native American tribes. This dance was given this name by white settlers who were frightened by this spiritual dance, saying that it had a ghostly aura around it, hence the name. This started the push to bring US troops into the Dakota's where the Sioux were most prominent and where the [Ghost Dance](#) was being practiced the most. <sup>[1]</sup>

## [\[edit\]](#) Ghost Dance War

In the winter of 1890, the Sioux Indians had been upset over a series of treaty violations by the US involving land divisions among tribes in South Dakota. There were a series of skirmishes over this but the biggest and most important one was the [Wounded Knee Massacre](#). The Sioux had encamped themselves at Wounded Knee Creek and were handing over their weapons to US troops. One deaf Indian refused to give up his weapon, there was a struggle, and someone's gun discharged in the air. One of the US commanders heard this and ordered his troops to open fire. What remained when the shooting stopped was **153** dead Indians (mostly women and children) [compare to John 21:11, “Simon Peter went up, and drew the net to land full of great fishes, an hundred **and** fifty **and** three: **and** for all there were so many, yet was not the net broken.” Why name this specific amount?] and 25 dead US troops [5 x 5] most of which was **due to friendly fire**. There was a public **uproar** when word of this reached the Eastern US [“east turn us”] and the Government **reestablished the treaty** [re-established LAW] they had broken with the [Sioux](#) [“sue”// “Sí (yes) I eternal you cross”] to avoid any

further public backlash [“backlash”→ “stripes on the back”→ “whipping” (think in **culinary** terms which leads to imagery of astronomy→ spiraling, and twisting galaxies)].<sup>[2]</sup>

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## Wounded Knee Massacre

[Job 3:12, “Why did the knees prevent me?”

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. 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**. 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.”] [The Native Peoples of all lands (but particularly the United States/Australia (because they each represent the GLORY [LIFE/DEATH]) and Africa which represents **Father**, the “originator” [I don’t believe that I mentioned before that India represents the “Offspring”]) play a particular role in the “story.” To use the DNA imagery—they represent the “original” strand that is being ripped apart to renew the life of the strand.]

In the years prior to the Massacre, the U.S. Government continued to coerce the Lakota into signing away more of their lands. The large **bison** herds, as well as other staple species of the Sioux diet, had been driven nearly to extinction. Congress failed to keep its treaty promises<sup>[6]</sup> to feed, house, clothe and protect reservation lands from encroachment by settlers and gold miners; as well as failing to properly oversee the Indian Agents. As a result there was unrest on the reservations.<sup>[7]</sup> It was during this time of suffering and degradation that news spread among the reservations of a **Paiute** prophet named **Wovoka**, founder of the **Ghost Dance** religion. **He had a vision that the Christian Messiah, Jesus Christ, had returned to earth in the form of a Native American.**<sup>[8]</sup>

The Messiah would **raise all the Native [“NAY”-tive] American believers above the earth**. During this time the white man would disappear from Native lands, the **buffalo [“olaffub”—O laugh, you “BE”]** herds and all the other animals would return in abundance and the ghosts of their ancestors would

return to earth - hence the word "Ghost" in "[Ghost Dance](#)". They would then return to earth to live in peace. This would all be brought about by performance of the "Ghost Dance". [Lakota](#) ambassadors to [Wovoka](#), [Kicking Bear](#) and [Short Bull](#) learned the sioux that while performing the Ghost Dance they would wear special Ghost Dance shirts as seen by [Black Elk](#) in a vision. These shirts said Kicking Bear, were bulletproof.<sup>[8]</sup>

The sight of the many Great Basin and [Plains tribes](#) performing the Ghost Dance alarmed some whites. Among them was the Indian Agent at the [Standing Rock Agency](#) where Chief [Sitting Bull](#) lived. US officials decided to **take some of the chiefs into custody** in order to quell the so-called "[Messiah Craze](#)." The military's original plan was to have Sitting Bull's friend [Buffalo Bill](#) aid in the plan to reduce the chance of violence. [Standing Rock](#) agent [James McLaughlin](#), who thought Sitting Bull as a threat to civilization and progress, **overrode** the military and sent the Indian police to arrest him.

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The troopers surrounded Spotted Elk's encampment and set up **four rapid fire** [Hotchkiss guns](#).<sup>[12]</sup> At daybreak on December 29, 1890, Col. Forsyth ordered the surrender [["Sir Rend Er"](#)] of weapons and the immediate removal and transportation of the Indians from the "zone of military operations" to awaiting trains. Specific details of what triggered the fight are debated. According to some accounts, a medicine man named Yellow Bird began to perform the Ghost Dance, reiterating his assertion to the Lakota that the ghost shirts were bulletproof. As tension mounted, [Black Coyote](#) refused to give up his rifle; **he was deaf and had not understood the order** [["he that hath an ear let him hear"/ "be careful how \[what\] you hear"](#) (cf. Acts 2:8, ["And how hear we every man in our own tongue"](#))]. Another Indian said: "**Black Coyote is deaf**." (He did not speak English [[he spoke in "other tongues"](#)]). When the soldier refused to heed his warning, he said "Stop! He cannot hear your orders!" At that moment, two soldiers seized Black Coyote from behind, and in the struggle (allegedly), his rifle discharged. At the same moment Yellow Bird threw some dust into the air, and approximately five young Lakota men with concealed weapons threw aside their blankets and fired their rifles at Troop K of the 7th. After this initial exchange, the firing became indiscriminate.<sup>[13]</sup>

*Famous Battery **"E"** of the 1st Artillery. These brave men and the Hotchkiss guns that Big Foot's Indians thought were toys, Together with the fighting 7th what's left of Gen. Custer's boys, Sent 200 Indians to that Heaven which the ghost dancer enjoys. This checked the Indian noise, and Gen. Miles with staff Returned to Illinois.* According to commanding Gen. [Nelson A. Miles](#), a "scuffle occurred between one warrior who had [a] rifle in his hand and two soldiers [[The wording sounds like the "warrior" had in his hand a rifle and two soldiers—the way Father had in his hand two arrows \(LIFE and DEATH\) and a bow \(LAW\). Even the "wording" of historical records \(and our everyday reality\) speaks.](#)]. The rifle was discharged and a [massacre](#) occurred, not only the warriors but the sick Chief Spotted Elk, and a large number of women and children who tried to escape by running and scattering over the prairie were hunted down and killed."<sup>[14]</sup>

[[The following is describing the DNA replication process.](#)] At first the struggle was fought at close range; fully half the Indian men were killed or wounded before they had a chance to get off any shots. Some of the Indians grabbed rifles they had been hiding and opened fire on the soldiers. With no cover, and with many of the [Sioux](#) unarmed, this phase of the fighting lasted a few minutes at most. While the Indian warriors and soldiers were shooting at close range, other soldiers used the Hotchkiss



guns against the [tipi](#) camp full of women and children. It is believed that many of the troops on the battlefield were victims of friendly fire from their own Hotchkiss guns. The Indian women and children fled the camp, **seeking shelter in a nearby ravine from the crossfire.**<sup>[15]</sup> The officers had lost all control of their men. Some of the soldiers fanned out to run across the battlefield and finish off wounded Indians. Others leaped onto their horses and pursued the [Lakota](#) (men, women and children), in some cases for miles across the prairies. By the end of the **fighting, which lasted less than an hour**, at least **150** Lakota had been killed [[John? Mentions 153 fish caught](#) → 3 missing? Or added?] and 50 wounded. **Army casualties** numbered 25 dead and 39 wounded [ $25+39=64$  // 27 books in New Testament, 39 books in the Old Testament = 66 →  $66-64=2$  missing → it missed the “mark”?].

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- [Dewey Beard](#) (Iron Tail, 1862–1955), Minneconjou Lakota survivor: as told to [Eli S. Ricker](#) :

*"...then many Indians **broke into the ravine** [imagery of the DNA strand opening—the new strands being introduced to the “vine”; also imagery portrayed by Amnon and Tamar (2 Sam. 13), as well as the imagery of sperm going to fertilize the egg.]; some ran up the **ravine** and to **favorable positions** for defense."<sup>[16]</sup>*

- [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** [the “cold/ice” represents “stagnation”]. **A people's dream died there**. It was a beautiful dream . . . the nation's **hoop is broken and scattered** [“hoop” is a “circle” used in most cases to “hold” something together or in place]. **There is no center any longer**, and **the sacred tree is dead** [“LAW”—the tree of the knowledge of good and evil].” (Source: [Black Elk Speaks](#), c. 1932)*

- [American Horse](#) (1840–1908); Chief, Oglala Lakota:

*"There was a woman with an infant in her arms who was killed as she almost touched the flag of truce [[Judges 19 \(esp. v. 27\)/cf. Matt. 2:13](#)]...A mother was shot down with her infant; the **child not knowing that its mother was dead was still nursing** [LAW has come to an end, but we, her children, are still feeding from her dead carcass] ...The women as they were fleeing with their babies were killed together, shot right through...and after most all of them had been killed a cry was made that all those who were not killed or wounded should come forth and they would be safe. Little boys...came out of their places of refuge, and as soon as they came in sight a number of soldiers surrounded them and butchered them there."*

- [Edward S. Godfrey](#); Captain; commanded Co. D of the Seventh Cavalry:

"I know the men did not aim deliberately and they were greatly excited. I don't believe they saw their sights. They fired rapidly but it seemed to me only a few seconds till **there was not a living thing before us** ["in that he died, all died"]; warriors, squaws, children, ponies, and dogs...**went down before that unaimed fire.**"<sup>[17]</sup> (Godfrey was a Lieutenant in Captain Benteen's force during the [Battle of the Little Bighorn](#))<sup>[18]</sup>

- [Hugh McGinnis](#); First Battalion, Co. K, Seventh Cavalry: *General Nelson A. Miles who visited the scene of carnage, following a three day blizzard, estimated that around 300 snow shrouded forms were strewn over the countryside. He also discovered to his horror that helpless children and women with babes in their arms had been chased as far as **two miles from the original scene of encounter** and **cut down without mercy** by the troopers. ... Judging by the slaughter on the battlefield it was suggested that the **soldiers simply went berserk**. For who could explain such a **merciless ["Ruth-less"] disregard for life?**... As I see it the battle was more or less a matter of **spontaneous combustion**, sparked by mutual distrust....*<sup>[19]</sup>

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READ Sun Tzu's ***The Art of War*** for more insight.

[The *History Channel* has an excellent documentary on Sun Tzu and The Art of War. In it they compare his tactics with the games of "Chess" and the Chinese game of "Go". They analyze strategic battles fought through the centuries against the backdrop of Sun Tzu's writings.]

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Abraham Lincoln delivered the Gettysburg Address after a crucial battle of the American Civil War. Hear the imagery that speaks. The following is an excerpt from my folder "GRACE: Noel", written November 2011:

The United States of America suffered a civil war because part of the nation believed that it was fitting to enslave some of their fellow human beings because they believed them to be "less than"—i.e. a "minus" or "negative value." That part (the south) decided that it had a right to **not be** part of the body of this (then) "young" nation—they voted to secede—when the northern leadership wanted to "outlaw" their way of life. One battle that was fought in this war was the Battle of Gettysburg. At its end, President Abraham Lincoln delivered one of the most memorable speeches in U.S. history. If you look beyond the surface of the happenings of 1863, I believe you can see a spiritual significance to those words:

**Four score** [four "days"] and **seven** [one "week"] years ago our **fathers** brought forth on this continent [exercising "continence"—1: SELF-RESTRAINT; *esp* : a refraining from sexual intercourse 2 : the ability to retain a bodily discharge voluntarily <fecal ~>], a new nation, **conceived in Liberty** [by "Sarah" the free woman (ref?)—i.e. WISDOM], and **dedicated** to the proposition **that all men are created equal** [there is neither male nor female, **bond nor free**,...(ref?); Eze. ?, "Is not my way equal?"; Deut. ?, "Thou shalt not have...a great and a small."].

Now we are engaged in a great civil war [Rev. 12; Eze. 28; Judges 18-20; trees in Eze?], **testing** whether that nation, or any nation **so conceived** and **so dedicated**, **can long endure** [Heb. 11:27, “By faith he forsook Egypt [“confinement” of that ROCK body], not fearing the wrath of the king: for **he endured**, as seeing him who is invisible.”]. We are met [the “place where two seas met”] on a great battle-field [earth—the first one (Rev. 21:1/cf. Ps. 46)] of that war. We have come to dedicate a portion of that field, as a final resting place [**he slew them** and **the earth was removed from its place** (Psalm 46)] for those who here gave their lives [1 Sam. 20:6—the “yearly sacrifice”; “**he slew them**” (ref?) ; Isa.1; **etc.**] that that nation might live. It is **altogether fitting** [Heb. 12:22-24; Eph. 2:13-22; **help “meet”—husbandry?**] and proper that we should do this.

But, in a larger sense, we can not dedicate...we can not consecrate...we can not hallow...this ground [Exo. 3:5 // the gaps in “can not” can be imagery of “the Lord God giveth and the Lord God taketh away”—i.e. first He said you could, then changed His mind and said you couldn’t]. The brave men, living and dead, who struggled here, have consecrated it, far above our **poor** power to add or detract [Rev. 22:18; Deut. 13?]. The world will **little** note, nor **long** remember what we say here, but it can never forget what they did here [?]. It is for us the living, rather, to be dedicated here to the **unfinished work** [**“greater works than these shall ye do because I go to the Father”** (ref?)] which they who fought here have thus far so nobly advanced [the kingdom of heaven has been forcibly advancing and forceful men lay hold of it (Matt/Luke/Mark (NIV)?)]. **It is rather** for us to be here dedicated to the great task remaining before us...that from these **honored dead** [?, “I will magnify my law and make it honourable”; “Jabez was more honourable than his brethren” (1 Chron. 4:9)] we take **increased** [“except a corn of wheat fall to the ground and die, it abideth alone” (John 12:24)] devotion to **that cause** [1 Chron. 4:9-10—“enlarge my territory”—increase!] for which they gave the last **full measure** of devotion [John 3:16, “For God so loved the world that he gave his only begotten son, that whosoever believeth in him shall not perish but have everlasting life.”]...that we here highly resolve that these dead shall not have died in vain [Isaiah 30:28]...that this nation [kingdom of His dear **Son** (ref?)], **under** God [why does it not say, “**of** God”], shall have a **new birth** [“Ye must be born again” (ref?)] of **freedom** [the free “**woe man**” (ref?)—i.e. LAW is mother of the “new”, but law is not “freedom” so what “meaneth” this?]...and that government [Isaiah 9:6-7] **of** the people, **by** the people, **for** the people [that “body” of Christ ruled by a king and high priest of like **passion as we** (Heb?)], shall not perish [“...and of the increase of his kingdom there shall be no end” (Isaiah 9:7)] from the earth [earthen jars of clay—**containers of the new wine**].

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Nelson Mandela’s Inaugural Speech conveys this same imagery (this copy is from the UNIVERSITY OF PENNSYLVANIA - AFRICAN STUDIES CENTER):

# Inaugural Speech, Pretoria [Mandela]- 5/10/94

Subject: Nelson Mandela's inaugural speech - Pretoria May 10 From: ancdip@WN.APC.ORG (tim jenkin) Date: Wed, 11 May 1994 13:37:00 -0400

STATEMENT OF THE PRESIDENT OF THE AFRICAN NATIONAL CONGRESS, NELSON MANDELA, AT HIS INAUGURATION AS PRESIDENT OF THE DEMOCRATIC REPUBLIC OF SOUTH AFRICA, UNION BUILDINGS, PRETORIA, MAY 10 1994

Your Majesties, Your Highnesses, Distinguished Guests, Comrades and Friends:

Today, all of us do, by our presence here, and by our celebrations in other parts of our country and the world, confer glory and hope to newborn liberty.

Out of the experience of an extraordinary **human disaster** that lasted too long, must be born a society of which all humanity will be proud.

Our daily deeds as ordinary South Africans must produce an actual South African reality that will **reinforce humanity's belief in justice, strengthen its confidence in the nobility of the human soul and sustain all our hopes for a glorious life for all.**

All this **we owe** both to ourselves and to the peoples of the world who are so well represented here today.

To my compatriots, I have no hesitation in saying that each one of us is as **intimately attached** to the soil of this beautiful country as are the famous jacaranda trees of Pretoria and the mimosa trees of the bushveld.

Each time one of us touches the soil of this land, we feel a sense of **personal renewal**. **The national mood changes as the seasons change.**

We are **moved by a sense of joy and exhilaration** [like a "**bowel**" movement] when the grass turns green and the flowers bloom.

That spiritual and physical oneness we all share with this common homeland explains the depth of the pain we all carried in our hearts as we saw our **country tear itself apart** in a terrible conflict, and as we saw it spurned, outlawed and isolated by the peoples of the world, precisely because it has become the **universal base** of the pernicious ideology and practice of racism and racial oppression [Eze. 29:14 (cf. John 8:44)]. **Country** → **count wry** [cf. king David "counting" the people and plague breaks out]

We, the people of South Africa, feel fulfilled that humanity has taken us **back into its bosom** [a story twice told—"second time's the charm"], that we, who were outlaws not so long ago, have today been given the rare privilege to be host to the nations of the world on our own soil.

We thank all our distinguished international guests for having come to **take possession with** the people of our country of what is, after all, **a common victory** for justice, for peace, for human dignity.

We trust that you will continue to stand by us as we **tackle the challenges of building** peace, prosperity, non-sexism, non-racialism and democracy.

**We deeply appreciate the role that the masses of our people and their political mass democratic, religious, women, youth, business, traditional and other leaders have played to bring about this conclusion.** Not least among them is my Second Deputy President, the Honourable F.W. de Klerk.

["F. W. de Klerk" →

"F" is the greater "scepter" with its feet cut-off → "lame"

"W" is the "crooked" scepter "lying" on its side

"de" → "the"

"Klerk" → "clerk" → an "accounts" clerk—i.e. "treasurer" of sorts: Isaiah 22:15-19, "Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna ["Sheba" with "in" in it], 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."]

We would also like to pay tribute to our security forces, in all their ranks, for the distinguished role they have played in securing our first democratic elections and the transition to democracy, from blood-thirsty forces which still refuse to see the light.

The time for the healing of the wounds has come [head wounds—(refs?)].

The moment to **bridge** the chasms that divide us has come [Eze. ?, "I looked for a man among them to stand in the **gap** and found none" (cf. Rev. ?, "I gave **space** to her")].

The time to build is **upon** us [].

We have, at last, achieved our political emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination.

We succeeded to take our last steps to freedom in conditions of **relative** peace. We commit ourselves to the **construction** of a complete, just and lasting peace.

We have triumphed in the effort to **implant hope in the breasts** of the millions of our people [Father was the "prisoner of hope"—He placed Himself as a SEED into His heart by way of a "thought"]. We enter into a covenant that we shall build the society in which all South Africans, both black and white ["darkness and light"], will be able to walk tall, without any fear in their hearts,

assured of their inalienable right to human dignity - **a rainbow nation** at peace with itself and the world.

As a token of its commitment to the renewal of our country, the new Interim Government of National Unity will, as a **matter of urgency**, **address the issue** of amnesty for various categories of our people who are **currently serving terms of imprisonment** [DEATH/ the Devil/ LIVED].  
[“address the issue”— imagery of the DNA strand→ “issue” are the “offspring”/ “address” represent each person’s “rung” (i.e. “place”) on the ladder]

We dedicate **this day** to all the heroes and heroines in this country and the rest of the world who sacrificed in many ways and surrendered their lives so that we could be free [FATHER/ LAW/ LIFE/DEATH/LOVE].

**Their dreams have become reality. Freedom is their reward.**

We are both humbled and elevated by the honour and privilege that you, the people of South Africa, have bestowed on us, as the first President of a united, democratic, non-racial and non-sexist South Africa, **to lead our country out of the valley of darkness** [like Moses leading the children of Israel out of Egypt—“Though I walk through the valley of the shadow of death, I will fear no evil”].

We understand it still that **there is no easy road to freedom.**

We know it well that **none of us acting alone can achieve success.**

**We must therefore act together as a united people, for national reconciliation, for nation building, for the birth of a new world.**

Let there be **justice for all.**

Let there be **peace for all.**

Let there be **work, bread, water and salt for all.**

**Let each know that for each the body, the mind and the soul have been freed to fulfill themselves.**

**Never<sup>1</sup>, never<sup>2</sup> and never<sup>3</sup> again** shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world.

**Let freedom reign.** [“rain”]

**The sun shall never set on so glorious a human [“hewn-man”] achievement!**

God bless Africa! [“Africa” → “A free sí “seed” → “the seed of the free woman”]

Thank you.

Editor: [Ali B. Ali-Dinar](#)

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## The Solar System of Planets (“plan it → change in direction of the cycle”):

Sun: SOL [“soul/sole” — “ONE alone”]

1<sup>st</sup> planet: Mercury [U R (“you are”) in “mercy/merci”]

2<sup>nd</sup> planet: Venus [“vain/vein us”]

3<sup>rd</sup> planet: Earth [“the ear” / “heart”]

4<sup>th</sup> planet: Mars [“rams”]

The “asteroid belt”: Asteroids (or “minor planets” — Robin Kerrod)

5<sup>th</sup> planet: Jupiter [re-“Jew pit”]

6<sup>th</sup> planet: Saturn [“sat urn” / “S (change)” a turn / (backwards) “in rut as/ass”]

7<sup>th</sup> planet: Uranus [“you ran us” / “you are anus” / (backwards) “sun are you” — a statement and a question →

Father is declaring who you are and asking if you will “be” or “not be”]

8<sup>th</sup> planet: Neptune [“pen tune” / (backwards) “in you cross pen”]

9<sup>th</sup> planet: Pluto [“pee” loot (spoil) “O” / (backwards) “O tool pee”]

### In “true” order of “appearance”

SOL, the “Belt,” Pluto [the SEED], Mercury [LAW], Venus [LIFE], Neptune [“pen (the) tune” — i.e. “write the song”], Mars [DEATH [“rams”]], Jupiter [re-“wedge tip”], Saturn [“sat (on an) urn” — pot/toilet (ref. Ezek. 24:3, “...Set on a pot, set it on, and also pour water into it”)], Uranus [the “ink” → “blood/pee/diarrhea/“sea men”/“body” fluid”], Earth [LOVE [“the ear”] — LIFE’s second appearance]

I have a story that I was writing in which Marcus [a young, “new” father of a 4-year-old] hurries to the nurse’s office at his daughter’s school only to have his daughter [Jordan] throw-up all over him. Later that evening, his parents come for a visit. Having heard of the “drama” of the morning, his father [a pediatric surgeon] laughs and says,

“What’s this I hear about you being ‘baptized’ in the Jordan?”

“Baptized?....Is that what that was—a baptism?”

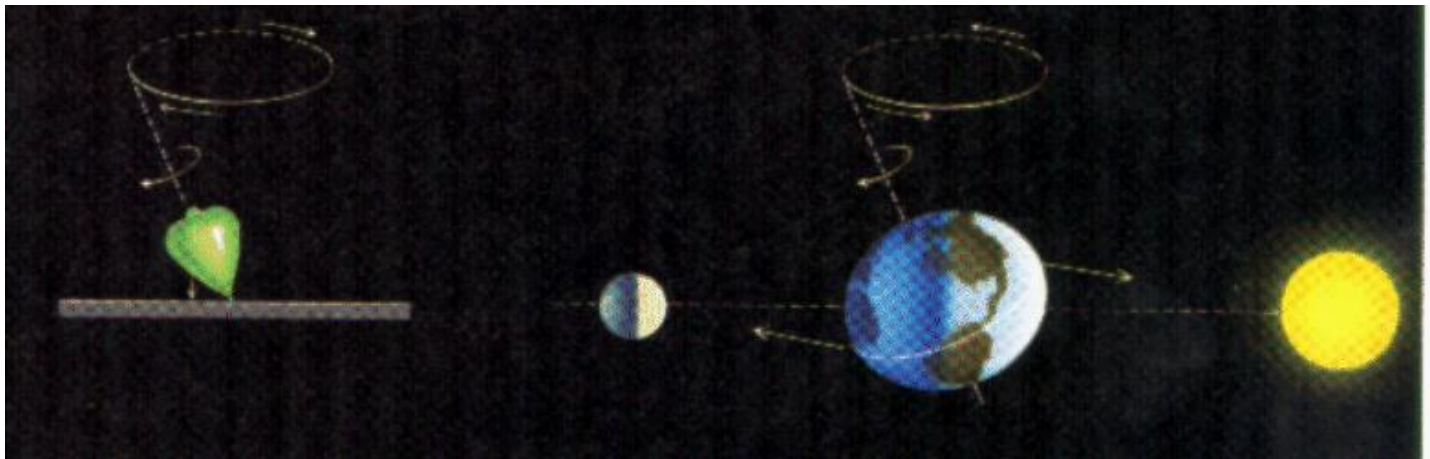
“You know, Son...somehow...your children feel a whole lot more like yours once they’ve covered you in their body fluids.”

## ADDITIONAL INFORMATION

I call this: **SPACE TAG**

### V. PRECESSION [from zebu.uoregon.edu]

Due to the interaction between the Earth and the Moon, the rotation axis of the Earth is not stationary. The interaction arises because the Moon is not in the equatorial plane of the Earth; there is a misalignment between the spin axis of the Earth and the orbital axis of the Moon

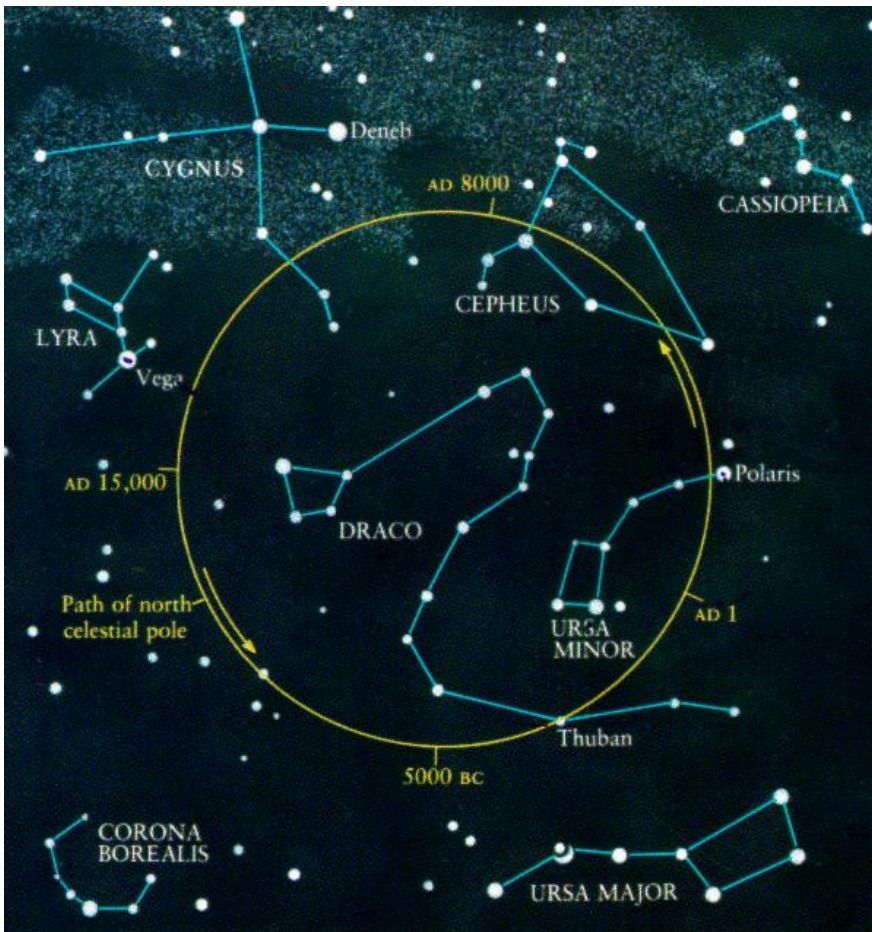


In the interaction the Moon **tries to force** the two **axes** ["axe" – "ass e"] to **coincide** ["-cide" – *n comb form* [MF, fr. L *-cida*, fr. *caedere* to cut, kill—more at CONCISE] **1** : killer <insecticide> **2** [MF, fr. L *-cidium*, fr. *caedere*] : killing <suicide> **coin = "mite" = DEATH**]. This *force* causes the direction in which the rotation axis points to change slowly. The motion is quite regular; the path on the Celestial Sphere is roughly circular. The radius of the circle is large, ~ 23.5 degrees (*is this a surprise?*). The period of the motion is long, 26,000 years, due to the weakness of the effect.

Since the point where the projection of the rotation axis of the Earth strikes the Celestial Sphere moves around (the



stars are still not in motion), this means that the North Celestial Pole moves around through the stars. This produces changes in the coordinates of stars (even though they are not moving). Today, it is fortuitous that the North star is *Polaris*. At other times, other stars will be the North star:



*The precession of the Earth leads to the difference between the Tropical and Sidereal years. How?*

*The Tropical year is shorter than the Sidereal year. What does this say about the direction in which the rotation axis of the Earth precesses?*

Following is excerpt from:





- [Math Family Tree](#)

## Unit 13

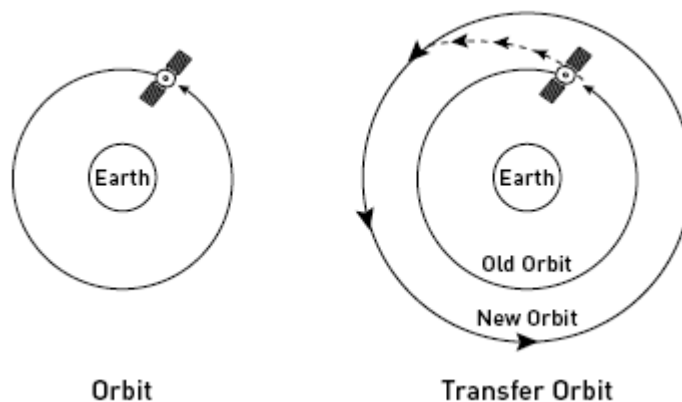
### The Concepts of Chaos

## 13.7 Fly Me to the Moon

### CHAOS...IN...SPACE

- Deterministic, Newtonian, mechanics were sufficient to get us to the moon during the space race.

Lorenz's discovery of sensitive dependence in the 1960s occurred at the time of the golden era of space exploration in both the United States and the USSR. These two competing superpowers utilized the best of deterministic, Newtonian thinking to send human beings into space and to the moon. Achieving this required huge, expensive, rockets and enormous amounts of fuel. Most of the fuel required for a space flight was needed to escape the grip of Earth's gravity and to allow different types of orbits. Additional fuel was required to enable spacecraft to move between different orbits, including orbits that coincided with the path of the moon.



To compute these orbits, engineers used classic linear thinking, sticking to paths that they knew would be forgiving. They knew that small changes would result in small movements, and this helped to minimize error and maximize control. The problem with this strategy is that the opposite is also true: large movements require large changes, and large changes require large amounts of fuel. Exploring the solar system, or just our closest neighbor, the moon, in this manner is effective and relatively safe, but it is extremely expensive.

Fast-forward thirty years to the 1990s and the space race was in decline. After the breakup of the USSR, the United States' chief competitor for space dominance was out of the game. With the chief impetus for space exploration out of the picture, the United States space program had slowly declined from its ambitious projects of the 60s, 70s, and early 80s. No longer could they justify expensive missions, such as those that landed humans on the moon. In this political/social climate, a new paradigm of space exploration began to take shape.

In the 1990s, scientists at NASA's Jet Propulsion Laboratories began to wonder whether some of the ideas from chaos theory might be useful in designing a way to travel around the solar system using very small amounts of fuel. They thought that perhaps they could use nonlinearities to their advantage to get large accelerations for relatively little amounts of fuel. To get a better idea of how this would work, let's return to the example of falling leaves from the introduction to this unit.

## LEAVES IN THE STREAM

- Space scientists are able to use sensitive dependence to their advantage to plan minimal-fuel routes through the solar system.
- **By connecting Lagrange points, scientists have created an Interplanetary Superhighway.** [I enlarged the print]

Recall that in our opening example, the two falling leaves started out in almost, but not quite exactly the same position. By the time they reached the ground, they ended up in very different locations. This is an example of the sensitive dependence that is the hallmark of chaos theory.



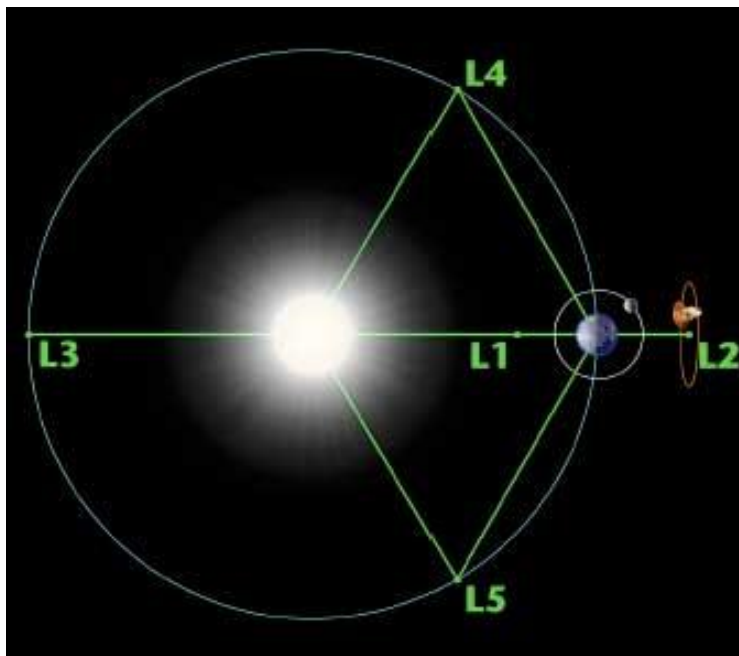
If we imagine the two leaves to be spacecraft and the branch to be the Earth's orbit, then we get some sense for how this new paradigm of space exploration works. Two spacecraft could start out in minutely different positions and be carried throughout the solar system to very different locations. A very small adjustment at the beginning of a journey could determine whether a spacecraft ends up orbiting the moon or Pluto. The mechanism that would make all this possible came to be called the Interplanetary Superhighway (IPS).



The interplanetary highway is imagery of “stumbling” around in the dark, and of the “wild” wanderings of the “child” explorer.

Item 1709/NASA/JPL-Caltech, ARTIST'S CONCEPT OF INTERPLANETARY SUPERHIGHWAY (2002) Courtesy of NASA/JPL-Caltech.

To understand how the IPS works and what it has to do with chaos theory, let's look a little more closely at how the gravitational fields of different planetary bodies interact.

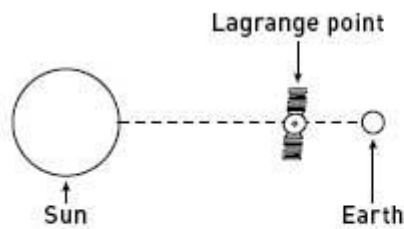


This image of the sun, earth and moon (from [learner.org](http://learner.org)) looks like a **strung** “crossbow” and arrow as well as a baseball diamond [the [cake] “batter” hit a home-“run” **out** of the field].

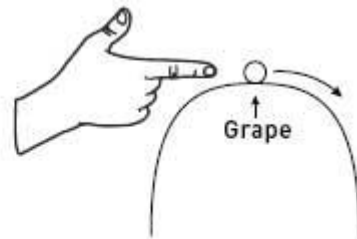
Item 1713/NASA/WMAP Science Team, LAGRANGE POINTS 1-5 OF THE SUN-EARTH SYSTEM (2001). Courtesy of NASA/WMAP Science Team. Note the Lagrange points of the Earth-Moon system, L1, L2, L3, L4, L5

We normally envision an orbit to be an elliptical path that results when mutual gravitation between two bodies acts to keep one (the satellite) circling around the other without flying off into space or crashing into its surface. Other types of orbits are possible, however. One alternative type of orbit is characterized by instability, and it is highly susceptible to small changes of course. These orbits are known as halo orbits, and they are the nodes of the IPS network.

Halo orbits take advantage of what are known as Lagrange points. These are points in space where two or more different gravitational fields are exactly balanced. An object situated at a Lagrange point will be able to remain motionless in space, like the rope in a stalemated tug-of-war.



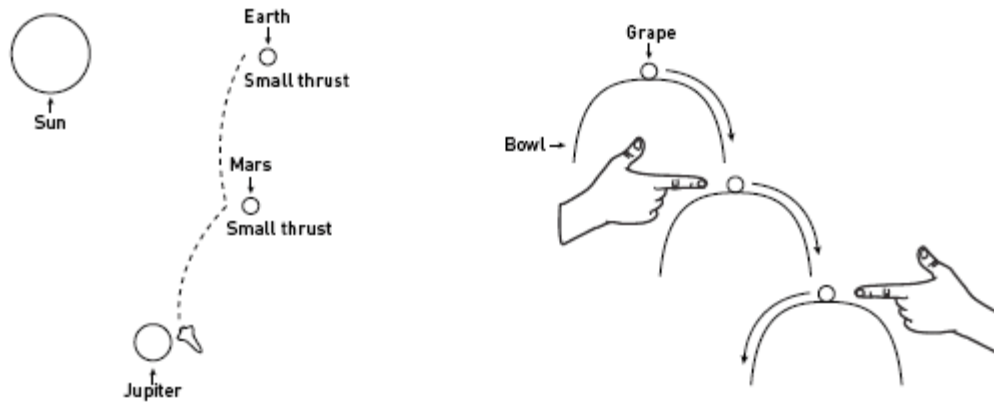
A small nudge sends a satellite away from a Lagrange point.



A grape balances on the bowl, but a small nudge results in a large change.

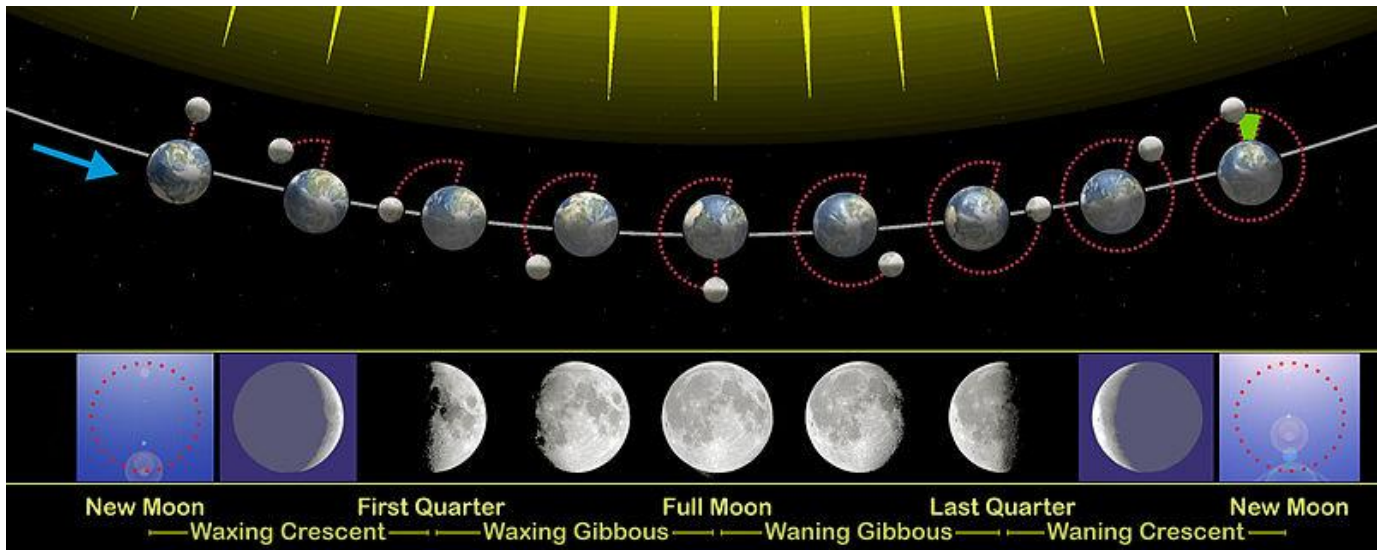
Just a minimal applied force is enough to send an object hurtling away from the Lagrange point in much the same way that a mere touch is sufficient to send a delicately balanced grape rolling off of the top of an upside-down bowl. If you knew exactly how and where to nudge the grape, you could control where it ends up (for a perfectly spherical grape). Furthermore, your small exertion would result in a large effect on the grape's position. This is the essence of how sensitive dependence can be harnessed and used to help us explore our solar system.

Objects can sit at Lagrange points, albeit tentatively. They can also orbit them in a manner similar to how they would orbit a planet, except that orbits around Lagrange points are extremely unstable. The IPS is a very precise path that connects the different Lagrange points across our solar system. It can be visualized as a system of tubes whose surfaces represent paths that naturally tend toward Lagrange points. By staying on the surface of one of these tubes, a spacecraft can basically surf the gravitational landscape of the solar system using very little fuel. Imagine our grape being nudged off of the first overturned bowl and onto the pinnacle of another overturned bowl, where the process is repeated—a theoretically perpetual system of motion with very little input energy.

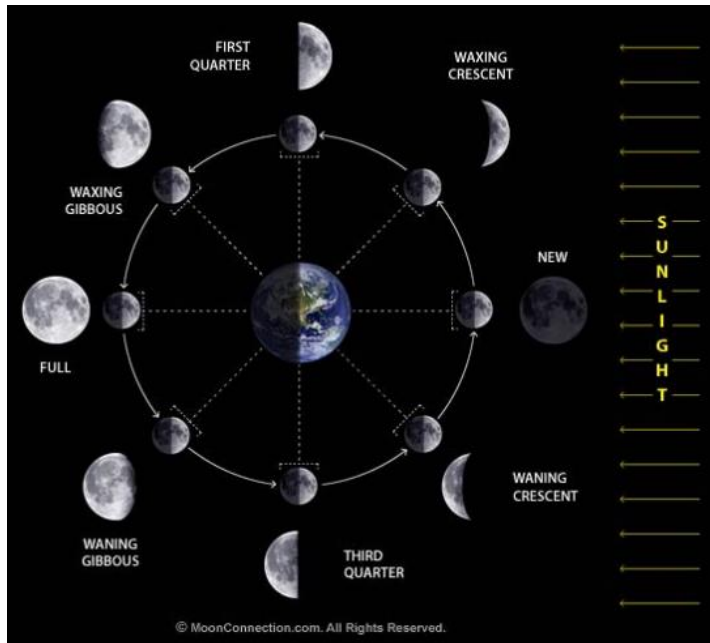


In this system course corrections or alterations require very little fuel compared to the amount required in the more Newtonian paradigm of powering one's way through space along deterministic orbits. By taking advantage of the sensitive dependence of Lagrange points in the IPS, spacecraft can travel farther more economically, and can devote more of their payload to mission equipment as opposed to the equipment and materials related to propulsion. NASA began to design missions using these concepts in the late 1990s and early 2000s. The IPS is both an exciting development in the field of space exploration and a triumph of using the mathematics of nonlinear systems and chaos.

OTHER IMAGERY SEEN IN THE **MOON**:



[ “**J**” represents the “**Waxing Gibbous**” [the dotted red line is a upside-down “**J**”] // “**D**” is the **Full Moon**—the seam of the waxing gibbous and waning gibbous // “**G**” represents the **Last Quarter** [the dotted red line forms an upside-down “**G**”]—the seam of the “waning gibbous” and the “waning crescent” // “**O**” is the **New Moon**] Phases of the Moon, as seen looking southward from the Northern Hemisphere. The Southern Hemisphere will see each phase rotated through 180°. The upper part of the diagram is not to scale, as the Moon is much farther from the Earth than shown here.



**Ferris wheel**  
 [from moonconnection.com]

## UR—“YOU ARE” [here]

Ur (ûr, Heb. 'ûr, *flame*) the father of Eliphaz, one of David's mighty men (1 Chron. 11:35). —*Pictorial Bible Dictionary*

UR of the CHALDEES [you are of the “called seed”], the early home of Abraham, mentioned in Genesis 11:28, 31; 15:7; 1 Chron. 11:35; and in Nehemiah 9:7.

Ural [“you're all”] Mountains

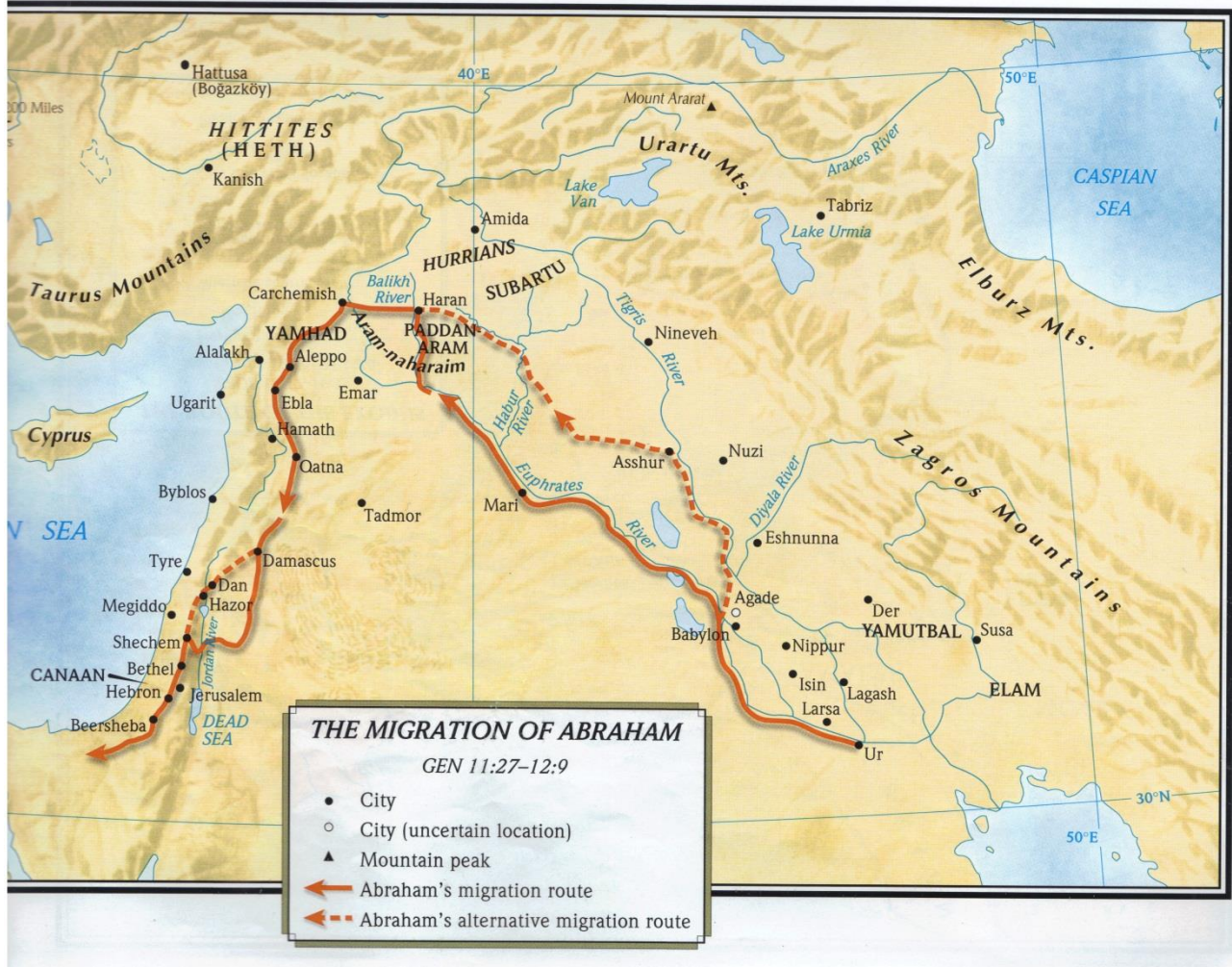
Urartu [“you are too”] Mountains [near Lake Van and Lake Urmia [you are my “a”]]

Uriah

Urijah

Urim and Thummim

From: *KJV Super Giant Print Reference Bible* by Broadman & Holman Publishers, 1996



Hurrians (“those who hurry”),

Subartu (“sue, son of two”),

Isin (“I sin”),

Der (“red”/ “Dear”),

Elam (“male”),

Tadmor (like saying, “a tad bit more” —“enlarge my territory” —**give me place** to live in [cf. 1 Chron. 4:9/Isaiah 49:]),

Ebla (“able”),

Aram (“a ram”),

Taurus Mts. (“tau” “you are” “us”/ “torē us” → “tori us”),

Zagros Mts. (backwards = “sore gaze”)

Yamutbal (May you cross ball?)

Damascus (Dam, mask us)

Tyre (tire—i.e. a wheel with “spokes”)





U r here  
 Saturn  
 Urn—u r “in”

**The Negro Speaks of Rivers** (to W. E. B. DuBois) ← mistakes mean something

By Langston Hughes

I’ve known rivers:

I’ve known rivers ancient as the world and older than the flow  
 of human blood in human veins.

My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were young.  
 I built my hut near the Congo and it lulled me to sleep.

I looked upon the Nile and raised the pyramids above it.  
 I heard the singing of the Mississippi when Abe Lincoln went down to New Orleans, and I’ve seen its muddy  
 bosom turn all golden in the sunset.

**Dream Deferred** by Langston Hughes

What happens to a dream deferred?

Does it dry up  
like a raisin in the sun?

Or fester like a sore—and then run?

Does it stink like rotten meat?  
Or crust and sugar over—  
like a syrupy sweet?

Maybe it just sags  
like a heavy load.

Or does it explode? [“bang”—a Big Bang]

### **Quiet Girl** by Langston Hughes

I would liken you  
To a night without stars  
Were it not for your eyes. [stars = eyes]  
I would liken you  
To a sleep without dreams  
Were it not for your songs [dreams = songs = sons]

The 3 poems above were taken from [math.buffalo.edu](http://math.buffalo.edu)

### Listen to the imagery of the following chapters from the Holy Bible:

#### **2 Chronicles 32**

King James Version (KJV)

32 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and **thought** to win them for himself.

<sup>2</sup> And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

<sup>3</sup> He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city [“without”—meaning “not having”—i.e. outside the “cube”/“box”]: **and they did help him.**

<sup>4</sup> So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

<sup>5</sup> Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo [“mill O”—“grind O to ‘dust’”] in the city of David, and made darts and shields in abundance.

<sup>6</sup> And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

<sup>7</sup> Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

<sup>8</sup> With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

<sup>9</sup> After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

<sup>10</sup> Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

<sup>11</sup> Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

<sup>12</sup> Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

<sup>13</sup> Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

<sup>14</sup> Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

<sup>15</sup> Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

<sup>16</sup> And his servants spake yet more against the LORD God, and against his servant Hezekiah.

<sup>17</sup> He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

<sup>18</sup> Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

<sup>19</sup> And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

<sup>20</sup> And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

<sup>21</sup> And the LORD sent an angel, which cut off 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.

<sup>22</sup> Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

<sup>23</sup> And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

<sup>24</sup> In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

<sup>25</sup> But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

<sup>26</sup> Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

<sup>27</sup> And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

<sup>28</sup> Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

<sup>29</sup> Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

<sup>30</sup> This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

<sup>31</sup> Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

<sup>32</sup> Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

<sup>33</sup> And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

### **Philippians 3**

<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

<sup>2</sup> Beware of dogs, beware of evil workers, beware of the concision.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

<sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

<sup>5</sup> 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;

<sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

<sup>7</sup> But what things were gain to me, those I counted loss for Christ.

<sup>8</sup> 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,

<sup>9</sup> 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:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

<sup>11</sup> If by any means I might attain unto the resurrection of the dead.

<sup>12</sup> Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

<sup>13</sup> Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

<sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

<sup>15</sup> Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

<sup>16</sup> Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

<sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

<sup>19</sup> Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

---

I know that there are some things that I have failed to mention throughout these papers because, in my mind, they are obvious:

- all vowels are long unless acted upon
- that **we**, the fragments of GOOD, **is** the “Comforter” to Father and He to us—i.e. Husband, Bride [Pride]→Father, Son
- GOOD (reborn through us) is the “Prince” (of darkness)—but only “**in**” the hole—there are no “ranks of distinction” on the “**outside**”

Therefore, if you notice a pattern in the “way” that I present something but fail to mention, please know that that is one of the “obvious” things that I took for granted as being a “given.”

**“Perseverance....great things can be accomplished  
...sometimes you have to re-think your approach.”**

re-think

—Auto-B-Good

I want to end this paper with a game my family would play as we traveled cross-country when we were children: “I see something you don’t see and it’s...[we would call out the colors we could see in **it**].” It’s my generation’s version of “Eye”-Spy. I want to put a spin on it. Instead of saying the colors, I’ll give its **look-alike** (or **related**) image.

# I see something you don't see and its...



The image to the *left* is from *thetechjournal.com*—from the article “SONOLUMINESCENCE: Light is Created by Sound Wave”—using sound to create light in water. COMPARE it to the Hubble image below of Monocerotis and the image of the movement of “air molecules” from the *VSAUCE* video: “*IF*”. “**HAIR/FUR**” and “air” are the same imagery.

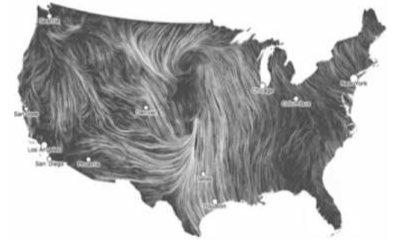


PHOTO RELEASE

V838 Monocerotis three years after

**HUBBLE**  
European Space Agency Information Centre

HEIC 0503



20 May, 2002



2 September, 2002



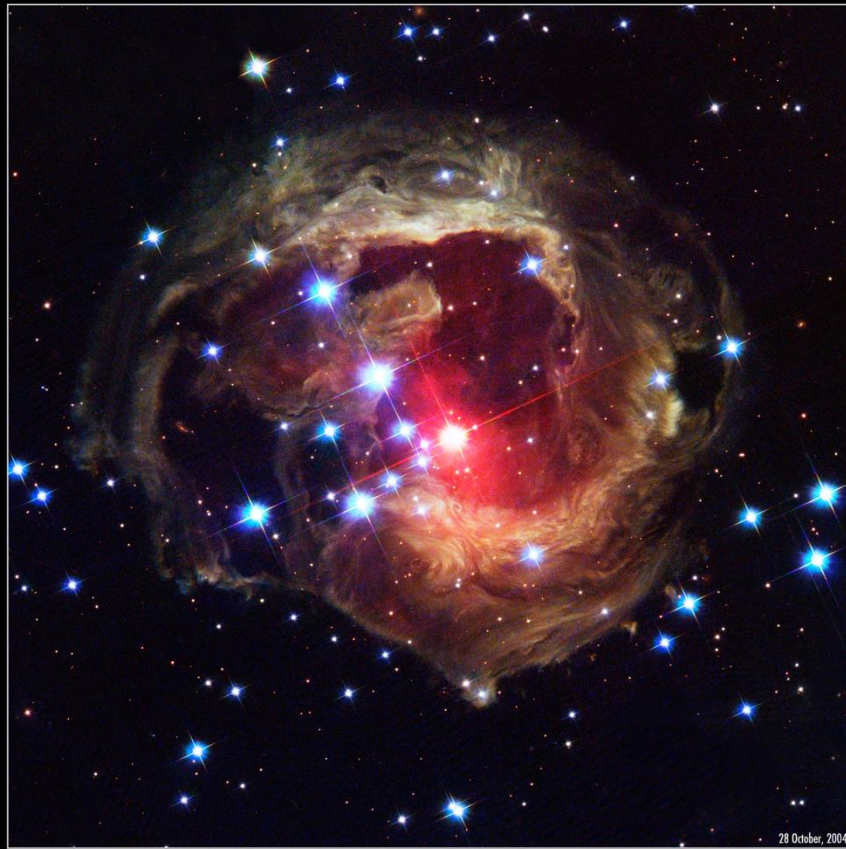
28 October, 2002



17 December, 2002



8 February, 2004



28 October, 2004

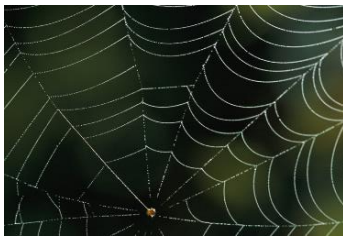
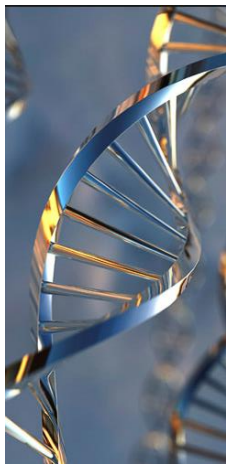
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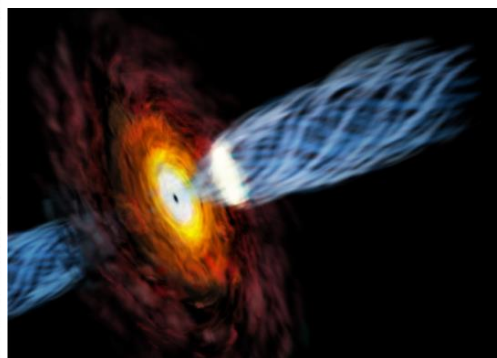
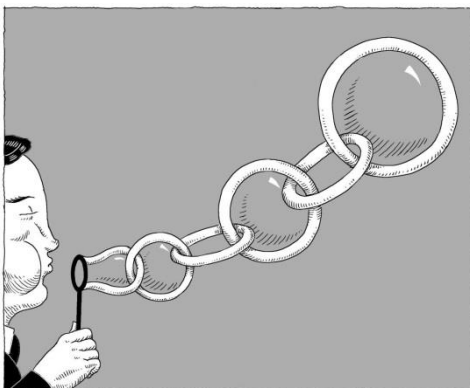
HUBBLE SPACE TELESCOPE

NASA, ESA, and The Hubble Heritage Team (AURA/STScI)



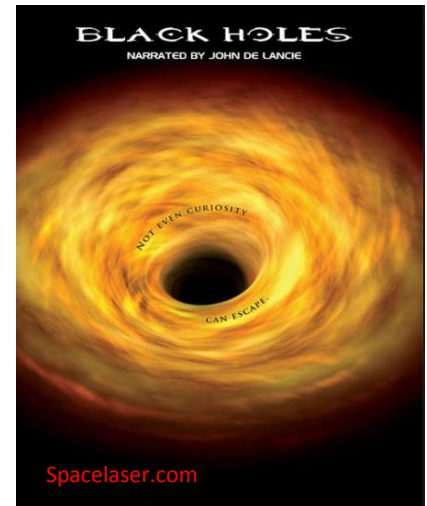
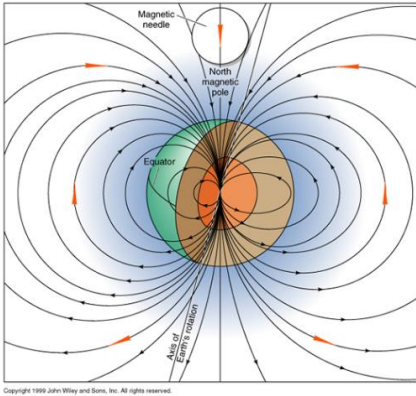


**TRAILER CHAIN**



Images: [stockphotopro.com/](http://stockphotopro.com/)  
[www.tensabarrierdirect.com/](http://www.tensabarrierdirect.com/)  
[www.juliewinklegiulioni.com](http://www.juliewinklegiulioni.com/)  
[/curlynikki.com/](http://curlynikki.com/)  
[hairstyleskudw.blogspot.com/](http://hairstyleskudw.blogspot.com/)  
[www.rubylane.com/](http://www.rubylane.com/)  
[www.kssupplies.net/](http://www.kssupplies.net/)  
[mechanicalpower.net/](http://mechanicalpower.net/)  
[mupfc.marshall.edu/](http://mupfc.marshall.edu/)  
[www.purplelizard.co.za/](http://www.purplelizard.co.za/)  
[duo.irrational.org/](http://duo.irrational.org/)  
[cognitive-edge.com/](http://cognitive-edge.com/)  
[www.harborfreight.com/](http://www.harborfreight.com/)  
[russellreynolds.com/](http://russellreynolds.com/)  
[www.space.com](http://www.space.com)

I see something you don't see and it's...

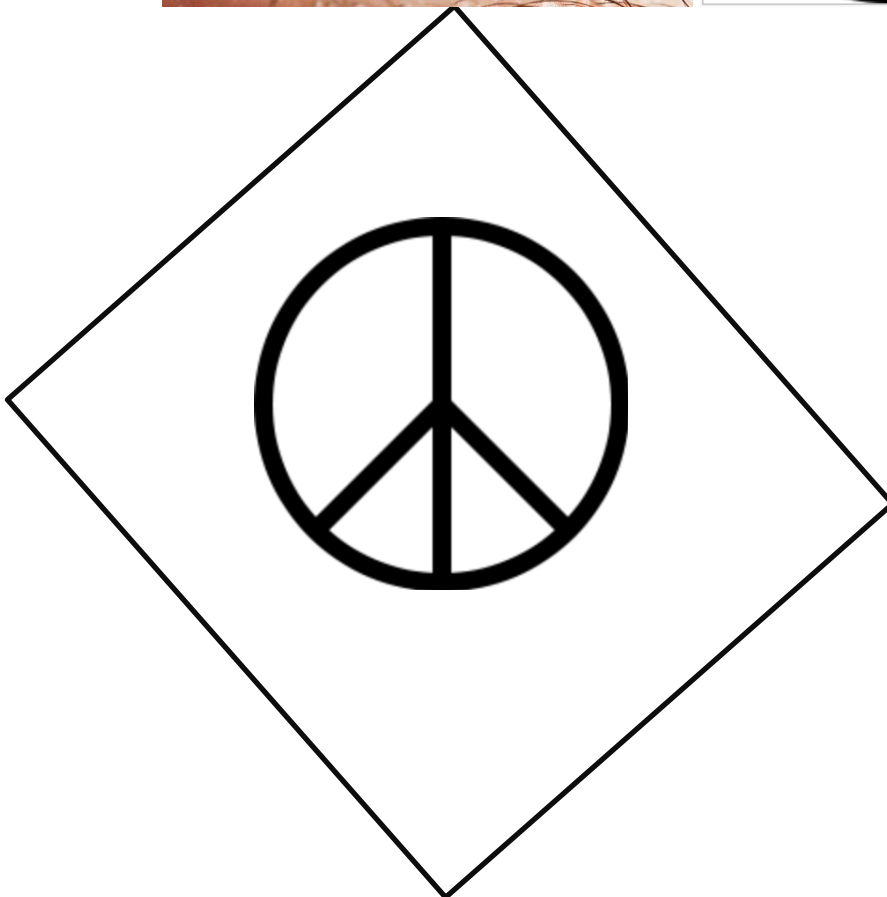


"He brew" children circled a mountain. "Mount Ain" is congruent with "hole".

When the pupil is ready...



...the teacher will appear.



**2 Kings 12:9, "But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord."** I was following the chain of imagery and saw this (among other things that this image is imagery of). The following pages continue this chain of imagery. Where it will eventually lead, I don't know. But consider that the hole bored into the top is more of a transparent "flap" (with two sides) so that you can see all the way to the bottom of the "litter box."  
(This page added to original on 7-16-2013)



# Community Information

IOWA STATE UNIVERSITY

LINKS: FAQ

## STORMS HALL AND KNAPP HALL DEMOLITION

### Overview:

At 10:00 a.m. on July 19, 2005, **Storms Hall and Knapp Hall**, two of the **four** buildings that make up the Towers Residence Association, were brought to the ground by implosion. Prior to implosion, the portions of the buildings that link to the Commons were demolished by conventional methods, using mechanical equipment. **The Commons facility located between the two towers remains standing and is in use.**

[Video of the implosion](#)

[Time-lapse video of the cleanup after the implosion](#)

[Post-implosion webcam photos](#)

### Additional Information:

F.A.Q.

[General Community Notice of Implosion \(pdf\)](#)

[6-28 Letter to Residence of Safety Zone \(pdf\)](#)

### Informational Links on Implosions:

[How Stuff Works - Building Implosion](#)

[Protec Services](#)

[Implosion World](#)

[Controlled Demolition](#)

[Demolition Dynamics](#)

[Dykon Blasting](#)

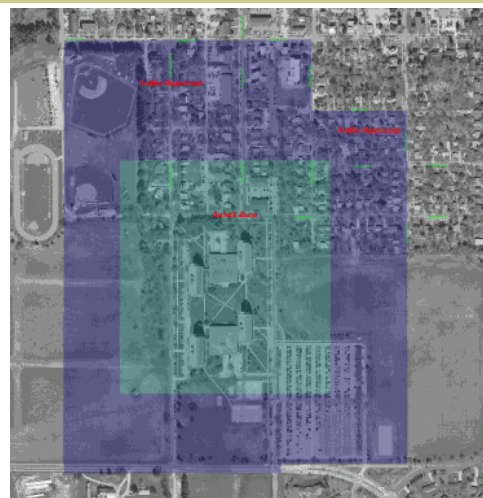
### Facilities Planning & Management

Email: [FP&M Web Services](#)

**IOWA STATE UNIVERSITY**

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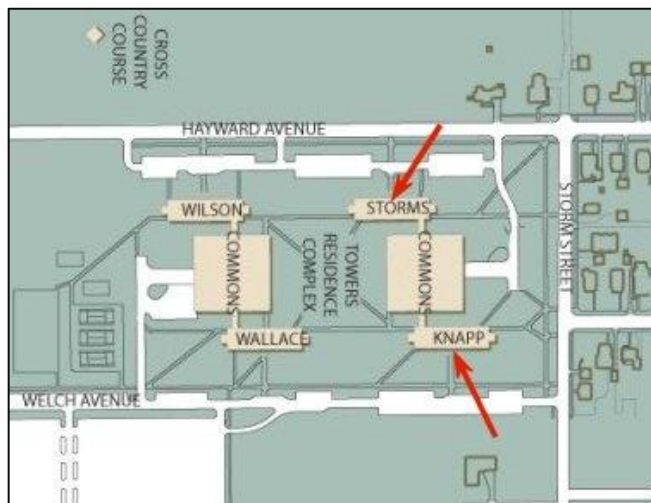
[www.fpm.iastate.edu/knapp-storms/](http://www.fpm.iastate.edu/knapp-storms/)



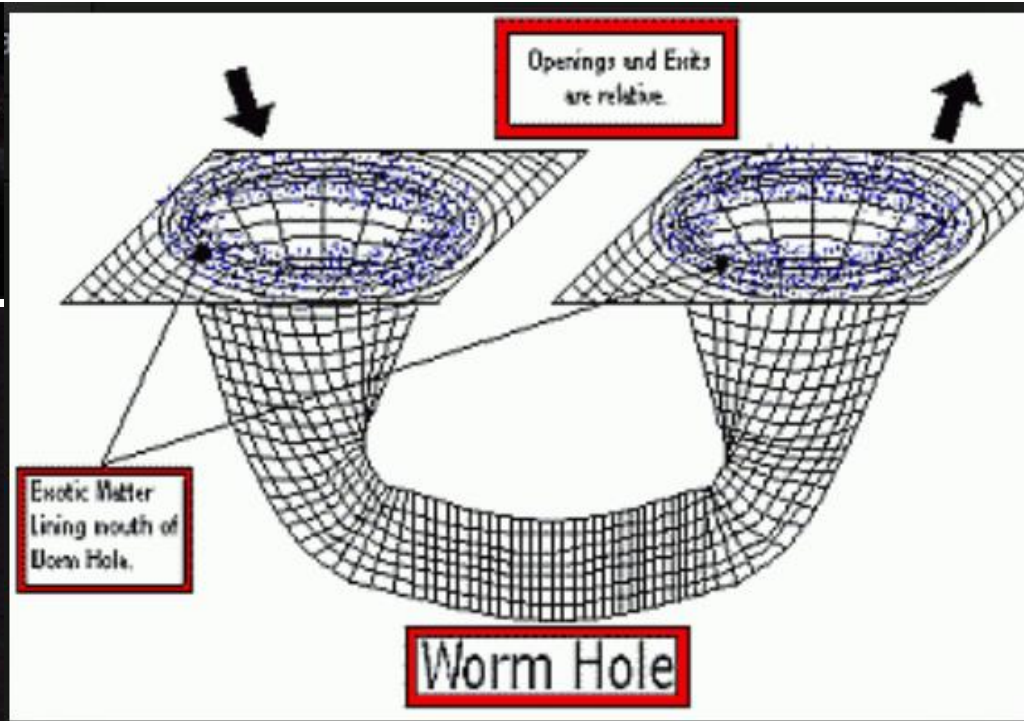
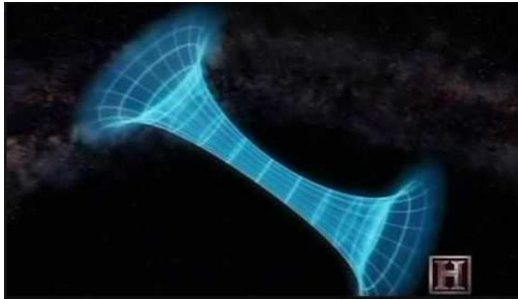
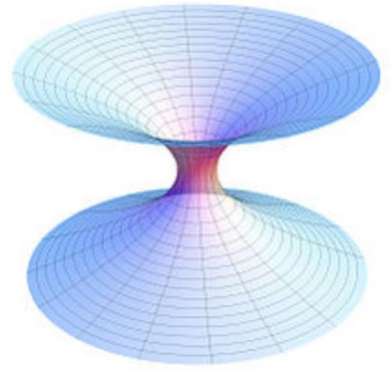
Safety Zone



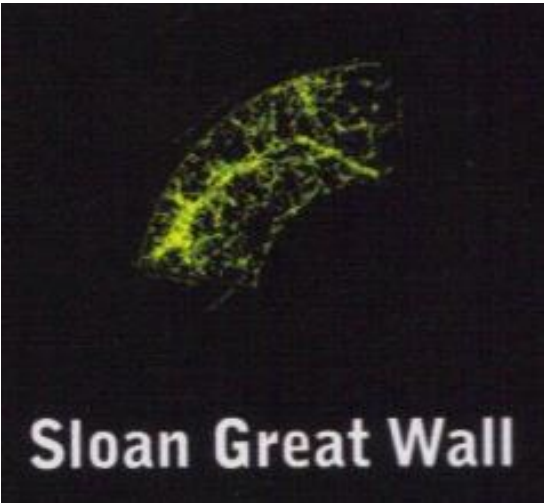
[View Implosion Sample Videos](#)



I see something you don't see and it's...



"Openings and exits are relative" / "Exotic matter lining mouth of open hole"  
[looks like a door handle—to "pull" ["bull"]—imagery that ties in with another peace symbol—the broken rifle held by hands—i.e. a severed wormhole is represented by the bulls two horns which are the two halves of the rifle]



Sloan Great Wall

## "A River Runs Through It"[[edit](#)]

"A River Runs Through It" concerns the Macleans, a [Presbyterian](#) family during early 20th century [Montana](#) whose opinions of life are filtered through their passion for [fly fishing](#). The novella is presented from the point of view of older brother Norman who goes on one last fishing trip with his rowdy and troubled younger brother Paul in an attempt to help him get his life on track.<sup>[1]</sup> After a brief introduction of his early life, most of the action takes place during the summer of 1937 and both Norman and Paul were in their early 30s.<sup>[2]</sup>

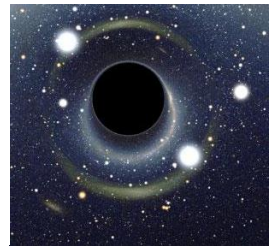
The novella is noted for using detailed descriptions of fishing and nature to engage with a number of profound metaphysical questions.<sup>[3]</sup> In a review for the [Chicago Tribune](#), critic [Alfred Kazin](#) stated: "There are passages here of physical rapture in the presence of unsullied primitive America that are as beautiful as anything in [Thoreau](#) and [Hemingway](#)".<sup>[4]</sup>

**I see something you don't see and it's...**



Yesterday (7-16-2013), I received this newsletter in the mail from Mario Murillo Ministries. I saw a "tsunami" in the image of the eye. The iris always reminded me of an explosive "blast," but I never thought of it in terms of "water" before.

COMPARE this image of a blackhole with the images below—see the many varieties! They each tell a different story of a "sinkhole"—just like each of us!



**Strainers say, "The way is shut for SOME...but others may 'Pass' (i.e. "graduate" to the next grade)."**



Images: [www.clker.com](http://www.clker.com), [www.imageafter.com](http://www.imageafter.com), [www.lulusoso.com](http://www.lulusoso.com), [www.americanstandard-us.com](http://www.americanstandard-us.com), [www.freephotosandart.com](http://www.freephotosandart.com), [www.tools4flooring.com](http://www.tools4flooring.com), [www.bigkitchen.com](http://www.bigkitchen.com), [www.menards.com](http://www.menards.com), [www.oxo.com](http://www.oxo.com), [sanhebrass.en.made-in-china.com](http://sanhebrass.en.made-in-china.com), [www.photomatters.org](http://www.photomatters.org), [www.filterforge.com](http://www.filterforge.com), [www.flickr.com](http://www.flickr.com), [www.justtherightthings.com](http://www.justtherightthings.com), [www.tripadvisor.jp](http://www.tripadvisor.jp)

**I see something you don't see and it's...**

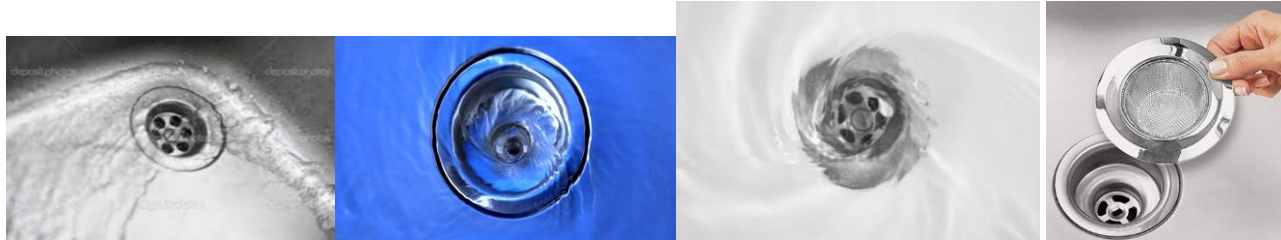


Father knew where he wanted to place His "BET".



"["Stirrup"] the gift of God, which is in thee."—2 Timothy 1:6

The "calm" became a "tempest"



Imagery of a "Rosetta orbit"



Images: [www.bartonplumbing.ca](http://www.bartonplumbing.ca), [www.johnsonutilities.com](http://www.johnsonutilities.com), [www.thesprocketgroup.com](http://www.thesprocketgroup.com), [www.generalunitedindustries.com](http://www.generalunitedindustries.com), [www.123rf.com](http://www.123rf.com), [outdoorsportsman.wordpress.com](http://outdoorsportsman.wordpress.com), [www.plumbingsupply.com](http://www.plumbingsupply.com), [www.thriftyfun.com](http://www.thriftyfun.com), [pittsburghpermaculture.org](http://pittsburghpermaculture.org), [www.salem-news.com](http://www.salem-news.com), [www.dialarod.net](http://www.dialarod.net), [kitchenok.com](http://kitchenok.com), [www.123rf.com](http://www.123rf.com), [www.askpedia.com](http://www.askpedia.com), [www.123rf.com](http://www.123rf.com), [depositphotos.com](http://depositphotos.com), [footage.shutterstock.com](http://footage.shutterstock.com), [www.123rf.com](http://www.123rf.com), [www.harrietcarter.com](http://www.harrietcarter.com), (the IN-SINK-ERATOR), [plumbing.about.com](http://plumbing.about.com), [www.rcworst.com](http://www.rcworst.com), [www.utm.edu](http://www.utm.edu)

**I see something you don't see and it's...**



Image from [www.bg.ic.ac.uk](http://www.bg.ic.ac.uk)

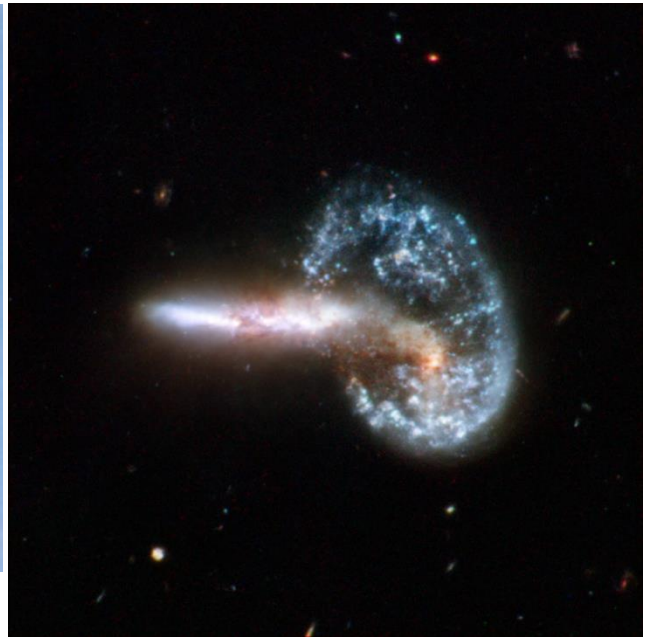


Image from [picturesocial.com](http://picturesocial.com)



**The  
Breakthrough**



Wordsworth: "I Wandered Lonely as a Cloud".

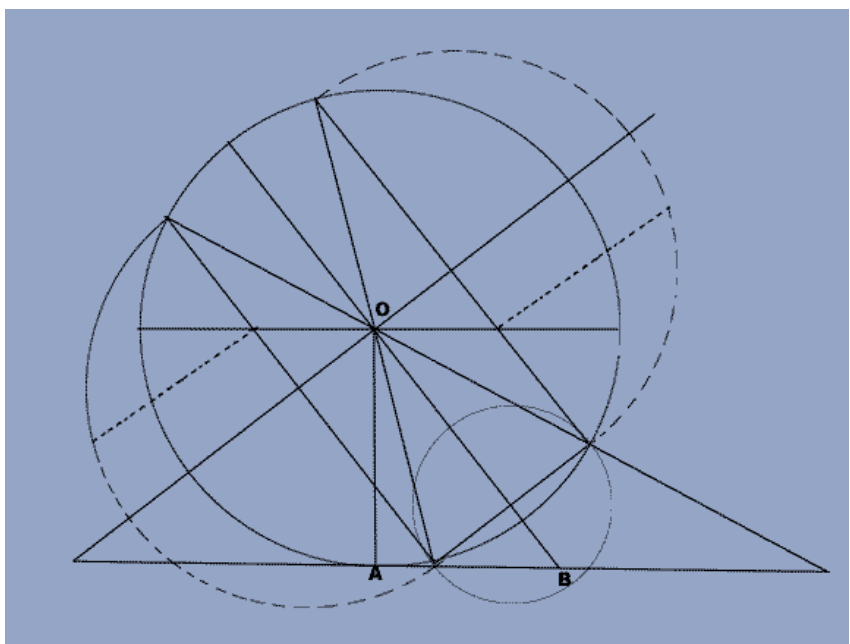
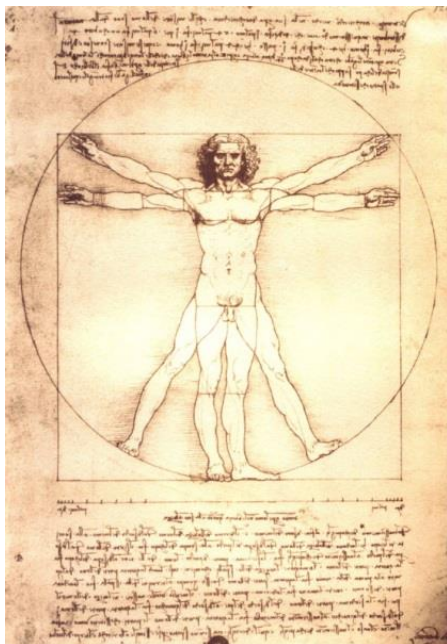
Image from [oceancity.com](http://oceancity.com)

**I see something you don't see and it's...**

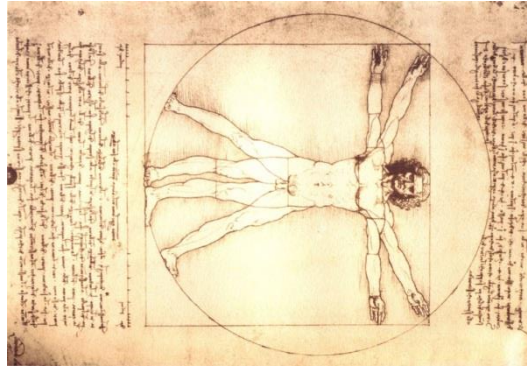
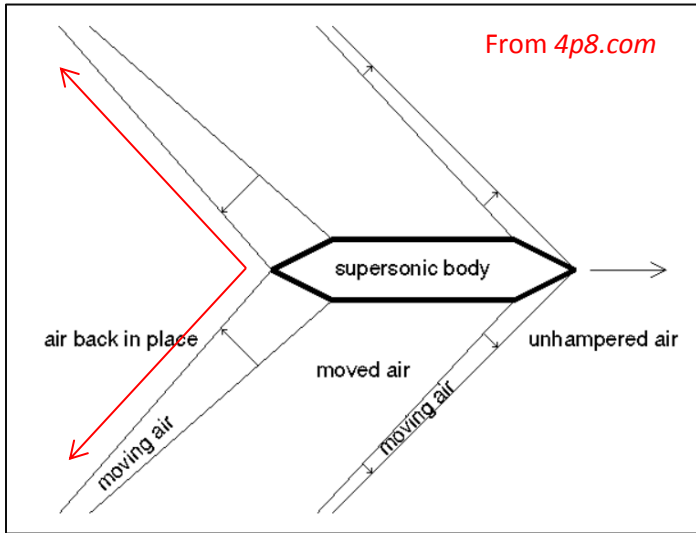
*"The Universe: Beyond the Big Bang" (Season 1, Episode 14)*



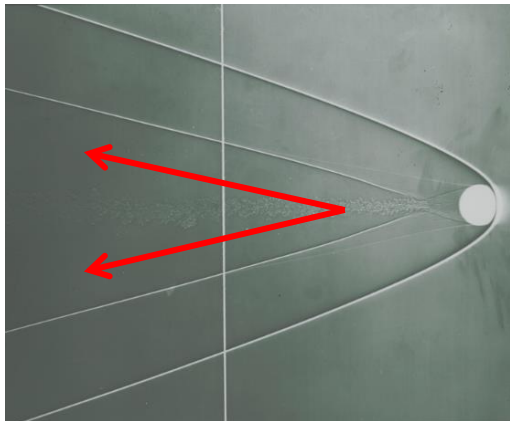
# THE VELOCITY OF ORBITING PLANETS



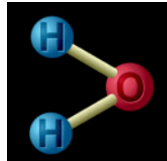
**I see something you don't see and it's...**



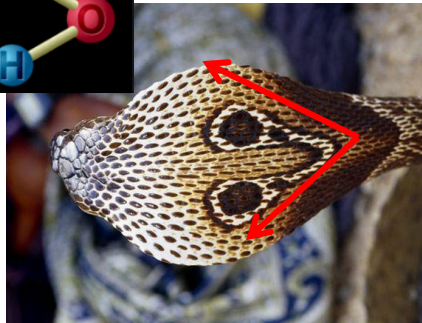
**A BODY IN MOTION**—The “headless one moves the fastest. Together they are “Jumping/Star/Half Jacks” [an exercise made famous in the US by Jack LaLanne [a type of “Caleb”]].



Americanhistory.si.edu



Imagery of a BRIDGE

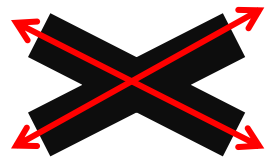


National Geographic

**Roman Numeral**

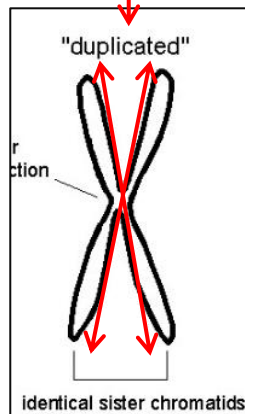
**TEN**

(on its side)



—the same

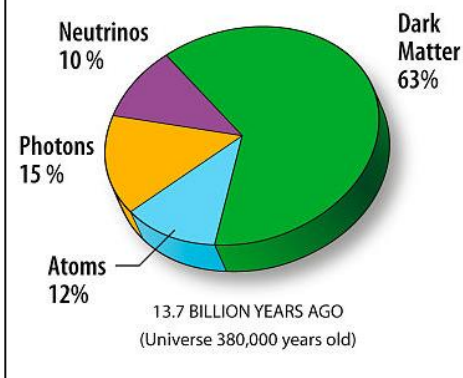
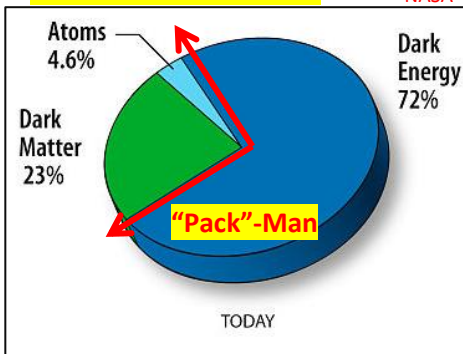
as



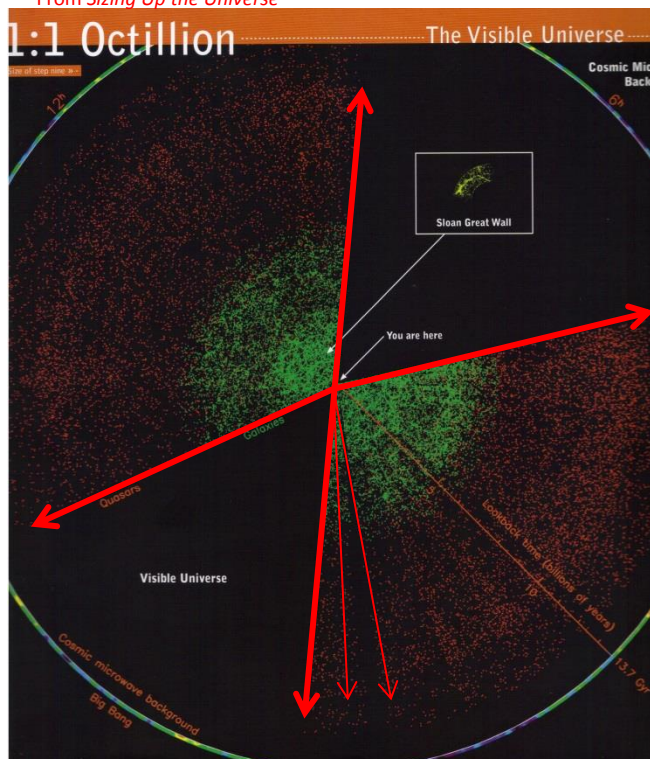
En.convdocs.org

**“Atoms”→ “smote A”**

NASA

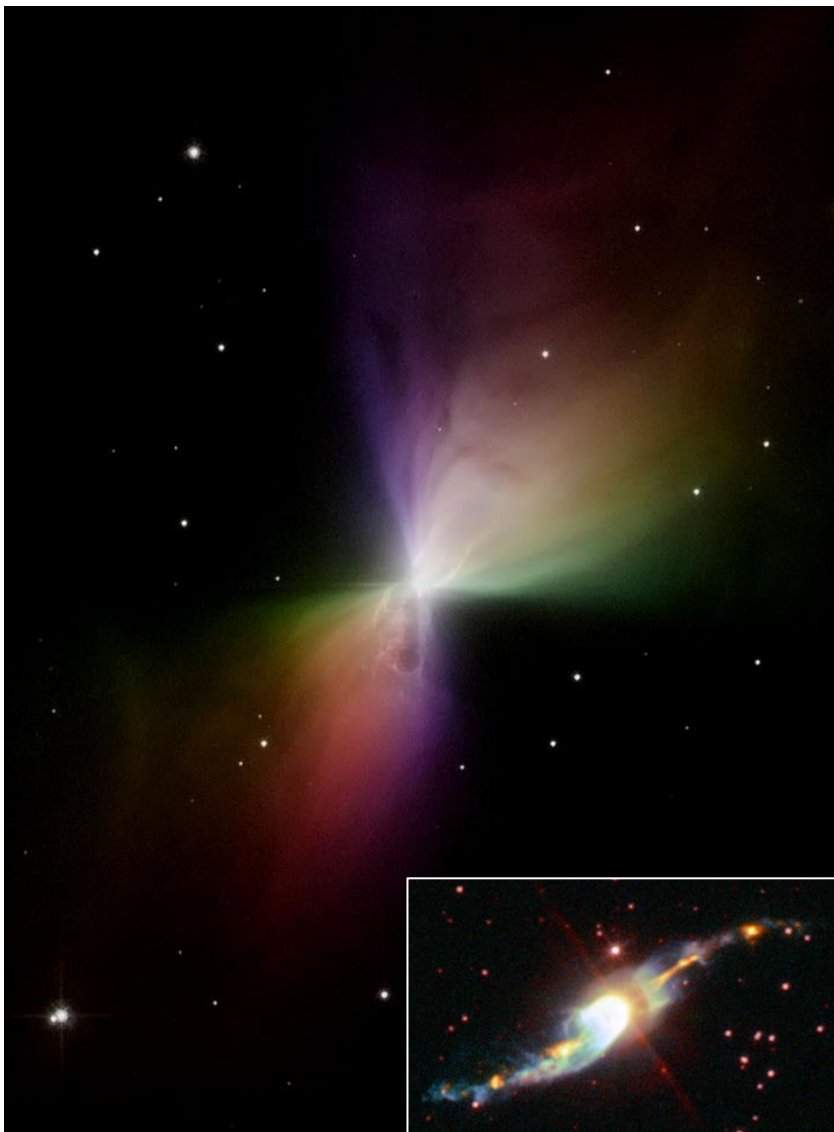


From Sizing Up the Universe



**Consider the links in this chain of imagery.**

**I see something you don't see and it's...**

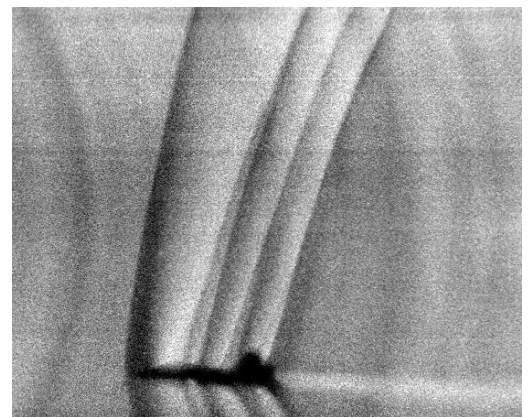


A "worm" [with "ten"-"tackles" or "arms"] that is "turning". The center of the "folds" that looks similar to the "wake" of a ship looks also like a larvae "sack".



**This chain of images could continue on and on, and on, and on, and on.**

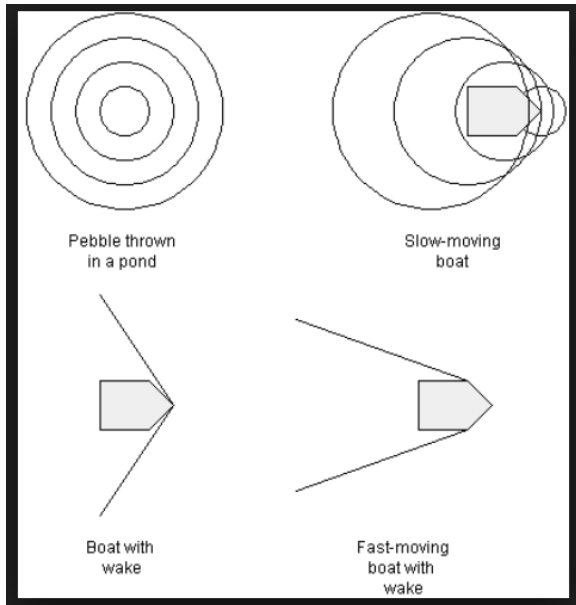
The image to the *right* is an image of the "folds" and "waves" made by a jet plane in flight. *Left*, an "hour"-glass of TIME.



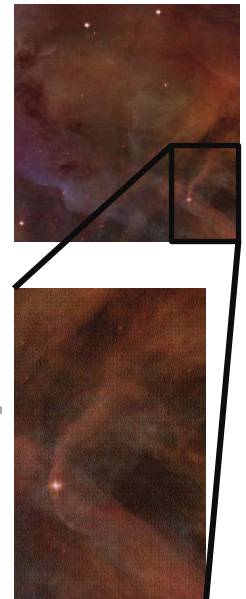
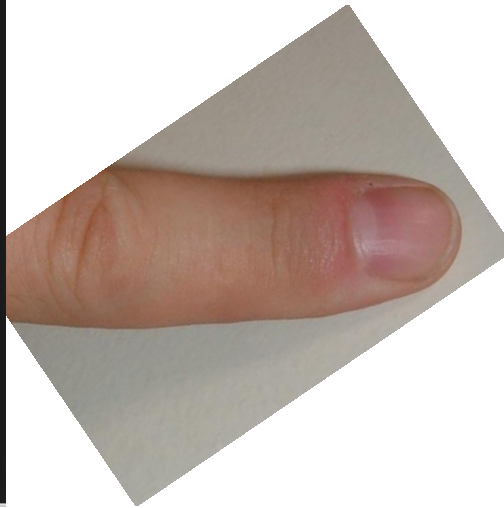
**Lower right:** [Schlieren photography](#) (from the German word for "streaks") allows the visualization of density changes, and therefore shock waves, in fluid flow. Schlieren techniques have been used for decades in laboratory wind tunnels to visualize supersonic flow about model aircraft, but not full scale aircraft until the 1990s. Dr. Leonard Weinstein of [NASA Langley Research Center](#) developed the first Schlieren camera, which he calls SAF (*Schlieren for Aircraft in Flight*), that can photograph the shock waves of a full-sized aircraft in flight. He successfully took a picture which clearly shows the shock waves about a [T-38 Talon](#) aircraft on December 13, 1993 at [Wallops Island](#). The camera was then brought to the NASA [Dryden Flight Research Center](#) because of the high number of supersonic flights there. –*Wikipedia.org*



**I see something you don't see and it's...**



First images from [howstuffworks.com](http://howstuffworks.com)  
Image of "finger" by Arnold Reinhold



Portion of the Orion Nebula



**"All rise"—the "judge" has entered the building!**



A splash of blood looks like a crown. The state of Alaska looks like the imperial crown as well as the "Reaper" with his "sickle" raised to "cut" the "grain" in order to harvest it [in its "prime"—not its "decline" (cf. Isaiah 18:5)].

[Baroqueworks 1.deviantart.com](http://Baroqueworks1.deviantart.com)/[istockphoto.com/s9-doremon](http://istockphoto.com/s9-doremon).[exteen.com/shipdetective.com](http://exteen.com/shipdetective.com)/[horseisland.4forum.biz](http://horseisland.4forum.biz)



"Reaper" is imagery of the "sloth" or "sluggard"—He waits until the harvest is ripe.



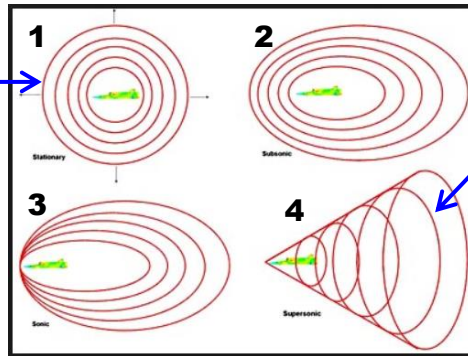
**Exodus 11** (v.4-6, "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt [to "walk in the midst of the stones of fire"]: And all the firstborn in the land of Egypt shall die [cf. 2 Corinthians 5:14], from the firstborn of Pharaoh that sitteth upon his throne ["seated with him"], even unto the firstborn of the maidservant [the seed of the woe man] that is behind the mill ["ground" wheat]; and all the firstborn of beasts [the "Lie on of Judah"]. And there shall be a great cry throughout all the land of Egypt [a Big Bang], such as there was none like it, nor shall be like it any more." [Cf. Matthew 13:24-43/Mark 4:29/Joel 3:13/Revelation 14:14-19/Deuteronomy 16:9]

All pictures of a "reaper" with his sickle showed DEATH. That made me realize this:

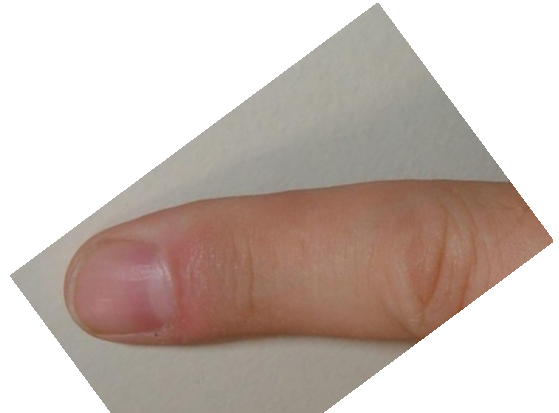
**A "harvest" is "cut" down in its prime, not its decline;** but if it has to travel a long way to market, it is cut down in its youth so that it is ripe when it a-"rives" (cf. Isaiah 18:5). GOOD is the Death angel of Exodus!

**I see something you don't see and it's...**

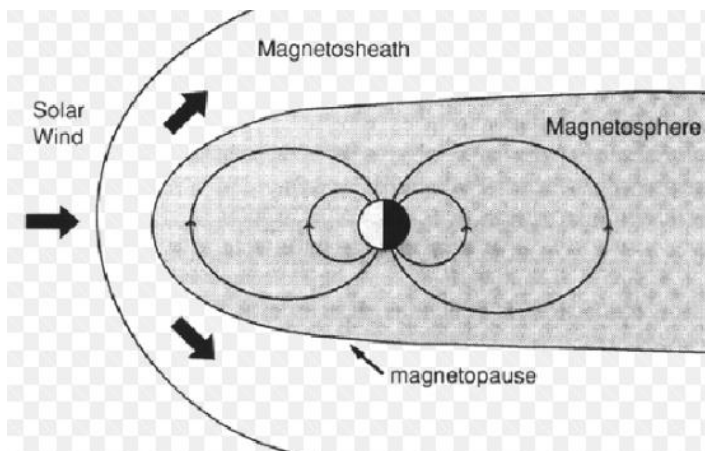
Represents the ORIGINAL static position



"He" began to turn until "He" was **inside** of Himself.

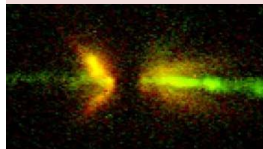


Lake Michigan is a finger pressing "in" to make an "em"-press-ion.

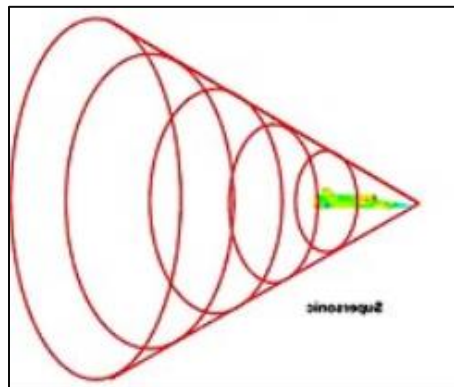


He "turned-in" and "shut to the door."

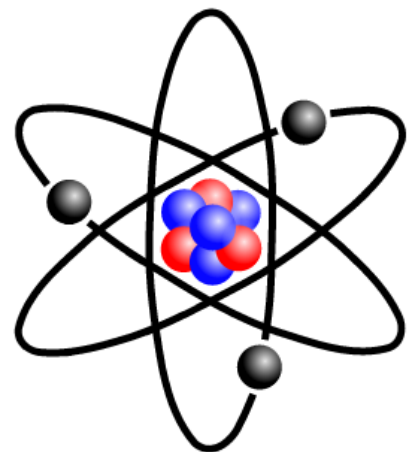
[Represents a "whorled" turned-in on itself—i.e. **A WORLD AT WAR**]



**THE CLASH OF THE TITANS**



He turned again until he was "out"-side of Himself.



♪ Ring around the rosies  
Pocket full of posies  
Ashes! Ashes! We all fall down! ♪

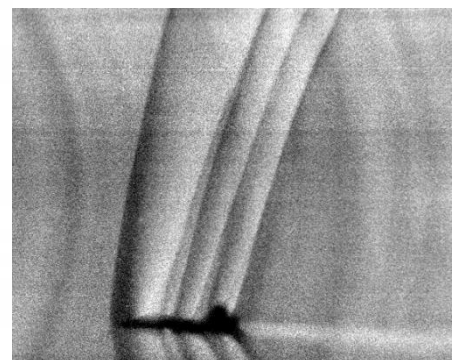
I see something you don't see and it's...

## Chromosomes



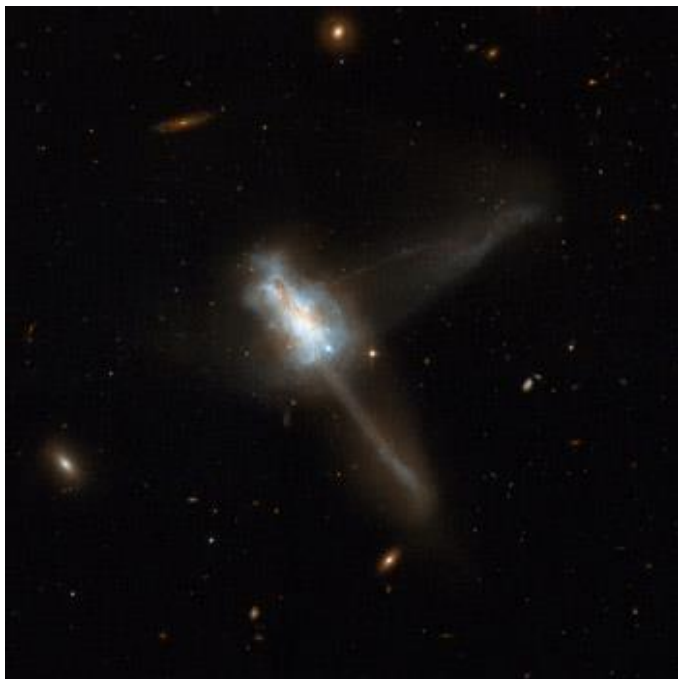
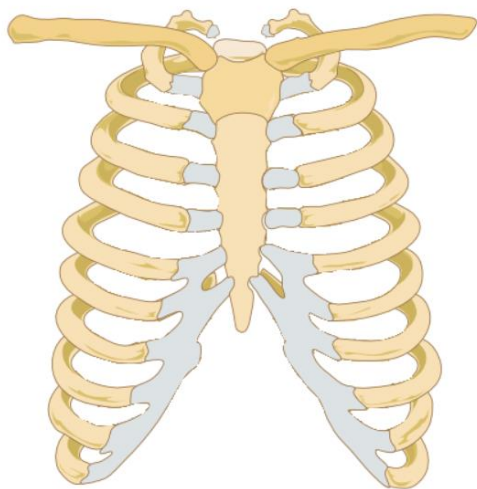
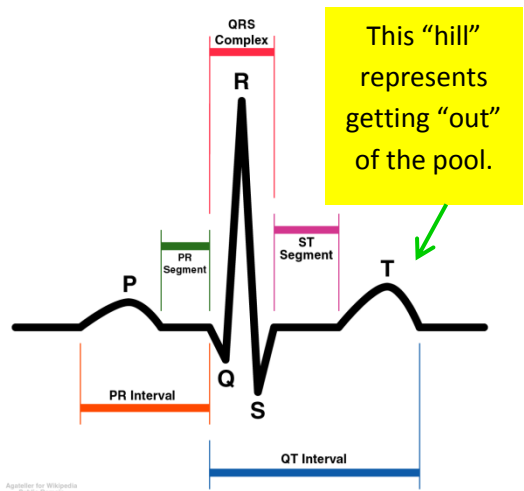
The small "dots" above each of the "bodies" of water "marked" by the black arrows represent the "piercing" of Jesus' brow. Beyond that, I don't know how they relate to the imagery.

Images: [science.howstuffworks.com](http://science.howstuffworks.com), [myhotshoes.com](http://myhotshoes.com)



I don't know if it was by "intent" that the artist drew this so that the chest and abdominal area appears to be a "face" ["in-test-tines" form the wide-open "mouth" that is full of "guile" [why is there a "you" in this word?]/ the "breasts" are the "eyes"]—but it is "there." It made me realize the significance of the verse in Revelation that speaks of the "Son of man" being "girt about the paps" [Rev. 1:13 (cf. John 13)]. COMPARE to the image of the "bikini"—the "bra" would act as a kind of "veil" that covered the eyes ["cos"-ing blindness—"see no evil"], while the "bottom" is akin to a "handkerchief/nap Kin(d)" that veils the "mouth" in the fashion of a "robber" ["speak no evil" [arm-"pit" would be equivalent to the ear "channel"]]. The "plain" is akin to a finger/ dart/rope that "pulls back/opens/holds" the curtain/veil.

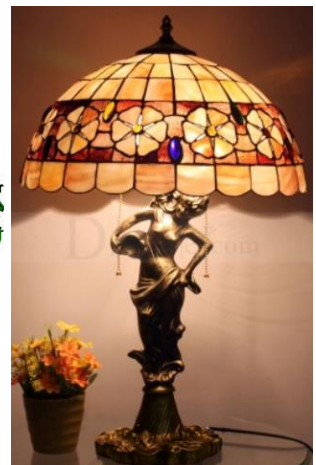
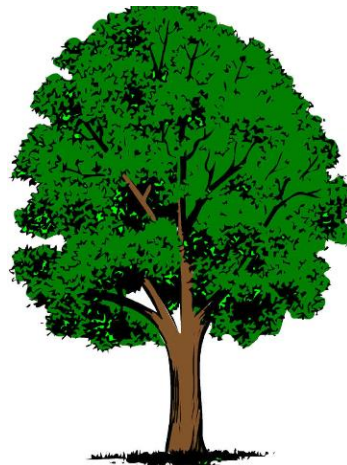
**I see something you don't see and it's...**



I see something you don't see and it's...



Non-Hubble images are from:  
[www.paulhamiltonsmith.com/my-genealogy.org/](http://www.paulhamiltonsmith.com/my-genealogy.org/)  
[www.dressale.com](http://www.dressale.com)



A "light" tree: this is where we get the imagery of a Christmas Tree. These are Siamese-twin [or "joined" like PISCES] trees: one is "rooted and grounded" while the other is "free" as the wind.



From [wickes.co.uk](http://wickes.co.uk)

**I see something you don't see and it's...**



COMPARE the image in the red square with the (paddleball?) racket on the right. The United States, Mexico and Central America form the head of an "earless" elephant. The "Great" Lakes form the left eye, while the "draining" right eye [pouring out northward] is the area surrounding Snake River. The tusks are formed by Florida and Baja California. There is a giant-sized "wart" beside its trunk of a nose.

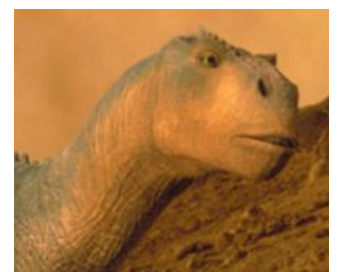


"Elephant"—"E.L.E. faint"  
 → **Extinction Level Event**  
 → "faint"—SEE **JOURNAL PAGES** for **DEFINITIONS**

"Donkey"—the "DON key"—i.e. the "key" of David → the "fee Er" [i.e. the "fee mail"] is the key 2/4 getting Father "out" of Himself.

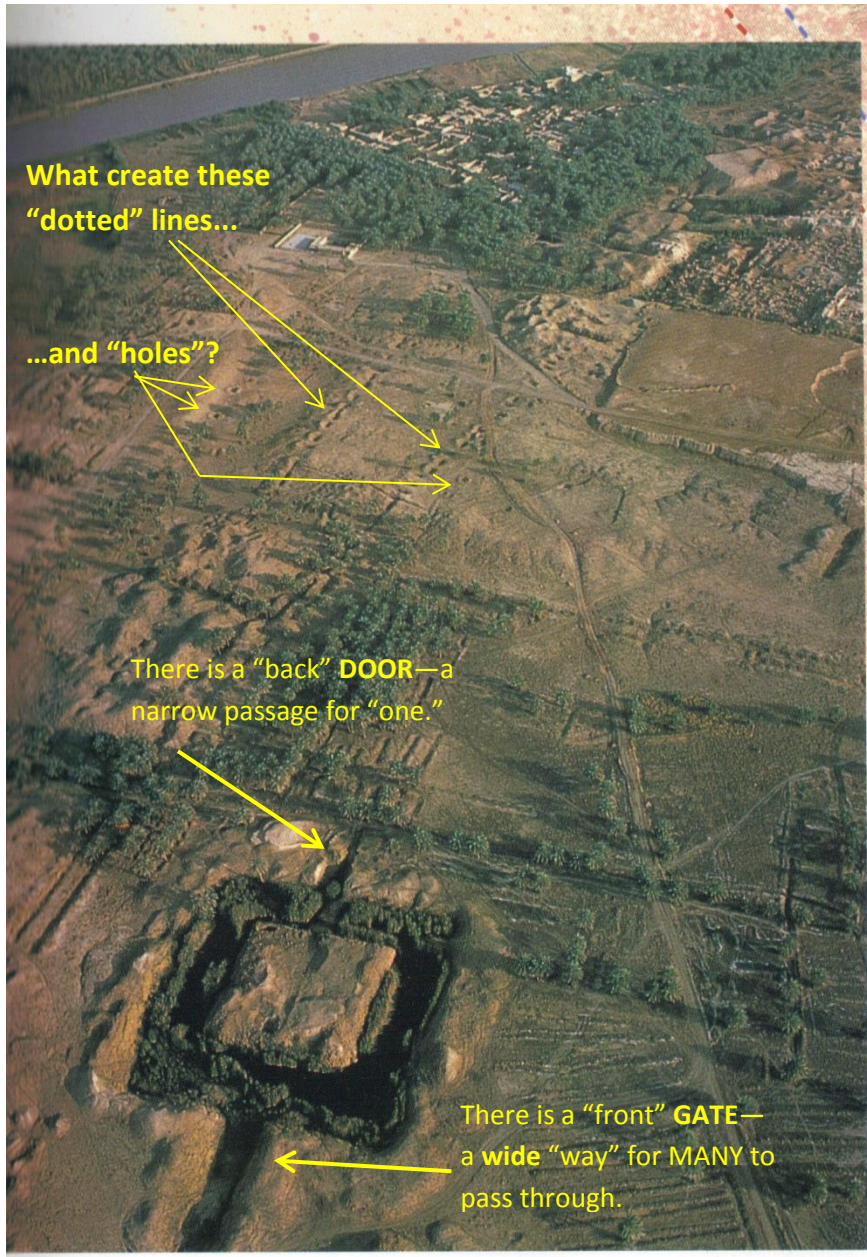


"Faint" image of an eye

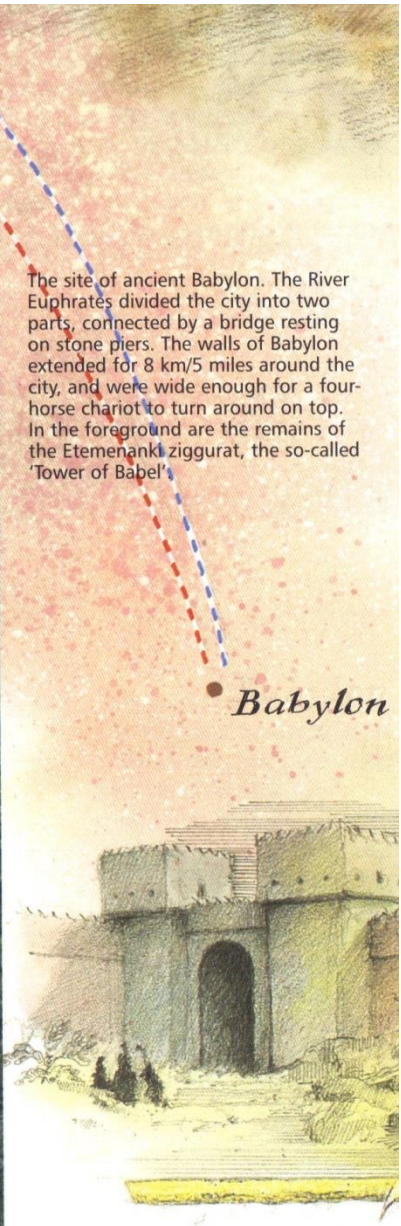


Dinosaur images from Disney's **DINOSAURS**

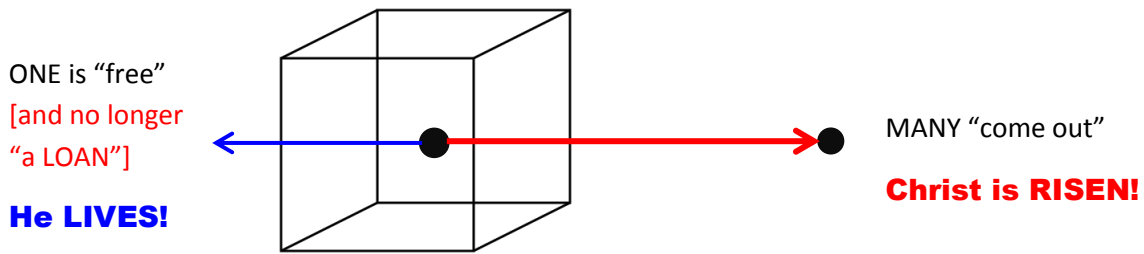
**I see something you don't see and it's...**



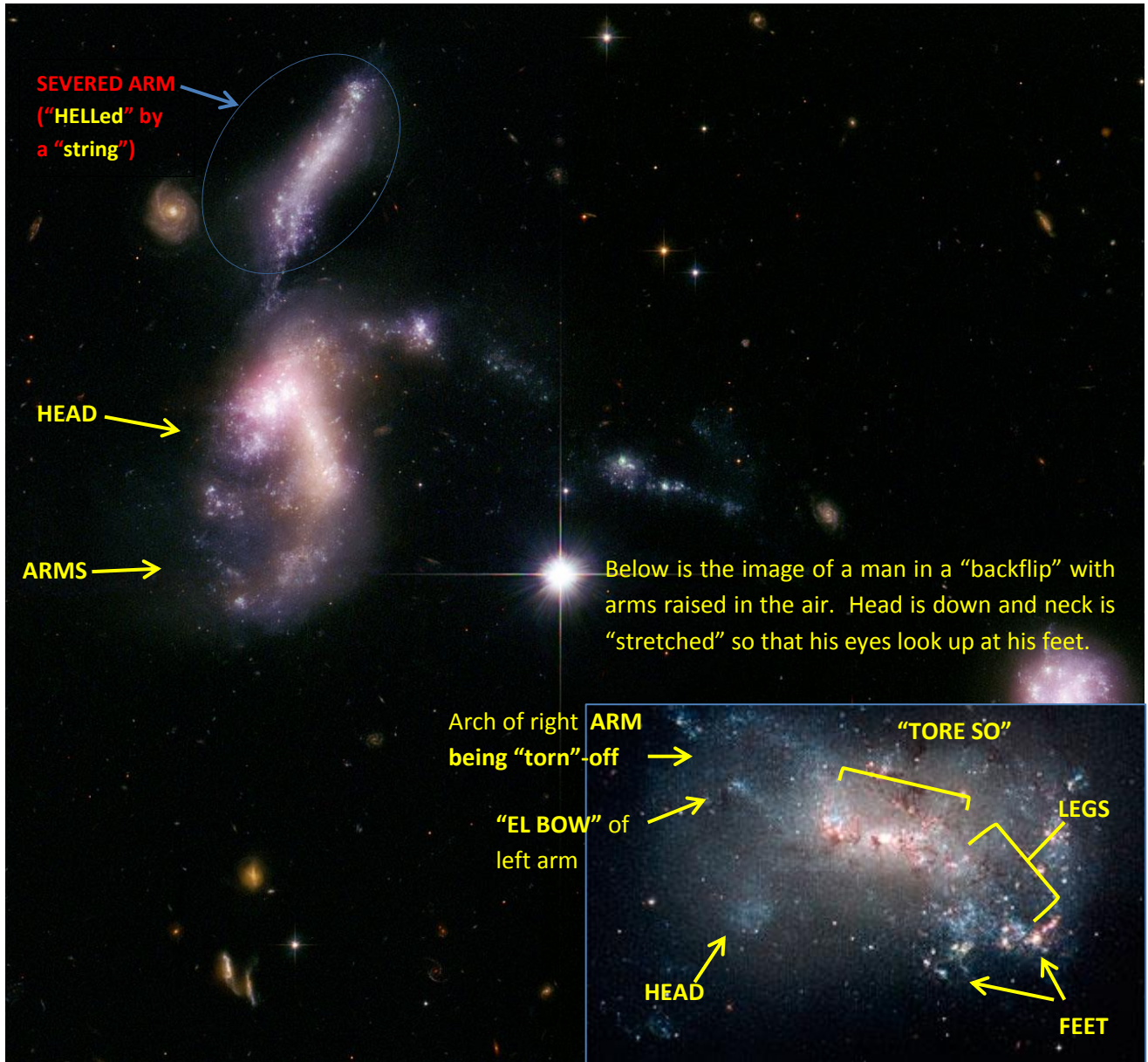
The site of ancient Babylon. The River Euphrates divided the city into two parts, connected by a bridge resting on stone piers. The walls of Babylon extended for 8 km/5 miles around the city, and were wide enough for a four-horse chariot to turn around on top. In the foreground are the remains of the Etemenanki ziggurat, the so-called 'Tower of Babel'.



Source: *Nelson's Illustrated Encyclopedia of the Bible*



**I see something you don't see and it's...**



[chaostimesix.blogspot.com/abcteach.com/dci.org](http://chaostimesix.blogspot.com/abcteach.com/dci.org)  
 [Drum Corps International—1972]

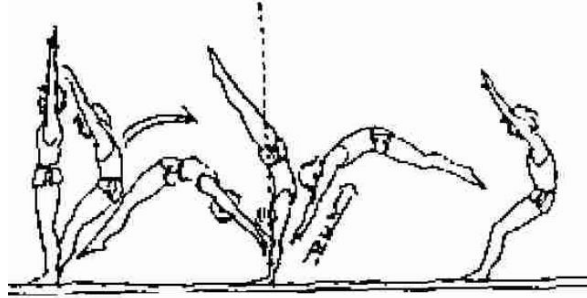


Unusual for the time period, with a ringmaster, clown, tumbler and juggler, the 1971 Cavaliers added characters and a storyline to their drum corps programming.

When I first saw the Hubble image, I immediately saw what I believed to be a person dressed like the person in the dci.org photo [3<sup>rd</sup> image—Hubble image is of a dark-haired "white man" in dark clothing] in the pose of the picture from chaostimesix.blogspot.com [a "backflip"—see image from abcteach.com]; however, what I initially thought was a leg raised in the air, I now believe to be a "severed" left arm. The left arm that is "touching" is more like a shadow without substance. The severed hand/arm is "rising up." Next page is what this Hubble image is truly depicting.

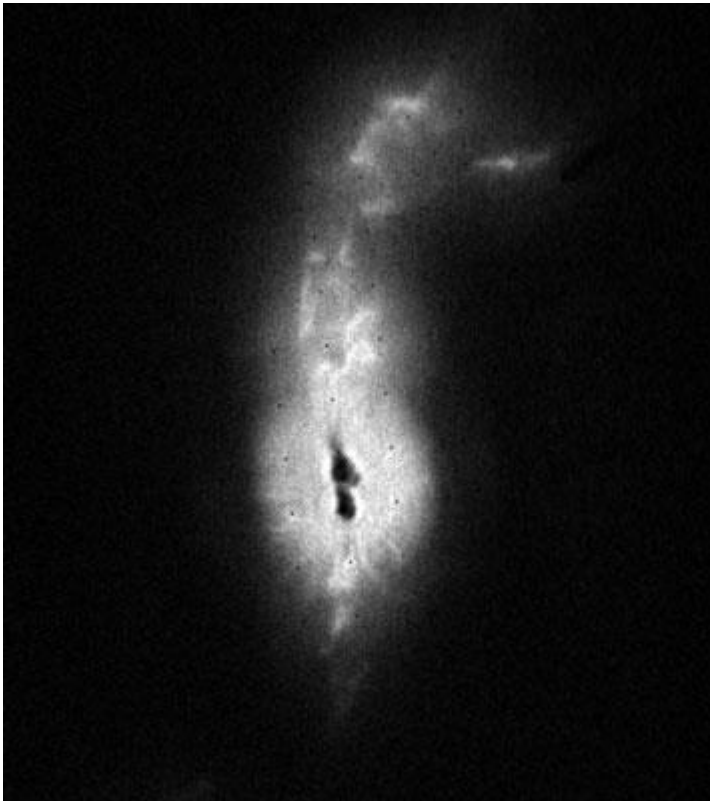


–Excerpt from *heatherscreativelife.com*



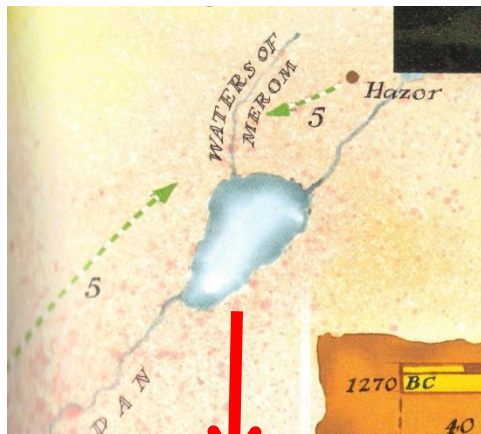
“CIRCUS, n. A place where horses, ponies and elephants are permitted to see men, women and children acting the fool.” – Ambrose Bierce

When **performing a back hand spring on a trampoline**, you need to **land both feet together**, or you send a **huge shock wave** through the **first foot** when you stick the **second** (and **bounce** the trampoline again).



This Hubble image represents the next stage progression of the previous Hubble image—the back hand “spring”—into a hand “stand” with **feet** apart [which is half-way through the motion]. NOTE: All three Hubble images are “shadowy”.

**I see something you don't see and it's...**



Source: *Nelson's Illustrated Encyclopedia of the Bible*  
 Pages 23 and 101. Images are the equivalent of the  
 Texas "longhorn."

I just realized something about the letters "K" and "A"—they are the "same." "K" is "A" [a "mountain"] turned on its side and the "path" that led "through" the mountain is now on "top" of the mountain. Examine the chart below and follow the visual imagery of the letter "A." I saw a picture of a waterspout and realized that it, too, is

**Development of the alphabet**

Picture represents	Canaanite Sinai about 1500 BC	Phoenician about 1000 BC	Old Hebrew about 700 BC	Aramaic about 500 BC	Early Greek about 600 BC	Classical Greek 5th century BC	Hebrew 1st century AD	Roman
ox								
house								
throw-stick								
palm of hand								
staff								
water								
eye								
head								
fish								
man								

imagery of the letter "A"—with the visual **point** of the "whore eye zone" (horizon) acting as the "peak" of the mountain. Akin to a "less than/greater than" symbol—you are at the "greater" end, the horizon is at the "less" end.

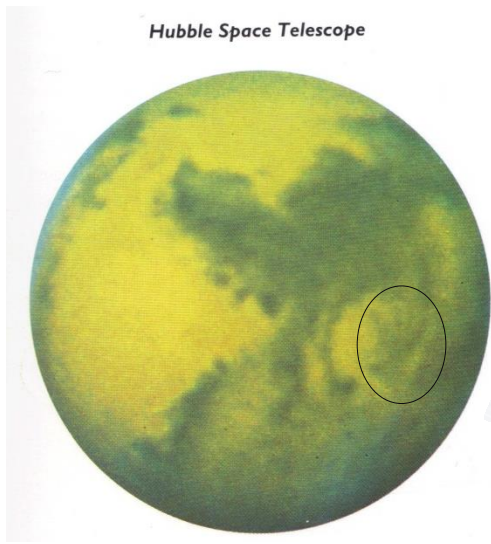
Isaiah 22:18, "He will surely violently **turn** and **toss** thee like a ball into a large country."

Note the resemblance to "pi"—with an opening in the roof.

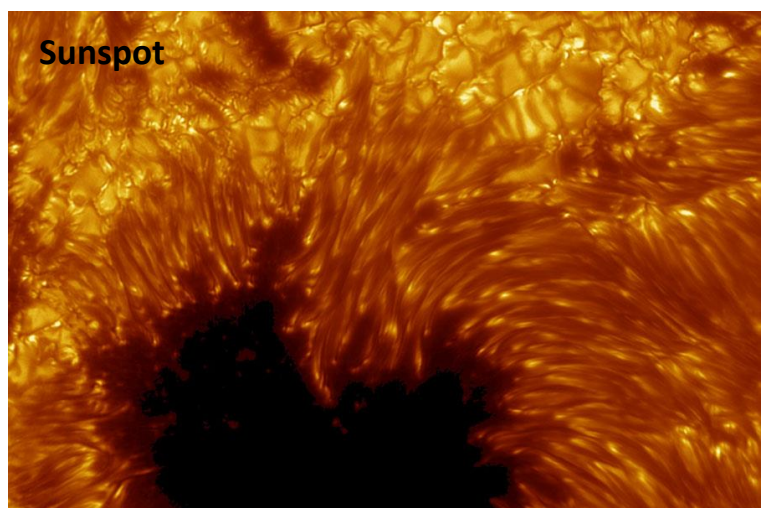
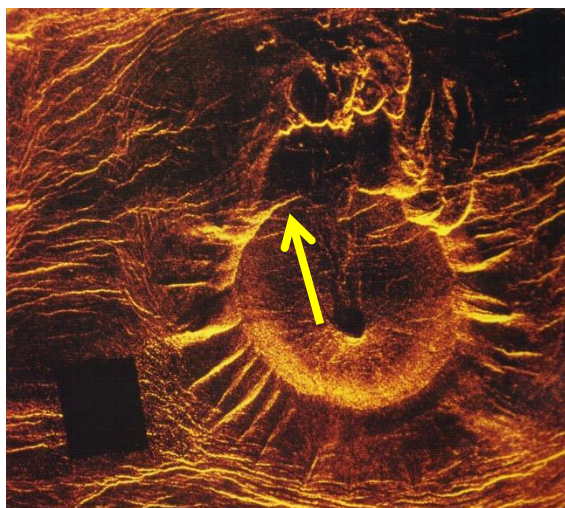
**1, 2, 3**—The "STEPS" of a GOOD man. Father went into His "prayer closet" and "shut to the door" → I believe "shut to the door" means that he only gave the appearance of "closing" the door but He left Himself a "way of escape"—i.e. the closed circle was actually a "spiral" like the SLINKY—GOOD "dove" in; LOVE "slid" into the "pool."

**I see something you don't see and it's...**

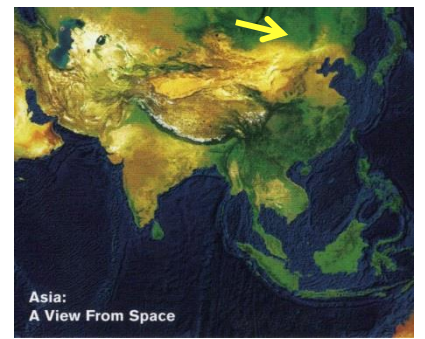
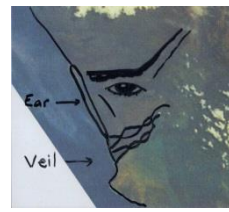
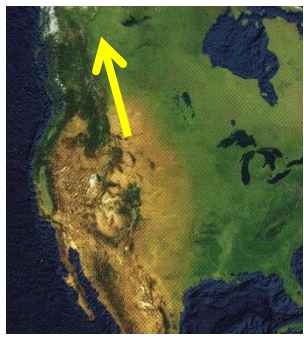
NOTE: Goofy has 3 hairs sticking out from his "face". COMPARE to image of Mars ["behind" the head]—4 with possibly a very small 5<sup>th</sup> one [in 2<sup>nd</sup> place].



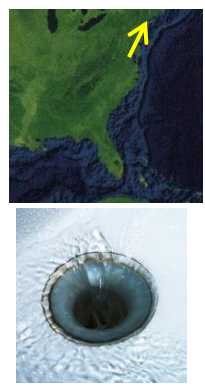
DISNEY'S Goofy



Sunspot

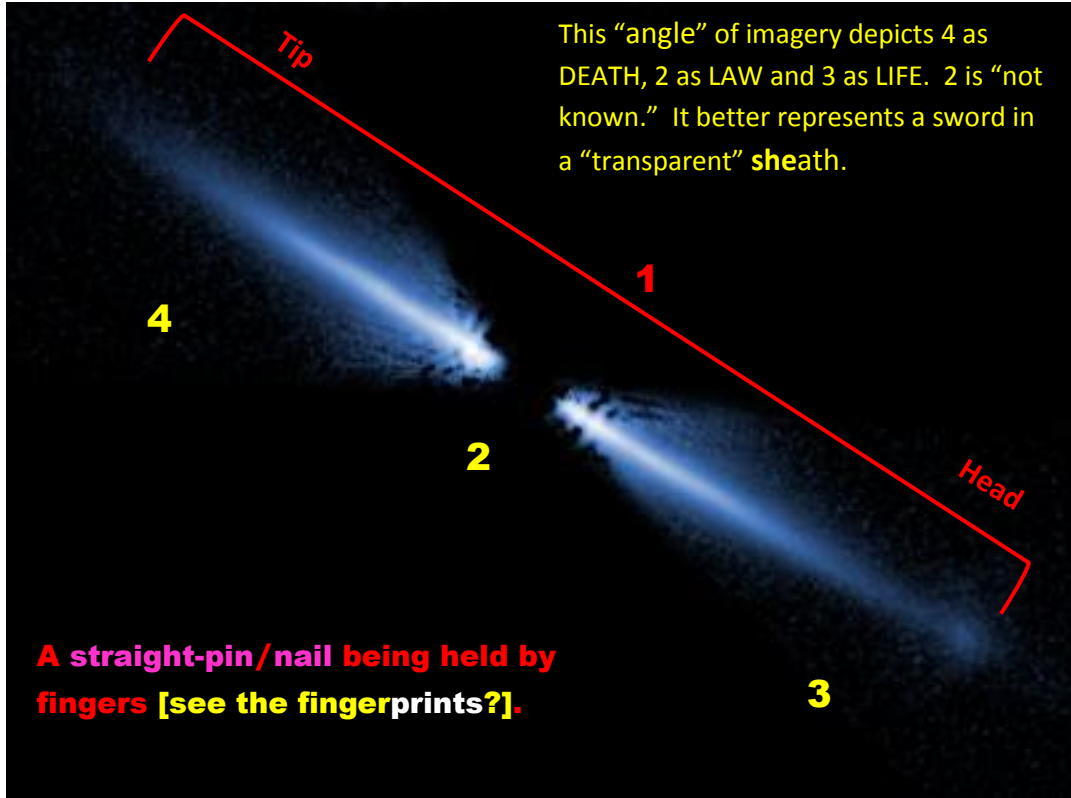


Asia: A View From Space



I saw the first image of Venus in the book, *Exploring the Solar System*, by Nicholas Booth, page 77. I immediately saw an image of the sun with a sunspot or "hole" in it. Something appeared to be "draining" out of it. COMPARE it to the other images: the "eye" of the elephant (U.S.) [looks like some sort of "herbal" remedy], the partial face seen in Hawaii [looks like a "road" OUT], the "eye" of the happy face of Asia [draining "gold"], and the "eye" above the state of Florida [the "blood" that ran "down" Jesus' brow]. The view of Hawaii is from *Exploring the Solar System*. Other views from space are from *The National Geographic Student Atlas of the World (NGSAW)*. Compare all to the image of a sink "drain."

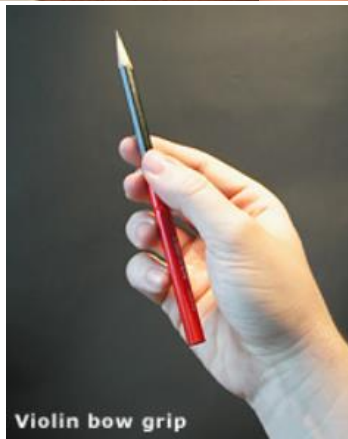
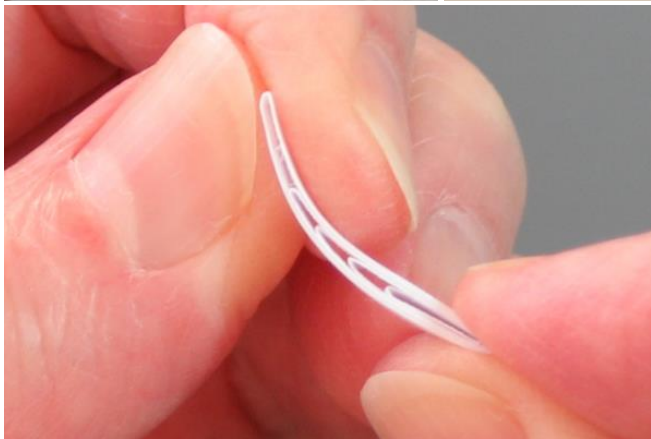
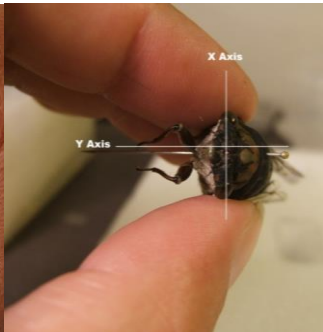
**I see something you don't see and it's...**



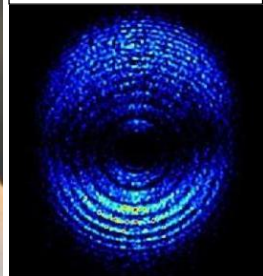
This image represents "inter rupted" LIGHT— i.e. "core"-ruption.

Imagery of:

- "a great gulf fixed"
- a boundary ["bound"- "day" with "r" in it] that separates brothers" [something "blocked" the light— i.e. the fingers of the "hand" and 1 (the "whole") became 3 that are 4].
- [strawberry → straw "bury"= "hidden in a haystack"—i.e. the "needle"]



COMPARE to image of electron motion—*below*



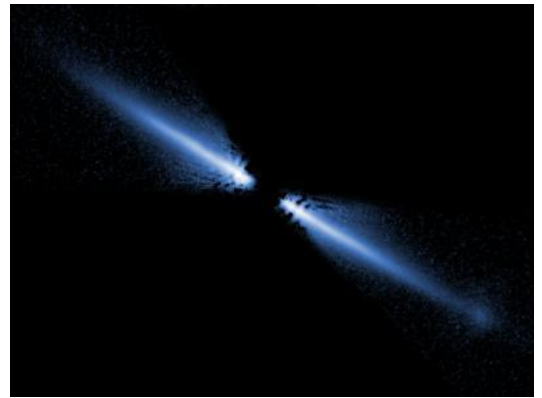
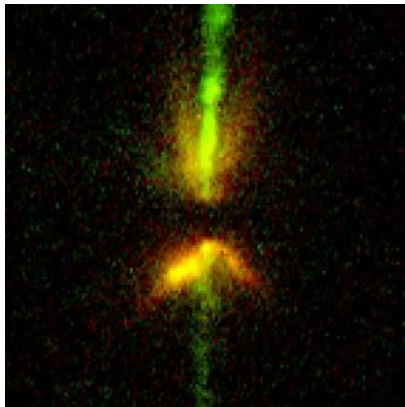
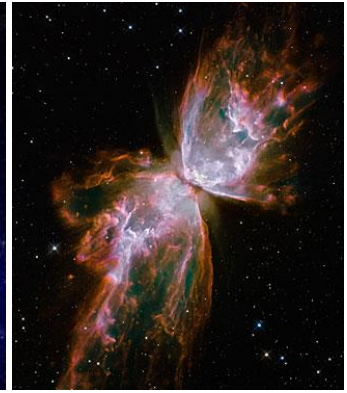
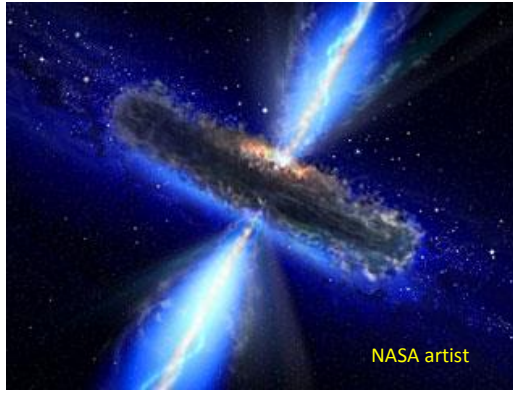
COMPARE the Hubble image above with images from:

[beautifulnest.blogspot.com](http://beautifulnest.blogspot.com)/[www.wikihow.com](http://www.wikihow.com)/[masscic.org](http://masscic.org)/[blog.makezine.com](http://blog.makezine.com)/[chiseledrocks.com](http://chiseledrocks.com)/[uvs-model.com](http://uvs-model.com)

I see something you don't see and it's...

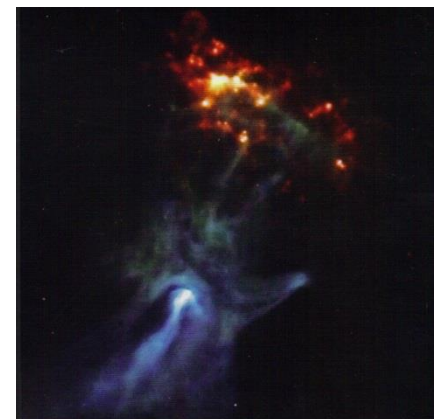
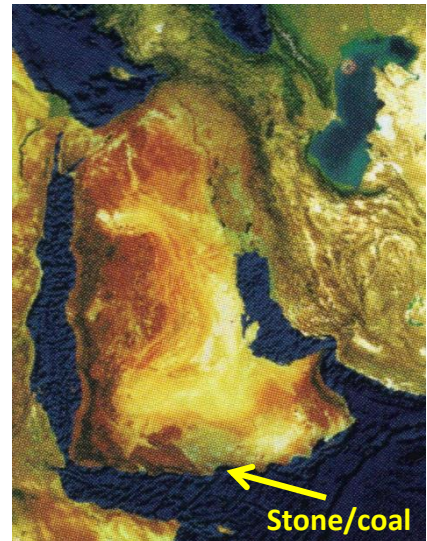
Imagery of "X" [ten]  
—i.e. "equal and opposite"

mechanicsburgborough.org

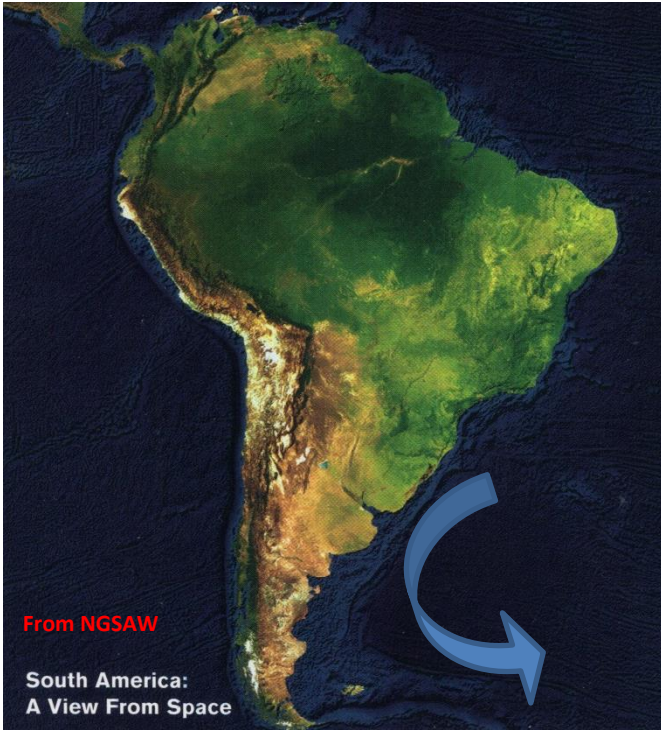


Images from Rob Leslie/NGSAW/commons.wikimedia.org/paperspencils.com/NASA—Hubble image

Rob Leslie's photo of a splash of water. He threw a rock into the water to capture the effect of the full light of the sun, creating this look of a "bond"-fire and "coals."



**I see something you don't see and it's...**



فَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بَأْتِي عَلَى النَّاسِ زَمَانٌ  
الْقَابِضُ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

*The Messenger of Allah (SAW) said*  
*A time will come upon the people in which a person among them practicing his Religion with perseverance will be like one clutching onto a cinder.*

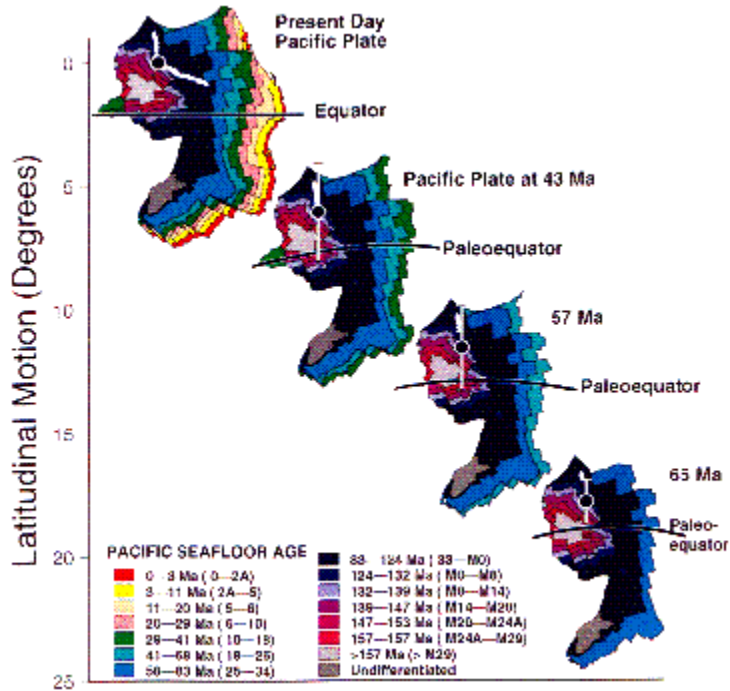
رَوَاهُ التَّيْمِيُّ  
[Bukhari] نُور



Source: [xeniagreekmuslimah.wordpress.com](http://xeniagreekmuslimah.wordpress.com)

COMPARE the imagery of the (Arabic?) lettering to the flames in the picture beside it— both have the appearance of “ribbons” [with many “loops”]. COMPARE the hand above with the Hubble image on the right. NOTE the resemblance of some of the foreign words to English words. When I first saw the image of fire “dancing” (from [www.rgbstock.com](http://www.rgbstock.com)), it gave me the impression of a “love scene”.

**I see something you don't see and it's...**



(from [Acton and Petronotis, EOS, 1994](#); [Amer. Geophys. Union](#))

COMPARE the images on the left with the image of the West “Bank” in Israel [[Gush Shalom](#)][—a “cameo.”](#) I have placed the entire article from [crack.seismo.unr.edu](#) at the end of this section.

“At oceanic **spreading centers** new ocean floor is being created constantly and slowly moved away from the rift. The farther the rock is from the rift, the older it is, and it will also show the **magnetic reversals** like a tape recording. This map of the **Pacific Plate** at various stages of geologic history could be constructed from the tape recording. Such maps show how the **tectonic plates** have re-arranged themselves over the last 200 million years.”

Source: *Nevada Seismological Laboratory*

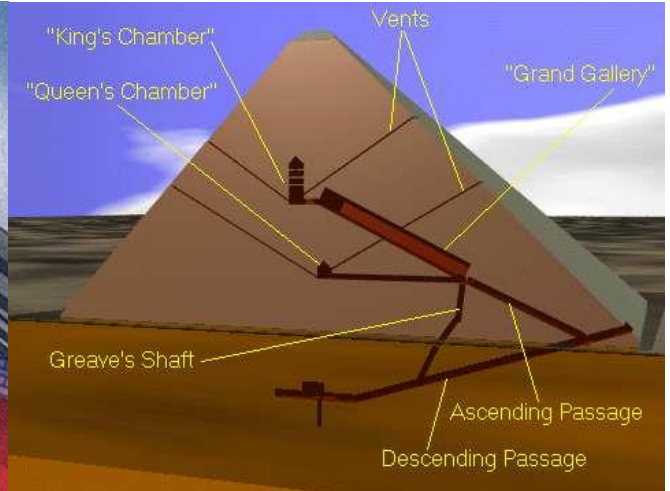
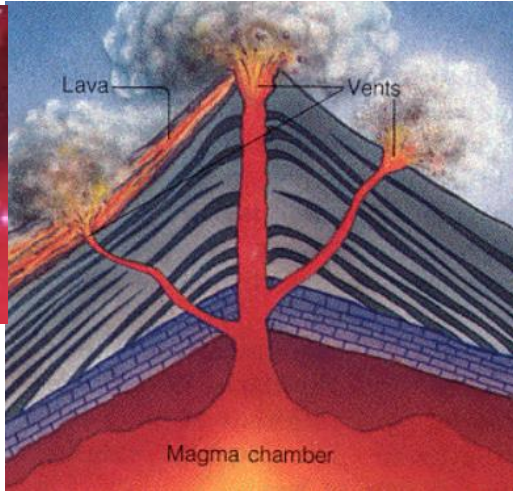
The “well” is empty.

The “well” is flowing.

The “well” is “stopped-up” [i.e. “capped”].



Images: *Hubble (NASA), blog.mag.ma, personal.psu.edu*



**I see something you don't see and it's...**



I saw the image of the pearl as the “center” of the earth and remembered the passage from Scripture. When I looked for the image of an actual pearl, I came across this blog and decided to place the entire thing below. It is from [concordpastor.blogspot.com](http://concordpastor.blogspot.com). [cf. Matt. 7:6, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you [“whorl and re-sieve you”].”]

## A CONCORD PASTOR COMMENTS

ON SPIRITUALITY, WORSHIP AND PRAYER IN THE ROMAN CATHOLIC TRADITION

**Thursday, July 21, 2011**



### **How much would you pay for this pearl?**

The question in the subject line isn't mine -- it's the Lord's -- and you'll hear him ask it in this Sunday's gospel:

*The kingdom of heaven is like a merchant searching for fine pearls.*

*When he finds a pearl of great price, he goes and sells all that he has and buys it.*

What treasures do I fantasize? seek? work for? collect? hoard?

What's the finest pearl I seek in my life?

What am I doing to find it? to secure it? to possess it?

What am I willing to give up for that treasure?

For what would I give up all else?

Is the kingdom of heaven something I treasure?

Or not?

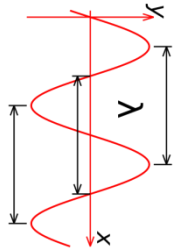
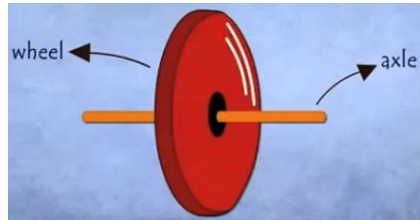
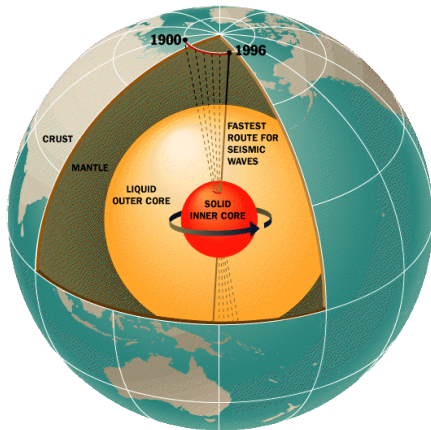
For more on this coming Sunday's scriptures, check this [earlier post](#).

Image: [ViveAlive](#)

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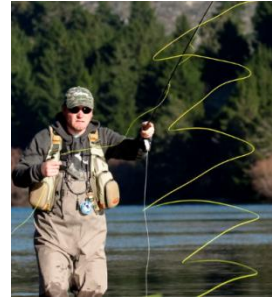


## I see something you don't see and it's...

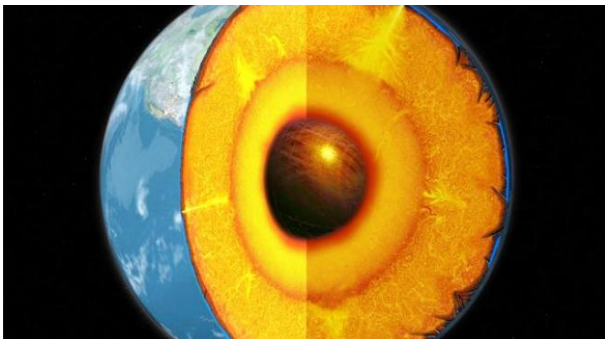


## Pole Dancing!

"Give me a place to stand and I will move the earth."—Archimedes



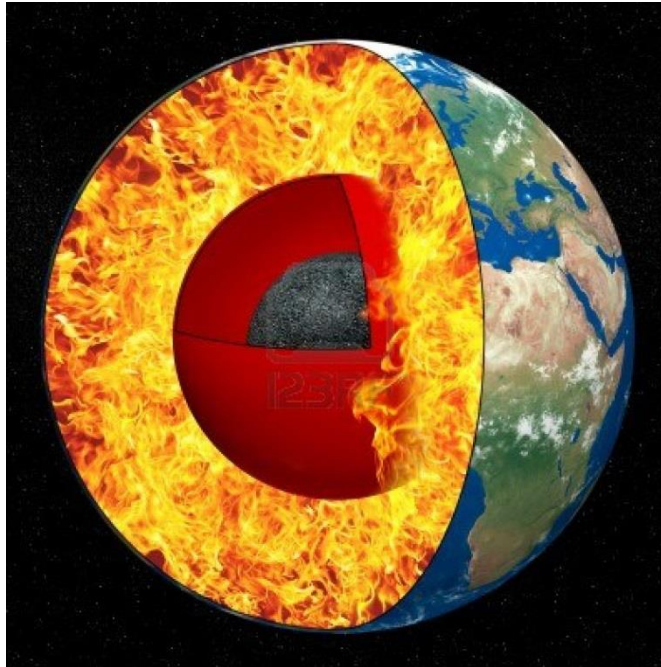
Images: NASA/VSAUCE (YouTube)/NASA/Richard F Lyon/NASA/harboart.com/chrisdore.com—**"Cast Fishing"** [line or net] opened up another door of imagery that I will leave for others to explore. I have no desire to begin "again."



**Core of the earth looks like an avocado seed in a pineapple** [[www.bbc.co.uk](http://www.bbc.co.uk) (BBC Earth: "Inside the Earth")/ "mustard" *thoughts-from-mah-head.blogspot.com*]. Like the little mustard seed being held like the "pin" between the fingers of a hand, it will grow into a mighty tree with many leaves and branches. Mark 4:30-32, "And **he** said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which it is sown in the earth, is less than all the seeds that be in the earth: But when it is grown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." (cf. Luke 13:19/ Matt. 13:31/Luke 17:6/Matt. 17:20, "...and nothing shall be impossible **unto** you.")

And like our universe, which began "small," the core of the earth is imagery of that tiny cell that became all that we call "reality"—even the "hidden," dark matters. I have many thoughts running through my mind right now. I know that some will be lost. Therefore, I appeal to those who can grasp this tidbit of information to run with it. I will continue with the images that run along this vein. Pastor Cox read some Scripture during a one hour service that he holds on Thursday nights—it sent my mind on another tangent of thought I had not journeyed before. I would recommend that those seeking better understanding to "listen" to the Scriptures being read. **"Sound" has a totally different effect than just reading.** And when I type or write down Scripture, I notice the "little things" that seem to escape my notice when I merely read the text.

**I see something you don't see and it's...**



From [www.bubblews.com](http://www.bubblews.com)

## Road To Safety May Run Through The Earth's Core

Submitted by [gerbanghitam1](#) on January 08th, 2013  
– [Flag this news as inappropriate](#)  
Category: [Articles](#)

For the cutting-edge technological innovation built into its latest wheels, one company nearly went to the center of the earth. At least, it used **sand** sent up from there.

A key element in a smart new wheel is the use of **volcanic sand**. It lets the wheel stay flexible, even in cold and have remarkable hold in any climate.

The new Goodyear wheel is the finale of decades of research into the style, technological innovation and science of all-weather wheel technological innovation. This means motorists can with confidence take on rain-drenched roadways, icy or cold streets or surprising situations on dry sidewalk, with help from three unique take zones-**Water Area**, **Ice Area** and **Dry Area** [it takes heat to create "vapor"].

Volcanic sand is used in the tire's Ice Area, which has a high-tech rubberized substance to make a difficult surface on the tread**face**. As the wheel is used, the volcanic sand "grit" presents minute **oral cavaties** that work as small hold sides for better hold on smooth surfaces.

"The volcanic sand is added to the wheel as a ground pumice material," said Eileen Crawford, a Goodyear professional. "The pumice makes a constantly difficult and distinctive surface that shows very effective in providing the kind of hold that motorists demand."

The volcanic sand in the tire's "**winter developed compound**" is associated by the use of **glass materials**. These small materials are designed to make a rough surface in the take that "resembles a distinctive **lunar** surface," according to Crawford.

The unique rubberized adding to of the Goodyear Guarantee presenting TripleTred Technology™ is associated by take style in the three areas that also encourages superior hold.

The Water Area, made up of greatly designed Aquachutes, activates water away from the tire's take on rain-drenched streets.

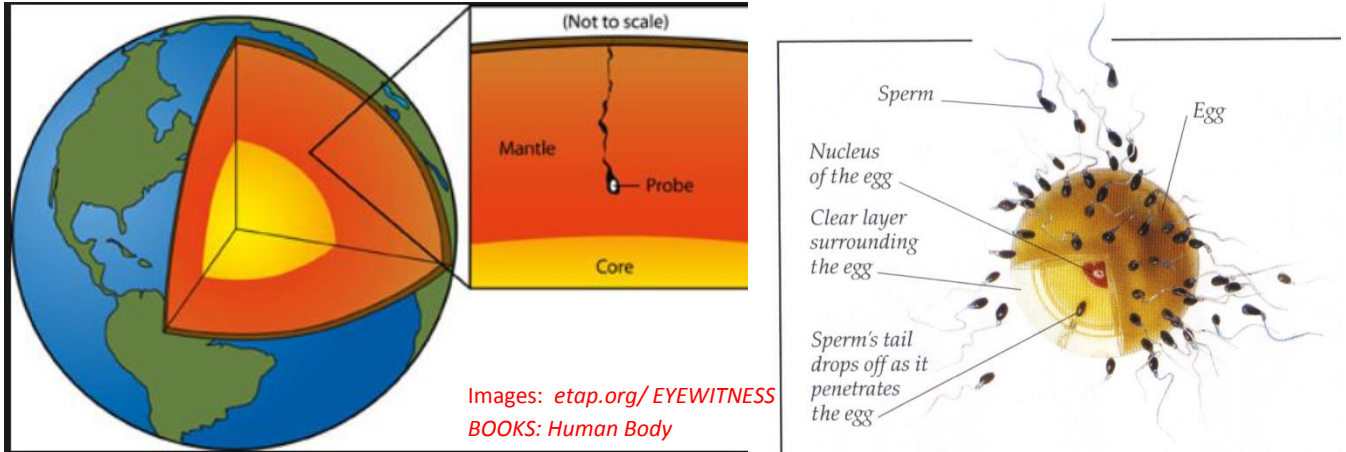
An interlock take design in the Ice Area results in more grasping power on icy or snow-covered streets.

The Dry Area features strengthened **wheel shoulders** for confident controlling around shapes, potholes and surprising road trash on dry sidewalk.

The wheel comes in 16 sizes, ranging from 14- to 16-inch wheel diameters.

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I see something you don't see and it's...

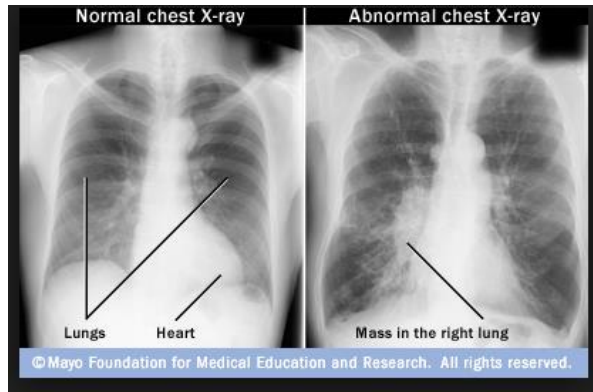


Probe looks like a **“SPERM”** entering the egg.

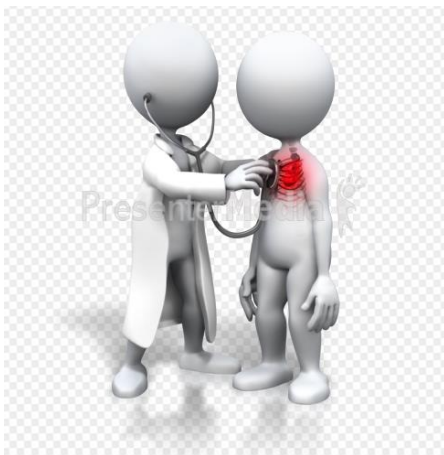
**“HOLD IT!”**—phrase used when:



...Police apprehend a suspect.



...“taking” a chest X-RAY.



...when a Doctor exams the chest.



...posing for a Family Photo.

[images from: [m.inmagine.com](http://m.inmagine.com)/[www.mayoclinic.com](http://www.mayoclinic.com)/[presentermedia.com](http://presentermedia.com)/[comfortinnbrooksky.com](http://comfortinnbrooksky.com)]

**I see something you don't see and it's...**

# All About Mustard Seeds [from COOKINGLIGHT.COM]

Use these spicy spheres to flavor a variety of foods.



Randy Mayor

## Mustard Seed Recipes

- Whole Roasted Chicken Adobo with Papaya Mojo
- Curry Powder
- Beef Tenderloin Bruschetta with Brown Butter
- Wheat Berry-Stuffed Winter Squash

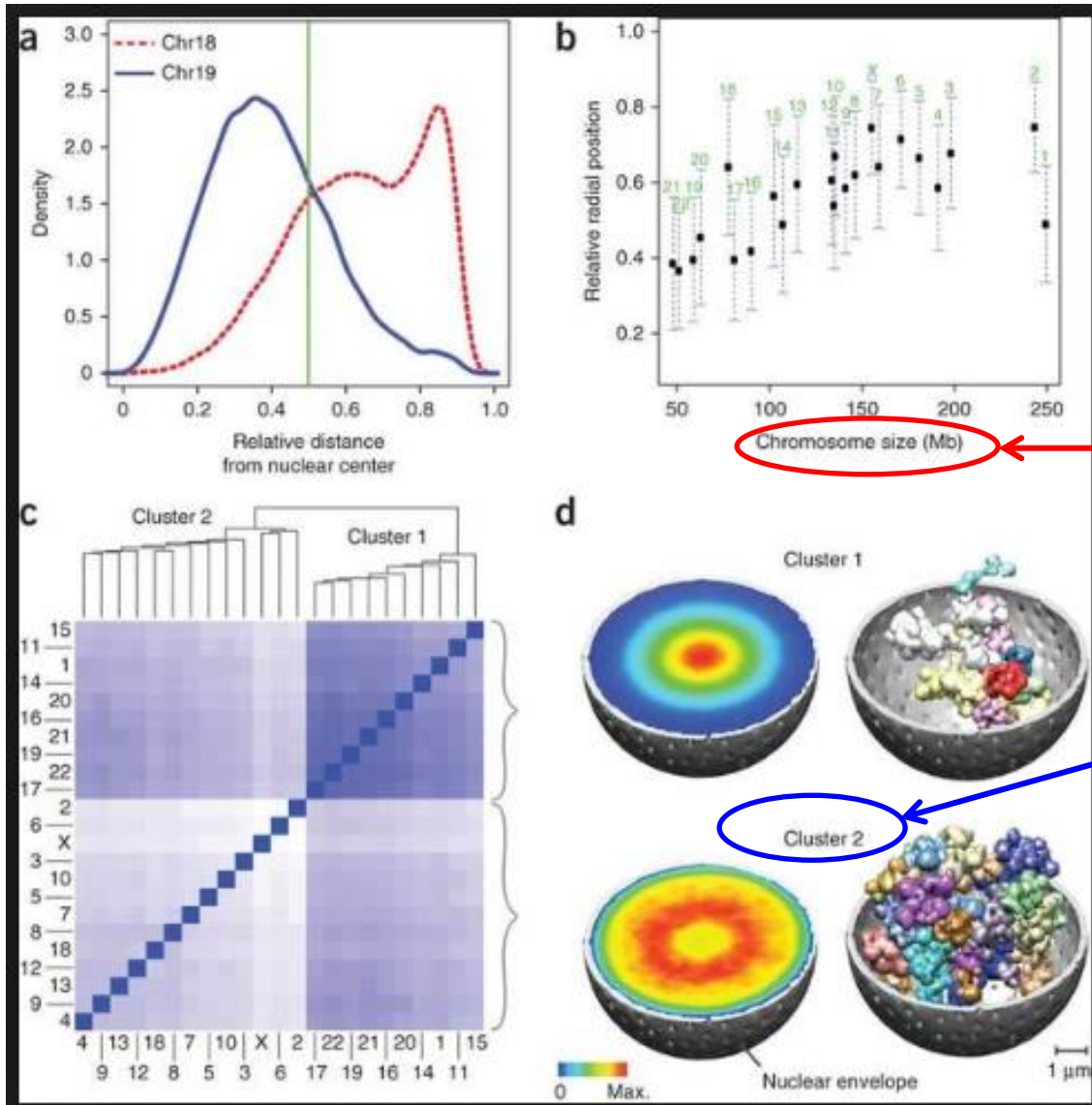
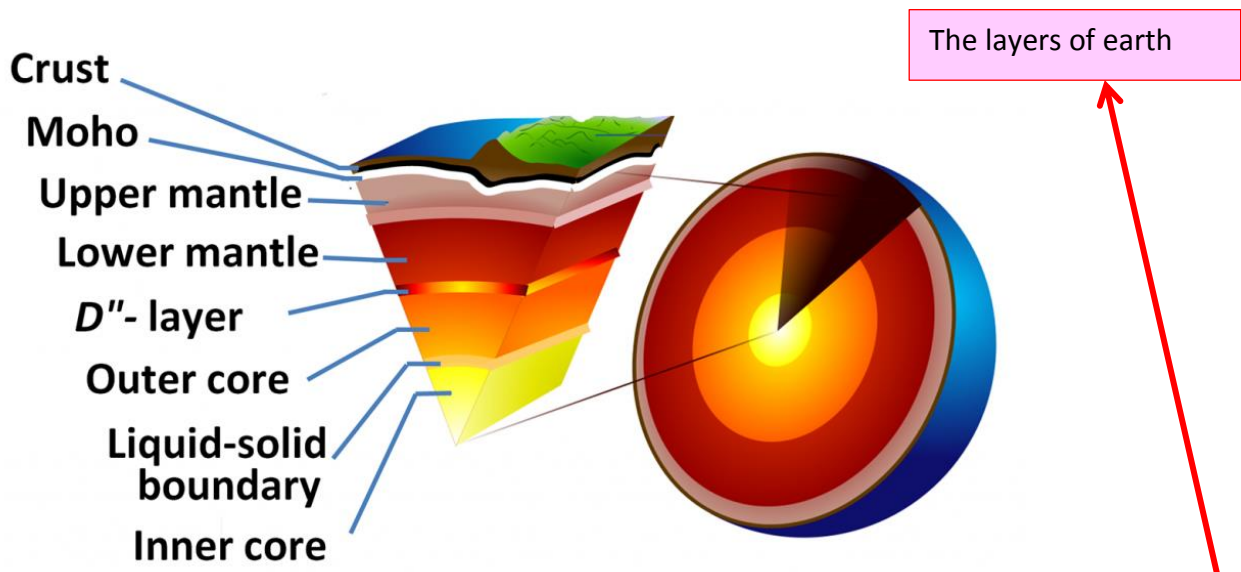
**Learn:** Many religions, including Christianity, Buddhism, and Islam, contain parables about these tiny, perfectly spherical seeds, which are found tucked inside the seed pods of the mustard plant, a cruciferous cousin to broccoli and cabbage. Although there are more than 40 varieties of the plant, only two are commonly harvested for their seeds. One produces pungent brown seeds, which have a **sharp, spicy-hot** flavor and are used in Dijon mustards; the other yields **milder**, yellowish-white seeds used to make traditional American mustard.

**Purchase:** Since the mustard plant is grown all over the world, seeds of both colors are widely available. Look for them in the spice aisle of your market. (You also may find **ground or powdered** mustard seeds.)

**Use:** The seeds' spiciness makes them choice additions to **rubs and seasonings**. They're also used for pickling. For another use, **gently toast them for a few minutes in a dry skillet, shaking the pan frequently** to avoid burning. The seeds will develop a nutty essence and crunch that makes a nice garnish for fish, salads, and rice.

**Store:** Mustard seeds will keep in a **tightly sealed** container stored in a **cool, dark** place for up to one year.

I see something you don't see and it's...



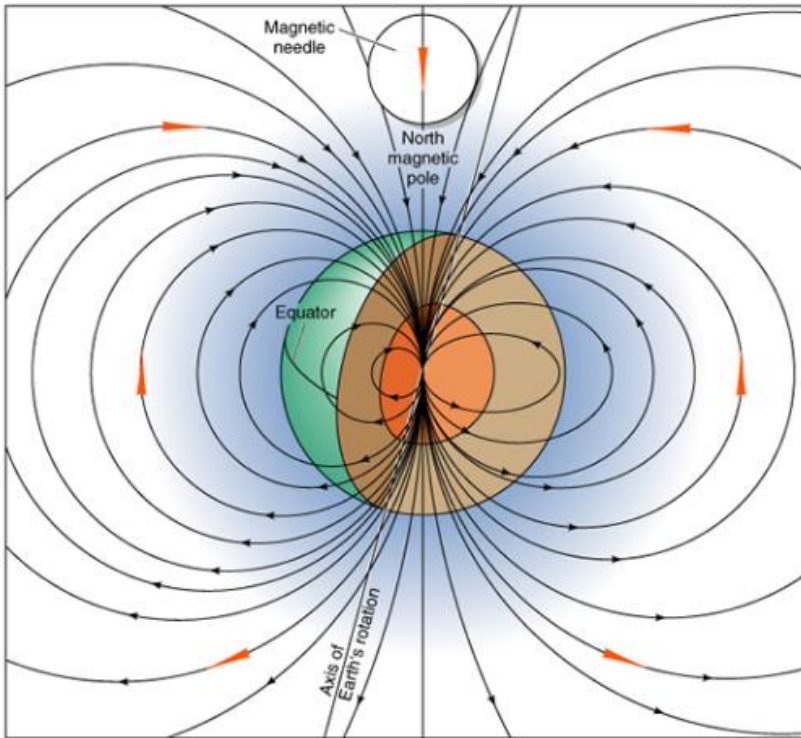
The very "great" is seen in the very "small."

Clusters like the clusters of galaxies.

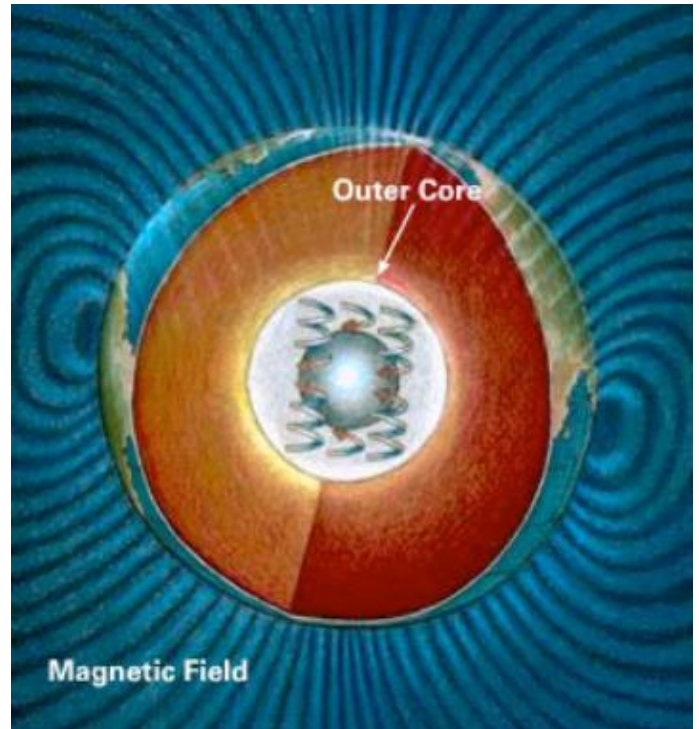
Images are from: article, "Dumb Probes & Nuclear Fuel, Sinking to the Centre of the Earth, Melting Rock and Iron," by Guy Keulemans (March 26, 2010) / genetic images from www.nature.com

I see something you don't see and it's...

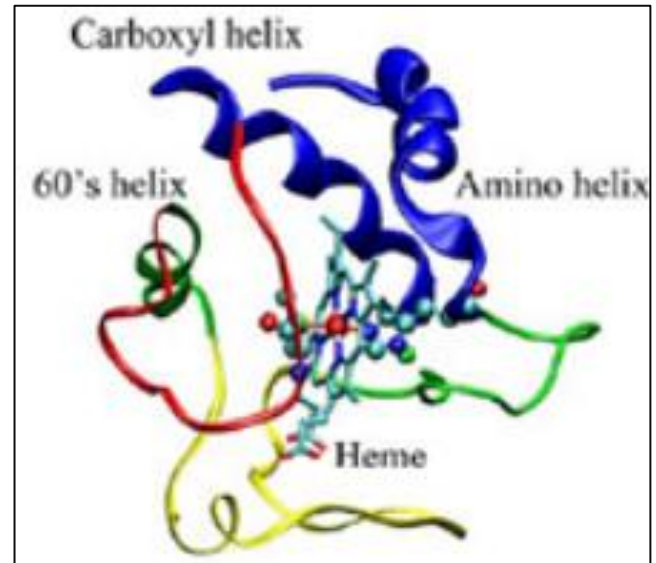
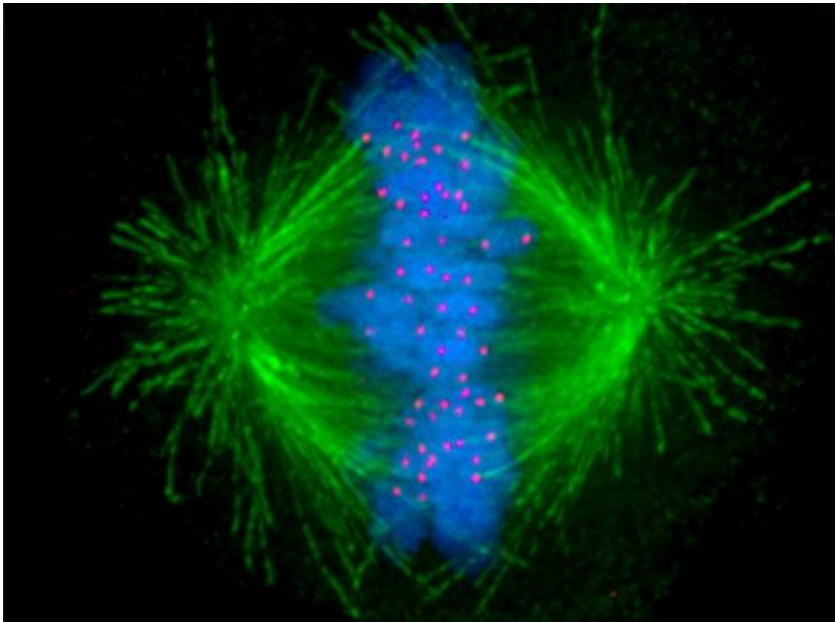
## EARTH'S Core



Copyright 1999 John Wiley and Sons, Inc. All rights reserved.

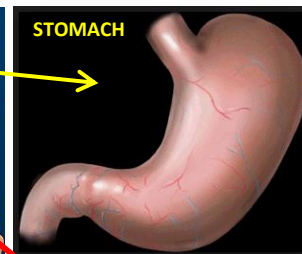
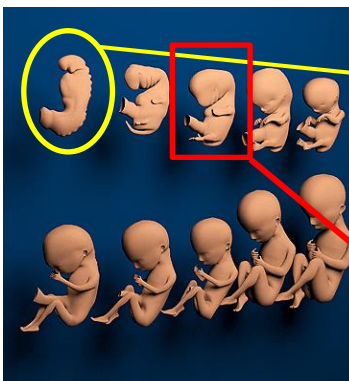
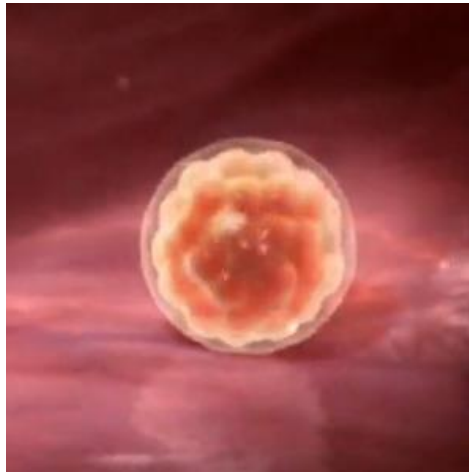
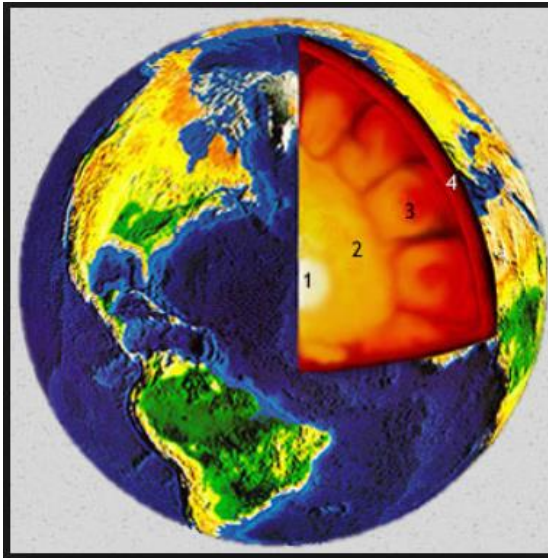
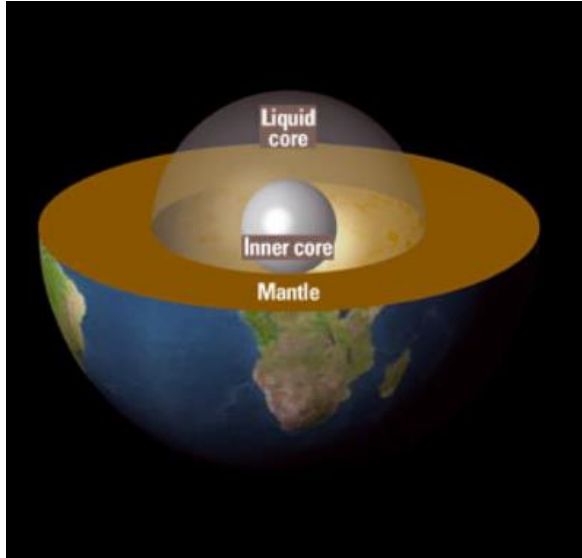


## GENETIC MATERIAL



COMPARE the process of cell division with this image to the left of earth (scene was fading into another when I captured this image)—“Even the shape of the earth could be explained through the pull of gravity; because everything with mass creates a pulling force on everything else with mass.” —*The Universe: Beyond the Big Bang* (Season 1, Episode 14—speaking of Newton’s laws in His book *Principia*). Images: [www.ndt-ed.org/](http://www.ndt-ed.org/)(“The Two Ends of a Magnet”—picture Copyright 1999 John Wiley and Sons, Inc.)/ [www.mnh.si.edu/wikipedia.org/](http://www.mnh.si.edu/wikipedia.org/)[www.nature.com](http://www.nature.com)

I see something you don't see and it's...



"Bow ELs" of MERCÍ



Cf. 1 Corinthians 12:17

I see something you don't see and it's...

The Burning of the Leaven

## The HOLOCAUST



Burning the bodies of the victims of the "gas" CHAMBER

Baking the Matzah



Ethnic cleansing definition from wikipedia.org:

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

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

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

John 6:51, "I am the **living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."



**I see something you don't see and it's...**



Omemom.com

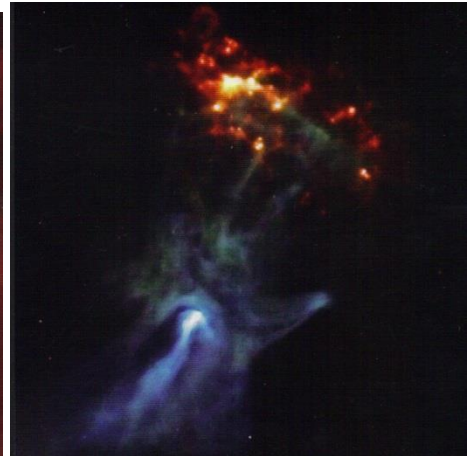
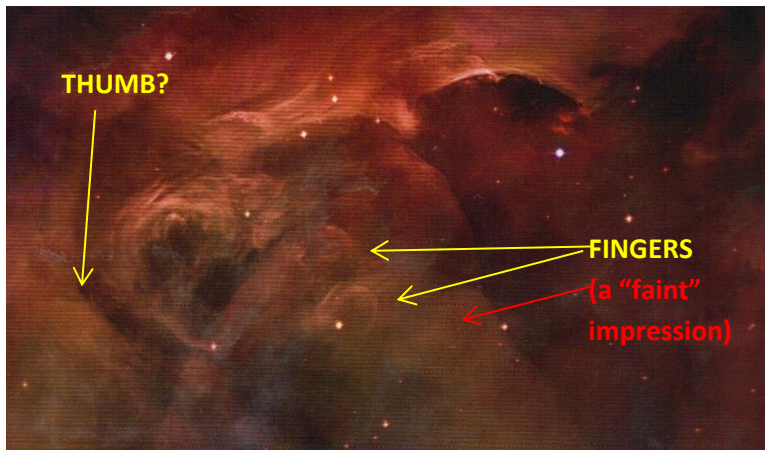
*Right:* The Holocaust Memorial of South Beach



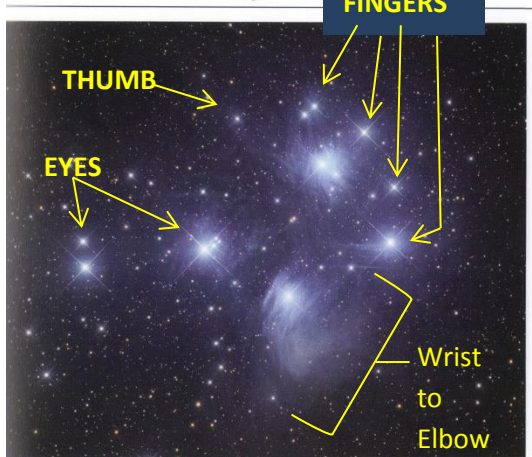
2 Timothy 1:6, "Wherefore I put thee in remembrance that thou **stir up** the gift of God, which is in thee by the putting on of my hands [sounds like Frankenstein being "assembled" with other people's body parts]." "He" **weathered** the storm. The wall of separation between the Orion image [a hand reaching "down"] and the waterspout [a hand reaching up from the earth to "stir" the atmosphere] is "space"/"atmosphere" (cf. Gen. 1:6/Rev. 2:21).

I can see fingers "on" the hand "check"-ing for a pulse.

The more you look, the more you see.



Visible to the Naked Eye



The Seven Sisters



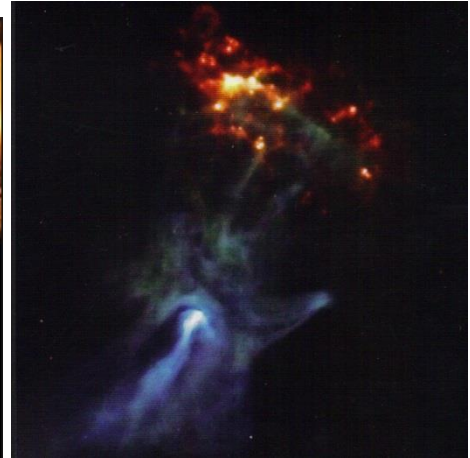
Pictures of Pleiades from *KNACK NIGHT SKY: Decoding the Solar System*

2 Samuel 6:5-8, "And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's ["nacht ON" ["night ON"]—but without the "cross"] threshingfloor, **Uzzah put forth his hand** to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had **made a breach** upon Uzzah: and he called the name of the place **Perezuzzah** to this day."

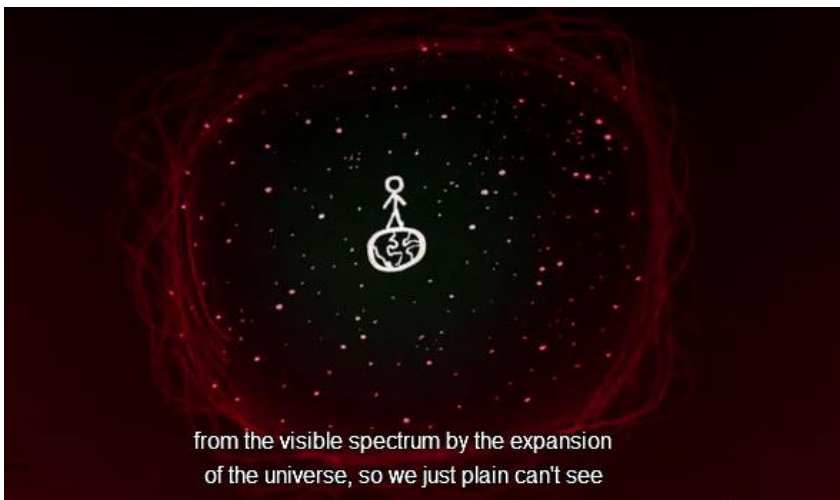
I see something you don't see and it's...



It's like saying, "**Take my hand!**" But the salvation was "in" an exchange.

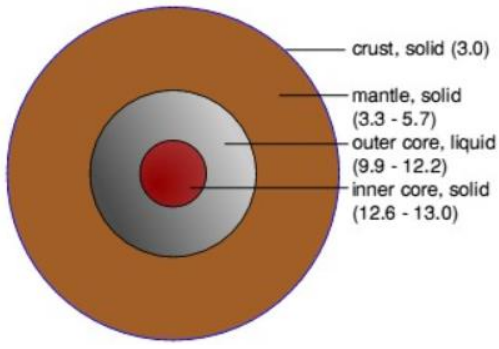


"Talk to the hand [**cos** the ears aren't listening]."—image from *footage.shutterstock.com*

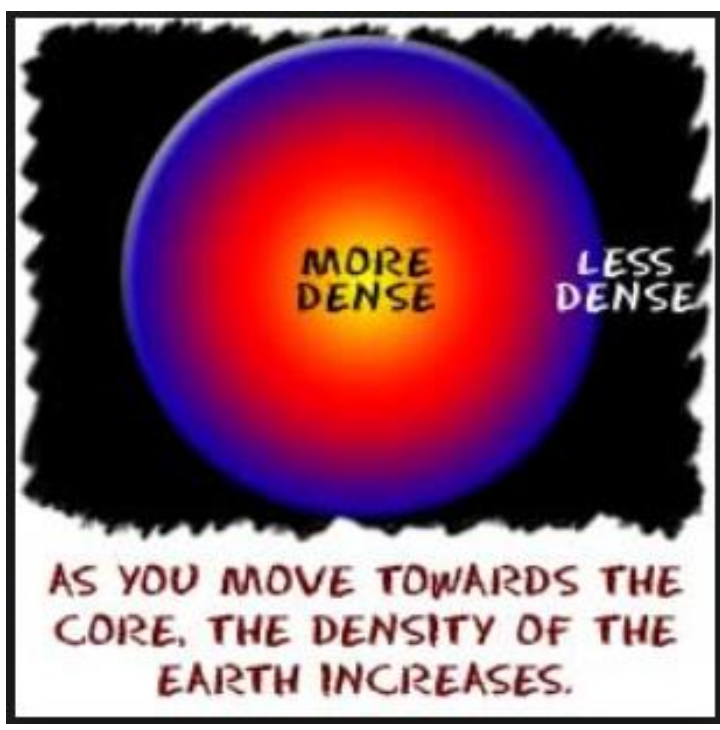


COMPARE this image of a clip from *MinutePhysics*—"Why is it Dark at Night?"—with the Hubble image on the right. The image from the film is describing "**red-shifting**"—imagery of an atom and electron orbit. The Hubble image is reminiscent of red "wax" used to "seal" an important document. Both are imagery of the "same."

I see something you don't see and it's...

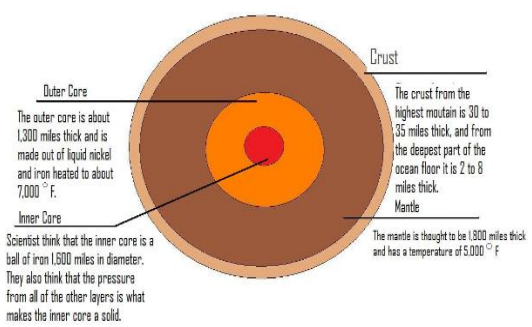


The **earth's layers** in this image looks like an “**emergency stop**” button or a “**self-destruct**” button.  
 Images from [earthlearningidea.blogspot.com](http://earthlearningidea.blogspot.com), [www.espec.com](http://www.espec.com), and [tvtrope.org](http://tvtrope.org)



Webster's Ninth New Collegiate Dictionary:  
**dense** \ 'den(t)s\ *adj* **dens-er; dens-est** [L *densus*; akin to Gk *dasys* thick with hair or leaves] (15c) **1** : marked by compactness or crowding together of parts **2 a** : marked by a stupid imperviousness to ideas or impressions : THICKHEADED **b** : EXTREME <~ ignorance> **3** : having between any two elements at least one element <the set of rational numbers is ~> **4** : demanding concentration to follow or comprehend <~ pose> **5** : possessing relatively great retarding power upon light waves and consequently relatively high density <a ~ glass> **6** : having high or relatively high opacity <a ~ fog> <a ~ photographic negative> *syn* see STUPID—**dense-ly** *adv* — **dense-ness** \ 'den(t)-snəs\ *n*

Image from: [geography4kids.com](http://geography4kids.com)



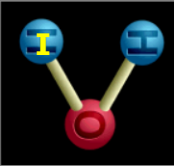
Core of the earth compared to a **CD**—“compact disc”/ “Certificate of Deposit”.  
 Images from: [zsjfalcons.blogspot.com](http://zsjfalcons.blogspot.com)/[www.123rf.com/419.bittenus.com](http://www.123rf.com/419.bittenus.com)

I see something you don't see and it's...

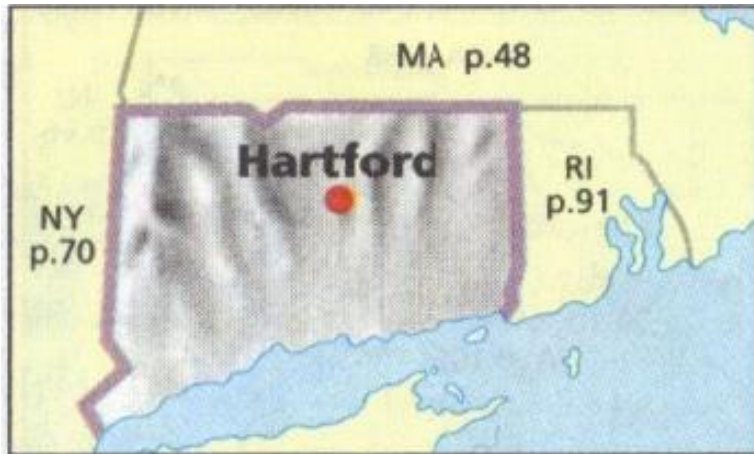
"The Universe: Beyond the Big Bang" (Season 1, Episode 14)



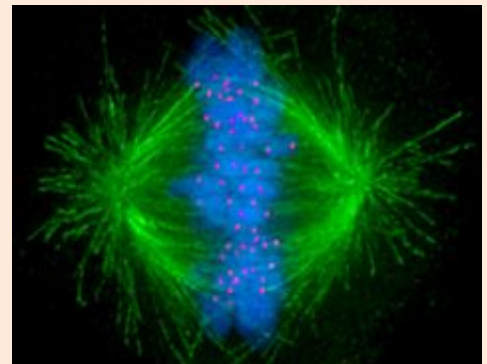
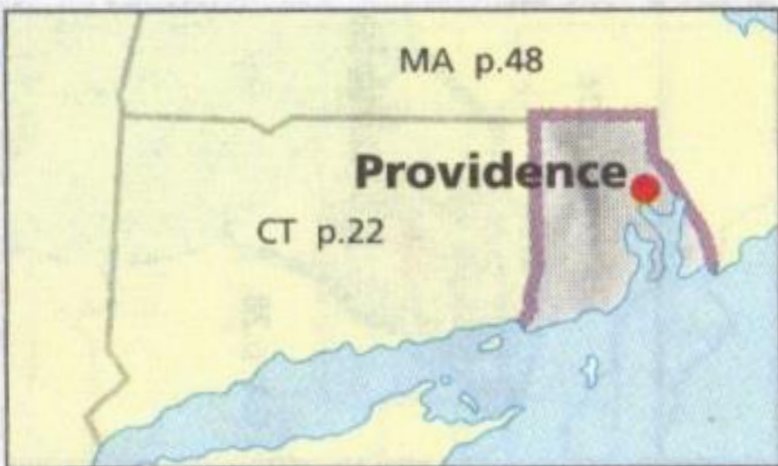
On its side,  
 "H" is an "I"  
 "I owe eye"



A "dribble" → the "bounce" of a ball / the "drop" ["poored"] of "watt Er"

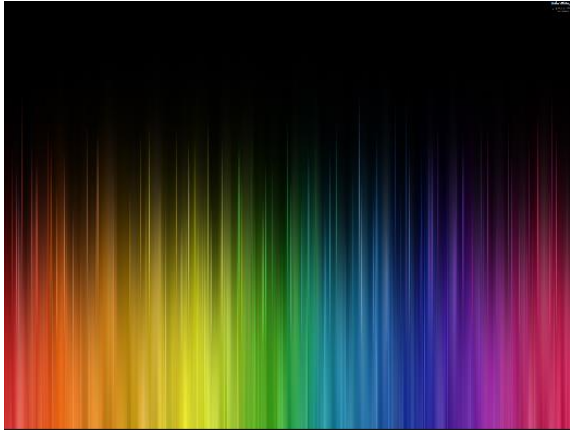


The images from the *Rand McNally* road maps show the middle being "stretched" beyond its ability to **ENDuRe**. Rhode Island shows how it was broken apart by the "pulling" / "bulling" force. Compare to image below:



"Eye sand" with "EL" placed in it is "Is Land" or "Eyes Land".

I see something you don't see and it's...



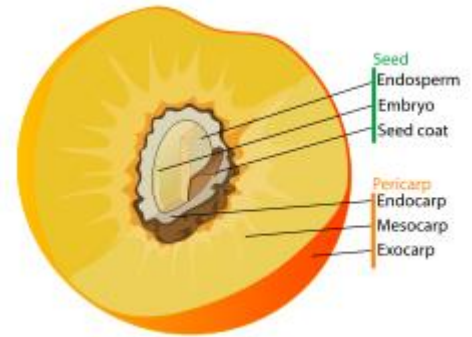
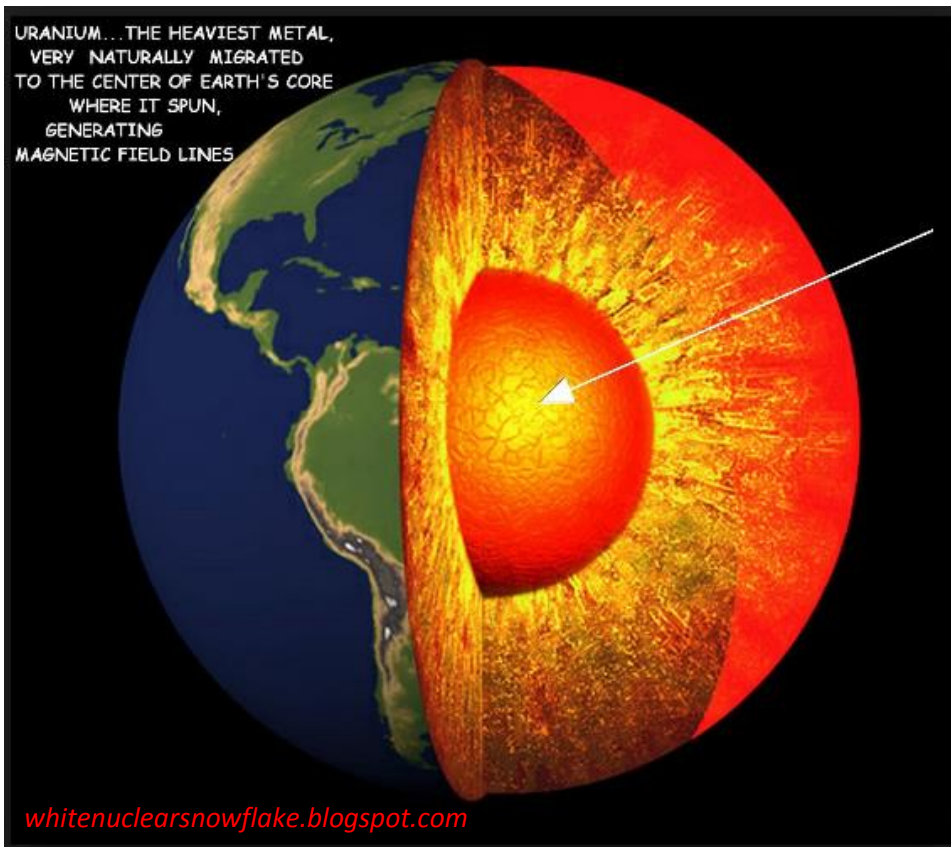
**These are all images of the biblical imagery of who we  
“BE”—i.e. the color/colored of LOVE.**

[Images: [wakpaper.com](http://wakpaper.com)/[wallpup.com](http://wallpup.com)/[thisiscolossal.com](http://thisiscolossal.com)/[mashable.com](http://mashable.com)/[inkatrinaskitchen.com](http://inkatrinaskitchen.com)/[www.designboom.com](http://www.designboom.com)]

“Wherefore come out from among them [the “white”], and be ye separate [into “colors”], saith the Lord, and touch not the unclean thing [the “blood”—variant of “brood”]; and I will receive [“re-sieve”] you.”

—2 Corinthians 6:17 [cf. 2 Cor. 9:1-2]

## I see something you don't see and it's...



Following is from  
Wikipedia.org—“**DRUPE**”

In **botany**, a **drupe** is an **indehiscent** fruit in which an outer fleshy part (**exocarp**, or skin; and **mesocarp**, or flesh) surrounds a shell (the **pit**, **stone**, or **pyrene**) of hardened **endocarp** with a **seed** (**kernel**) inside. These fruits usually develop from a single **carpel**, and mostly from **flowers** with

**superior ovaries** (**polypyrenous drupes** are exceptions). The definitive characteristic of a drupe is that the hard, lignified stone (or pit) is derived from the ovary wall of the flower. In an **aggregate fruit** composed of small, individual drupes, each individual is termed a **drupelet**.

Other fleshy fruits may have a stony enclosure that comes from the seed coat surrounding the seed, but such fruits are not drupes.

Some **flowering plants** that produce drupes are **coffee**, **jujube**, **mango**, **olive**, most palms (including **date**, **coconut** and **oil palms**), **pistachio**, **white sapote**, and all members of the genus *Prunus*, including the **almond** (in which the **mesocarp** is somewhat leathery), **apricot**, **cherry**, **damson**, **nectarine**, **peach**, and **plum**.

### Terminology

The term **stone fruit** (also **stonefruit**) can be a synonym for drupe or, more typically, it can mean just the fruit of the *Prunus* genus.

**Freestone** refers to a drupe having a stone which can be removed from the flesh with ease. The flesh is not attached to the stone and does not need to be cut to free the stone. Freestone varieties of fruits are preferred for uses that require careful removal of the stone, especially if removal will be done by hand. Freestone plums are preferred for making homegrown **prunes**, and freestone **sour cherries** are preferred for making pies and **cherry soup**.

**Clingstone** refers to a drupe having a stone which cannot easily be removed from the flesh. The flesh is attached strongly to the stone and must be cut to free the stone. Clingstone varieties of fruits in the genus *Prunus* are preferred as table fruit and for jams, because the flesh of clingstone fruits tends to be more tender and juicy throughout.

*Tryma* is a specialized term for such [nut](#)-like drupes that are difficult to categorize. Hickory nuts (*Carya*) and walnuts (*Juglans*) in the [Juglandaceae](#) family grow within an outer husk; these fruits are technically drupes or drupaceous nuts, and thus not true botanical nuts.<sup>[1][2]</sup>

## Ecology

Drupes, with their sweet, fleshy outer layer, attract the attention of animals as a [food](#), and the plant population benefits from the resulting [dispersal of its seeds](#). The [endocarp \(pit or stone\)](#) is sometimes dropped after the fleshy part is eaten, but is often swallowed, passing through the [digestive tract](#), and returned to the soil in [feces](#) with the seed inside unharmed. This passage through the digestive tract can reduce the thickness of the endocarp, and thus can aid in germination rates. The process is known as [scarification](#).

## Examples

Typical drupes include peaches, plums, and cherries (see pictures below).

The [coconut](#) is also a drupe, but the [mesocarp](#) is fibrous or dry (termed a [husk](#)), so this type of fruit is classified as a simple dry fruit, fibrous drupe. Unlike other drupes, the coconut seed is unlikely to be dispersed by being swallowed by [fauna](#), due to its large size. [It can, however, float extremely long distances across oceans.](#)

[Bramble](#) fruits (such as the [blackberry](#) or the [raspberry](#)) are aggregates of drupelets. The fruit of blackberries and raspberries comes from a single flower whose [pistil](#) is made up of a number of [free](#) carpels. However, [mulberries](#), which closely resemble blackberries, are not aggregate fruit, but are [multiple fruits](#), actually derived from bunches of [catkins](#), each drupelet thus belonging to a different flower.

Certain drupes occur in [large clusters](#), as in the case of palm species, where a sizable array of drupes are found in a cluster. Examples of such large drupe clusters include *Jubaea chilensis*<sup>[3]</sup> in central [Chile](#) and *Washingtonia filifera* in the [Sonoran Desert](#) of [North America](#).

## Webster's online dictionary—drupe

### drupe

*noun* \ˈdrūp\ : [a one-seeded indehiscent fruit having a hard bony endocarp, a fleshy mesocarp, and a thin exocarp that is flexible \(as in the cherry\) or dry and almost leathery \(as in the almond\)](#)

### Origin of DRUPE

New Latin *drupa*, from Latin, overripe olive, from Greek *dryppa* olive / First Known Use: circa 1753

### Rhymes with DRUPE

[BLOOP](#), [COOP](#), [CROUP](#), [DROOP](#), [DUPE](#), [GOOP](#), [GROUP](#), [HOOP](#), [LOOP](#), [LOUPE](#), [POOP](#), [ROUP](#), [SCOOP](#), [SLOOP](#), [SNOOP](#), [SOUP](#), [STOOP](#), [STOUP](#), [STUPE](#), [SWOOP](#), [TROOP](#), [TROUPE](#), [WHOOPE](#)

### drupe

*noun* (*Concise Encyclopedia*)

Fruit in which the outer layer is a thin skin, the middle layer is thick and usually fleshy (though sometimes tough, as in the [ALMOND](#), or fibrous, as in the coconut), and the inner layer (the pit) is hard and stony. Within the pit is usually one seed. In aggregate fruits such as the raspberry and blackberry (which are not true [BERRIES](#)), many small drupes are clumped together. Other representative drupes are the [CHERRY](#), [PEACH](#), [MANGO](#), [OLIVE](#), and [WALNUT](#).

**I see something you don't see and it's...**

## **“Take ye away the stone.”**

(John 11:39 [cf. John 20:1])



## **“Let the wheat and the tare grow together.”**

(Matthew 13:24-30)

The following is an excerpt from Wikipedia.org:

### **Fruits**

Raspberries are grown for the fresh fruit market and for commercial processing into individually quick frozen (IQF) fruit, [purée](#), juice, or as [dried fruit](#) used in a variety of grocery products. Traditionally, raspberries were a midsummer crop, but with new technology, cultivars, and transportation, they can now be obtained year-round. Raspberries need ample sun and water for optimal development. Raspberries thrive in well-drained soil with a pH between 6 and 7 with ample organic matter to assist in retaining water.<sup>[2]</sup> While moisture is essential, wet and heavy soils or excess irrigation can bring on [Phytophthora root rot](#), which is one of the most serious pest problems facing the red raspberry. As a cultivated plant in moist, temperate regions, it is easy to grow and has a tendency to spread unless pruned. **Escaped** raspberries frequently appear as garden **weeds**, spread by **seeds found in bird droppings**.

An individual raspberry weighs 3–5 g (0.11–0.18 oz),<sup>[3]</sup> and is made up of around 100 [drupelets](#),<sup>[4]</sup> each of which consists of a juicy pulp and a single central seed. A raspberry bush can yield several hundred berries a year. Unlike [blackberries](#) and [dewberries](#), a [raspberry has a hollow core](#) once it is removed from the [receptacle](#).



Greenland = cold, small, “still [i.e. “frozen”]”  
 Africa = hot, great (in size), volatile [the volcanic Great Rift Valley is tearing it “apart”]

# Compare Greenland to Africa [Africa is a “curling”—i.e.

“trilling”]—**tongues** [“tongs” with “you, ‘E’” in it]

Whitenuclearsnowflake.blogspot.com

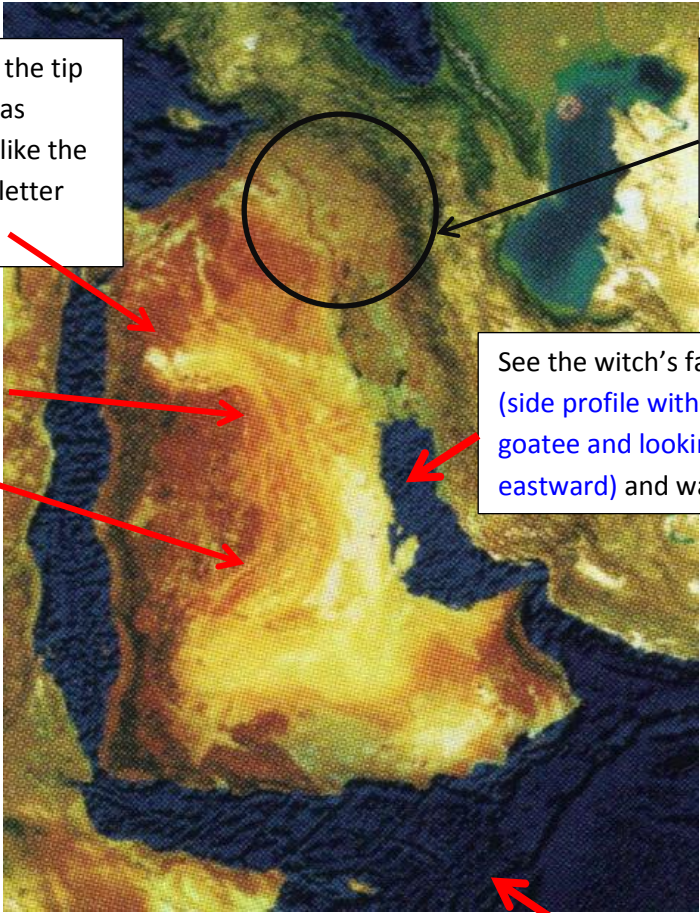


Genesis 26:8, “Abimelech king of the Philistines looked out **at** a window, and saw, and behold, Isaac was sporting with Rebekah his wife.”

show “steps” of removal of “rib” etc.

**Fire of the Arabian Peninsula of the shape of the letter “Gimel” [a.k.a. “2”—variant of “7” (upside-down)]?**

Lamed shows a “great” beneath a “small” both facing the same way [uppermost line is equivalent to boldest line in the middle—each with a curving line coming “down” from it \\ the “small” is anchored to the “great” which has no anchor—it is FREE!!! → “the life of the father is bound up in the life of the son”]  
 [no letter/symbol for “feet” → “feet” and “head” are synonymous terms; “feet” are flat → “head” has “curves” (turns “up”)]



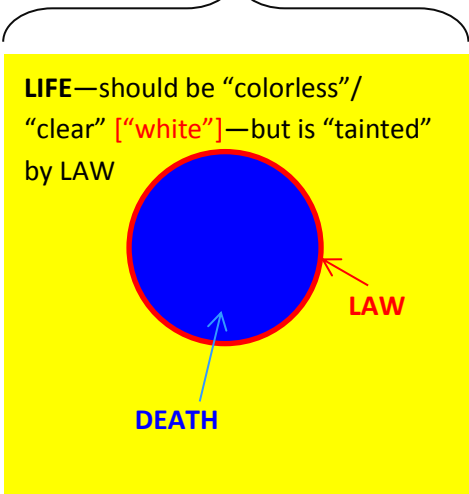
A “nick” in the tip where it was “chipped” like the top of the letter “LAMED”

This looks like a “cell” of some sort—skin cell, blood platelet, etc.—imagery of “gluons” [or whatever they are called]?

Witch’s hat  
 And hair

See the witch’s face (side profile with a goatee and looking eastward) and wand

**LOVE** = LIFE + LAW + DEATH



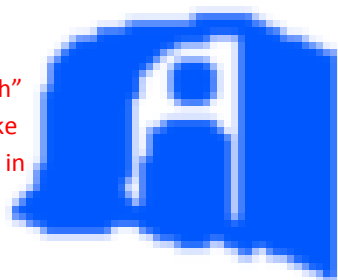
It takes LAW and DEATH to know the “depth” of LOVE.

See the “steps/staircase” leading “down”?

									
Yod (Y)	Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (silent)
									
Ayin (silent)	Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	
									
Tav (T)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tsadeh (Ts)	Tsadeh (Ts)	Feh (F)	Peh (P/F)		

Key: Red - Mother letters   Blue - Double letters   Black - Single letters   Gray - Final form of preceding letter

On its side, "Peh" ["pay"] looks like a man standing in a doorway.



[hep→ help]

<sup>1</sup> And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the **uttermost** parts of the camp.

<sup>2</sup> And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. <sup>3</sup> And he called the name of the place Taberah: because the fire of the LORD burnt among them. <sup>4</sup> And the mixt multitude that was among them [the "colored" people in the prism] fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

<sup>5</sup> We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: <sup>6</sup> But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. <sup>7</sup> And the manna was as coriander seed, and the colour thereof as the colour of bdellium. <sup>8</sup> And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. <sup>9</sup> And when the dew fell upon the camp in the night, the manna fell upon it. <sup>10</sup> Then Moses heard the people weep throughout their families, **every man in the door of his tent**: and the anger of the LORD was kindled greatly; Moses also was displeased. <sup>11</sup> 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? <sup>12</sup> 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** beareth the sucking child, unto the land which thou swarest unto their fathers? —Numbers 11:1-12

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straight path of rod tip: narrow loop  
convex path of rod tip: open loop  
concave path of rod tip: tailing loop

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Wrong

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Rod Tip Stays High.  
Crisply stop your  
casts for Tight Loop.

**Long Accurate Fly Casting**  
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The screenshot shows a web browser window displaying the Andy Thornal Company website. The page features a navigation menu with categories like Backpacks, Kayaks, and Outdoor Gear, and a main content area with a featured article titled "Fly Fishing Central Florida". The article includes a sub-header "Handy Fly Fishing tips to add 30 to 50 feet to your fly cast" and a photograph of a person casting a fly rod. The website also has a sidebar with a subscription form and "Switch to..." buttons for Vintage Jewelry, Travel, and Outdoor & More.

## Fly Fishing Central Florida

[Current Articles](#) | [RSS Feed](#)

### [Handy Fly Fishing tips to add 30 to 50 feet to your fly cast](#)

[Posted by Allen Wyatt on Sun, Jun 24, 2012](#)

[Fresh water](#) | [Salt water](#) | [Flies](#) | [Tying](#) | [Casting](#) | [Gear](#) | [Fishing Reports](#) | [Places](#)

By: [Chris O'Byrne FFF Certified Casting Instructor](#), Photos by Taylor O'Byrne



*This article is a follow up to [Ten Fly Fishing Tips For a New Fly Caster](#), posted April 20, 2012. It was prompted by a question from one of our customers who is new to fly fishing. We appreciate your patronage and feedback. I encourage my students to attempt to cast with right and left hands, hence I will use the terms 'Rod Hand' and 'Line Hand.'*

## YOUR OTHER HAND

In order to make learning the fly cast easier and more enjoyable, I like to incorporate, one by one, the different techniques which make up the whole cast. With that principle in mind, these are the roles of the line hand in fly casting;

- First, your line hand should stay out of the way.
- Next, you will use your line hand only to anchor the fly line.
- Later, as you develop, your line hand will help in “shooting line.”



### DO NOT USE YOUR LINE HAND

As a developing fly caster, your rod hand should be your main focus. When you integrate your line hand, difficulties will emerge.

I suggest you do not use your line hand before being able to cast about 30 feet of line; simply put your line hand in your pocket, pinch the line against the cork with your rod hand. This way all your concentration can be on manipulating the rod tip.

This goes for fly casters of all skill levels; still today, when I practice my casting, I begin with a few basic activities using my rod hand only and my line hand in my pocket. See [Ten Fly Fishing Tips For a New Fly Caster.](#)



### **INTRODUCE LINE HAND; ANCHOR THAT LINE**

Your line hand is needed, now, to anchor the end of the fly line in the same way that your rod hand did before. Simply pinch the fly line in you line hand, hold your line hand between your rod hand and your body. While your rod hand makes that nice ‘flicking’ motion (concentrate on the tip of the rod,) your line hand should be quite immobile. Anchoring the line is non-negotiable in the fly cast. Throughout your progression as a fly fisher, you should spend a good deal of time practicing with the line hand not moving at all.



## SHOOTING LINE

Shooting line is the way fly casters cast longer distances. Standing in a ready position, pull three or four strips of line *off the reel* and drop this at your feet. Make the normal cast you've been practicing and when you stop the rod on your forward cast, let go of the fly line in your line hand, *swwwwshsh!* Out the line will go!



I am sure that before long you will be able to shoot enough line to cast 40 feet and more allowing you to fish comfortably in most locations.

## **WE WISH YOU TIGHT LOOPS!**

When I teach fly casting, I generally see new fly fishers struggle when adding their line hand. Coordination challenges timing and tangles in the fly line are just growing pains in your sport and the abilities you develop along the way are rewarding in themselves. Describing his success in shooting line, one of my young students told me with evident enthusiasm, he was “jetting line!”

I hope these comments give you a general outline of the role the line hand plays in the fly cast. For more information, check out our Fly Fishing Schools. Enjoy your practice, and we’ll see you on the water!

### *The Arc of an Inefficient Cast*



The Andy Thornal Company Fly Fishing School has three to four casting sessions during the day. The first session is the "Arc" session. We watch the beginning casters, move the rod tip in a arc, and appropriately the line flies in an arc. It does not cast truly forward or backward but more of a figure eight, similar to Chinese ribbon acrobat performers. This is typically a symptom of casting with the wrist, but regardless of the body part involved the fly line is moving in an inefficient figure eight pattern.

### *Efficient Fly Casting*

If the rod tip is moved in a straight line, it will produce the most efficient cast. It will produce the most distance since all of the energy of the fly line is focused in one direction. Another benefit is laser accuracy. Watch the ESPN TV shows, even though you may imitate the arm motions of Flip Pallot, you are likely not imitating the motion of his tip. He moves the tip in an almost straight line,



regardless of his wrist, elbow position, shoulder, or left big toe. The slow motion video shows his art, and he weilds the rod tip like a painter moves the brush-realizing the art comes from the very tip.



### *Fly Casting Practice*

There is a great exercise one can do at home. Cast next to a roof line. Watch the tip of the rod as you cast and see if it is paralleling the roof line. The first time you do this, it is difficult because we naturally want to watch the line. But just watch the tip, moving back and forth. Trace the roof line with the tip (it is OK to cast side arm or semiside arm.) You will see the path of your line begin to straighten. Another benefit of watching the tip is you will see the actual flex of the tip. On the water, when my cast falls apart, I use this same exercise to evaluate my own cast.

*When looking at fly rods of the same line weight, the rod with the lowest physical weight will be the easiest to control. The physical weight of the rod is typically ignored, but pay attention. And pay attention to the weight of the reel.*

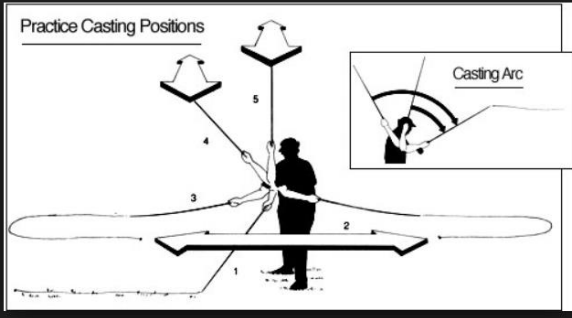
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A screenshot of a web browser displaying a page from 'Fly Fishing Instruction UK'. The page features a diagram of a fly cast with labels: 'loop size', 'casting stroke length', 'casting arc', and 'D' loop'. The diagram shows a person casting a line, with the line forming a loop and a 'D' loop. The browser interface includes a search bar, navigation buttons, and a taskbar at the bottom with various application icons.

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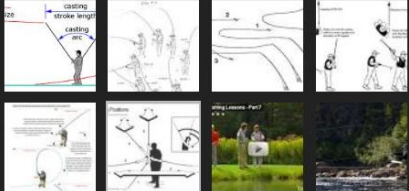
**Practice Casting Positions**

The diagram shows a person in silhouette holding a fishing rod. Five numbered arrows (1-5) indicate the sequence of movements for a cast. Arrow 1 points forward, 2 points back, 3 points forward, 4 points back, and 5 points forward. A separate inset labeled "Casting Arc" shows a curved path of the rod tip.

Fly Fishing Casting How To and Instr...  
www.mnflyfishing.com - 500 x 270 - More sizes

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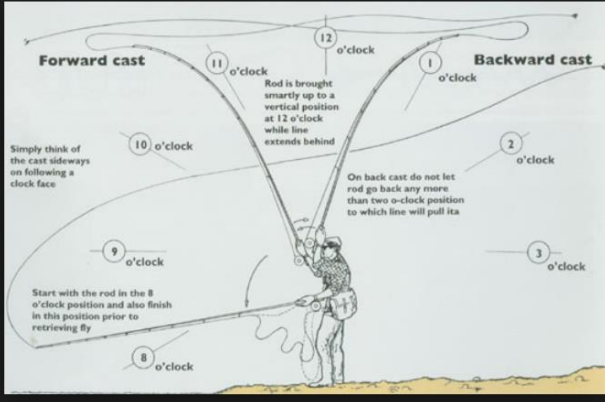
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**Forward cast** **Backward cast**

The diagram shows a person in silhouette holding a fishing rod. The rod tip is shown in various positions around a clock face, from 8 o'clock to 12 o'clock. Arrows indicate the path of the rod tip.

Simply think of the cast sideways as following a clock face

Start with the rod in the 8 o'clock position and also finish in this position prior to retrieving fly


Rod is brought smartly up to a vertical position at 12 o'clock while line extends behind

On back cast do not let rod go back any more than two o'clock position to which line will pull it

Discover Fishing, Getting Started Fly...  
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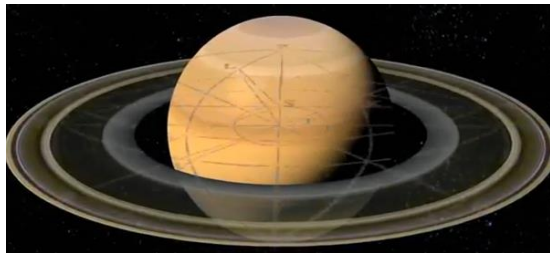
Commercial for book (*The King's Deception* by Steve Berry)—“The King’s deception begins with the Queen’s lie.”

## THE UNIVERSE—BEYOND THE BIG BANG

Michio Kaku (Author, “Parallel Worlds”)—“The night sky is a clock. It’s a gigantic clock staring you in the face. And it allowed the ancients to calculate when to plant, when to harvest. In other words, their very livelihood depended upon their understanding the motion of the sun and the heavens.”

“[Ancient civilizations] attempted to connect to the heavens, the perceived home of the gods. These were simple instruments of observation and tools of analysis that helped make sense of the **dancing** universe.”—Narrator

“The Ptolemy system was extremely complex. It had all of these planets going in **loops**. And it worked beautifully, but it was just wrong. **The idea that you can predict something doesn’t mean you understand the fundamental principles behind it.**”—Charles Seife (Assoc. Prof. Journalism, New York University)



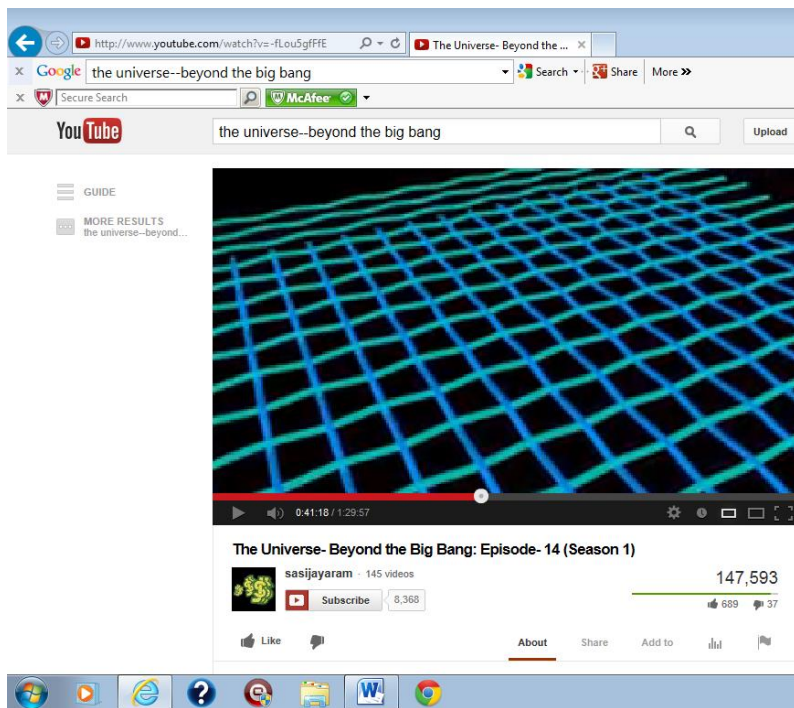
Newton showed → “Velocity of orbiting planets”

A screenshot of a YouTube video player. The video title is "The Universe - Beyond the Big Bang: Episode - 14 (Season 1)" by the channel "sasijayaram". The video has 147,593 views and is currently at 0:35:58 / 1:29:57. The video content shows a complex geometric diagram of a sphere with lines and points, likely representing a celestial model. The YouTube interface includes a search bar, navigation icons, and a list of recommended videos on the right side. The browser address bar shows the URL "http://www.youtube.com/watch?v=-Flou5gfFE".

“Even the shape of the earth could be explained through the pull of gravity. Because everything with mass creates a pulling force on everything else with mass.”—Narrator on Newton’s laws in His book *Principia*



Looks like a molecule.



**This imagery is also equivalent to the biblical “threshingfloor”**

Jeremiah 51:33, “For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her [cf. Ruth 3]: yet a little while, and the time of her harvest shall come.” [Cross-reference verses 18-58 with DNA replication imagery. Are black-holes (the “spoilers” of space?) equivalent to the “spoilers” of the DNA strand?]

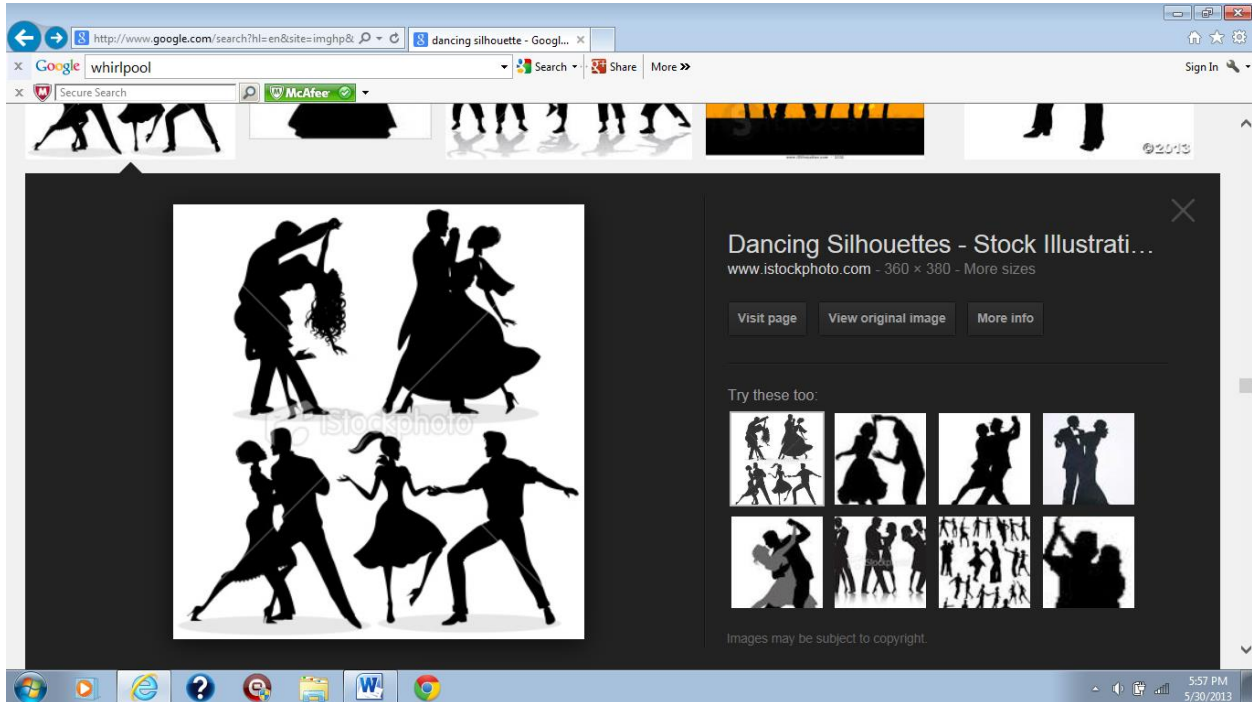
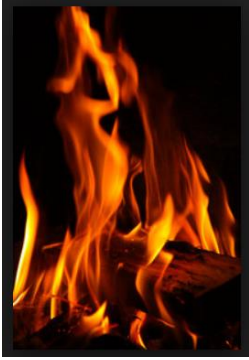
“[Einstein] thought of this space-time as a fabric weaving together space and time.” —narrator

“Theory of general relativity was a new theory of gravity; one that told us that gravity worked because space and time were ‘curved’ in the presence of matter and could respond dynamically. Space itself could expand and contract in the presence of matter. [42:40] A crazy and true idea.



A 1:50 minute video that has a lot of imagery of XX and XY, DNA imagery  
All babies begin as a “female”—most prefer to call this stage “gender neutral.”





**Looks like fire dancing—the FIRE DANCE**

**“Love is not an art to us; it’s life to us.”**

—Cecil B. DeMille’s *THE TEN COMMANDMENTS*

**“Strength and honor is our clothing.”**

—Cecil B. DeMille’s *THE TEN COMMANDMENTS*

**“‘Nothing’ from some is more than gold from others.”**

—Cecil B. DeMille’s *THE TEN COMMANDMENTS*

**RIBBONS OF FIRE (I call it)—reminds me of a love scene**

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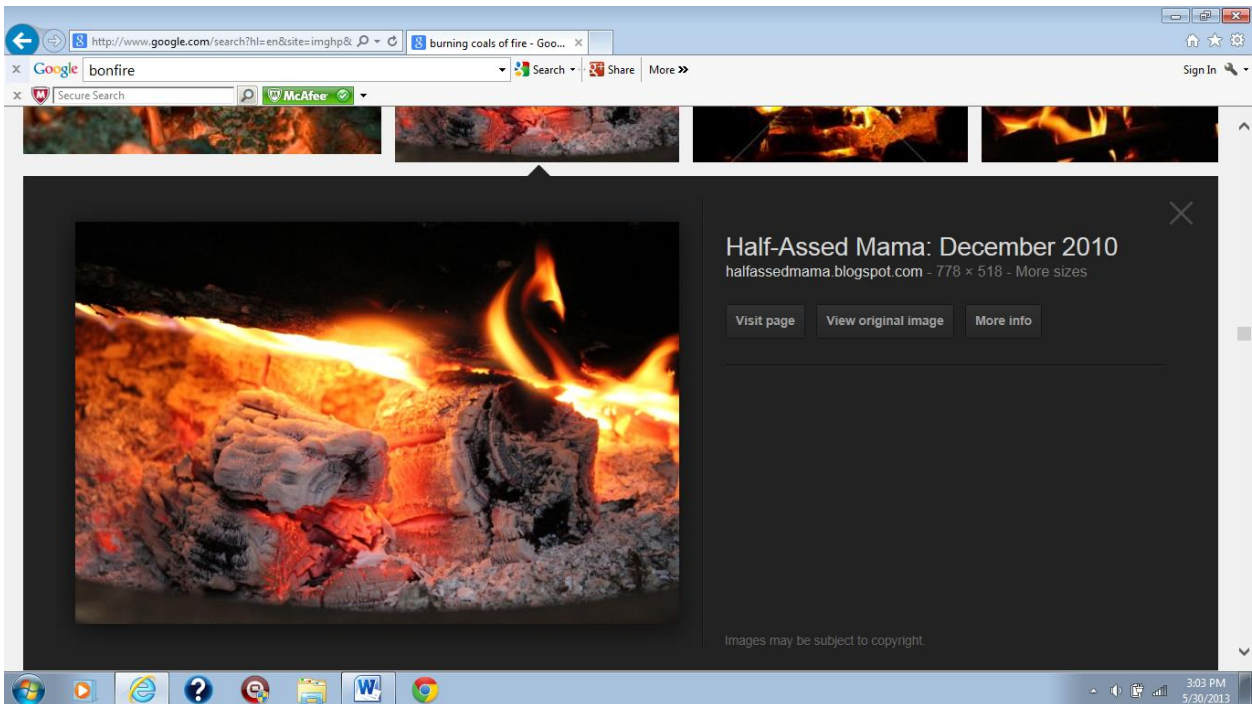
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**Walking in the midst of the stones of fire  
LIFE ALWAYS EMERGES FROM THE ASHES**



**Burning wood looks like dragon claws.**



**Fire looks like a swan**




**“Talk to the hand”**—from *footage.shutterstock.com*



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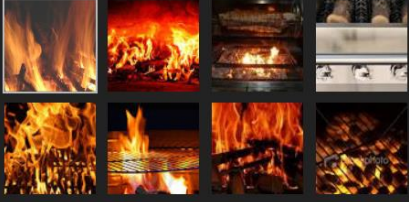
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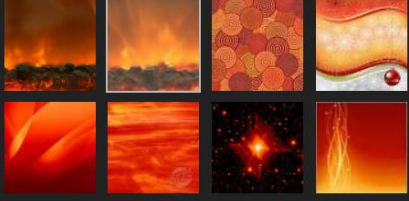
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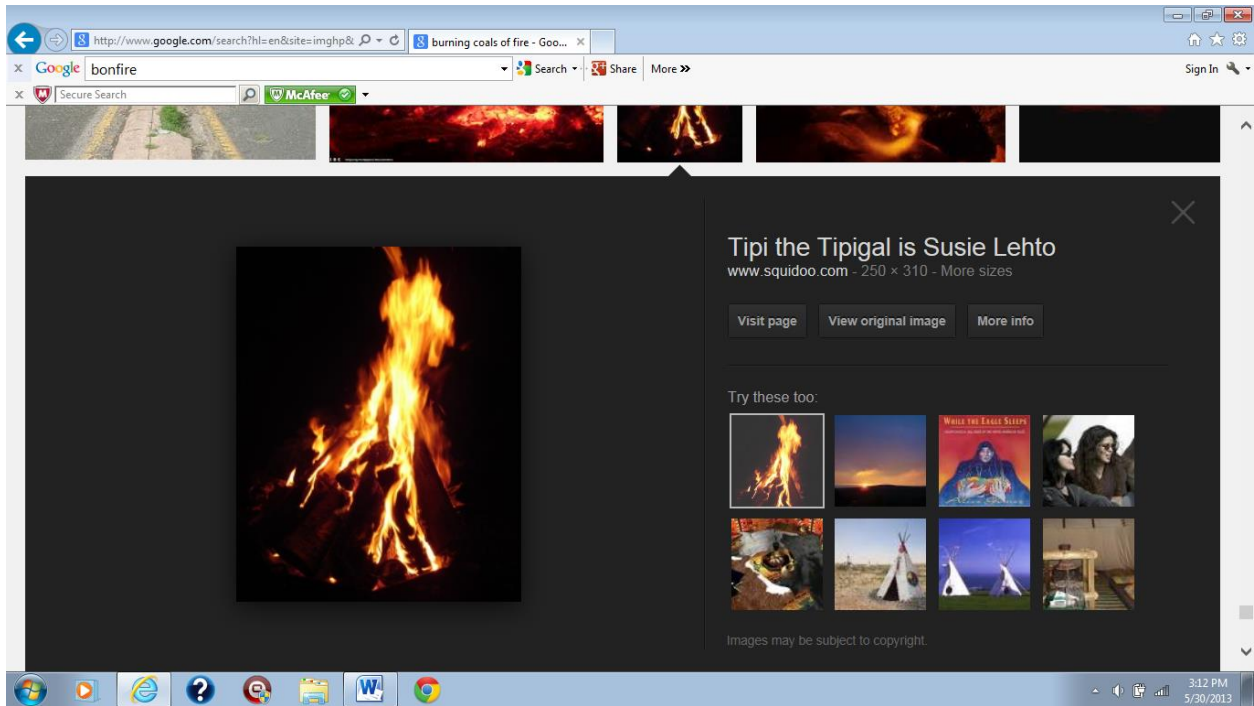
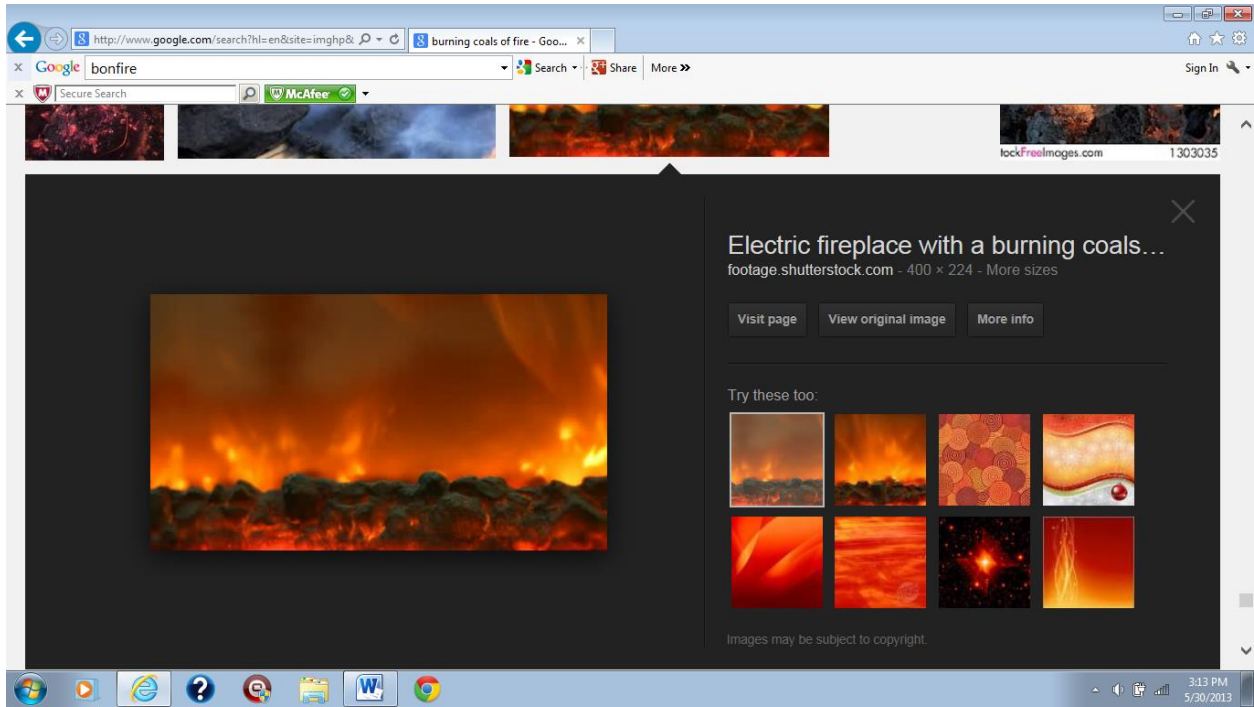


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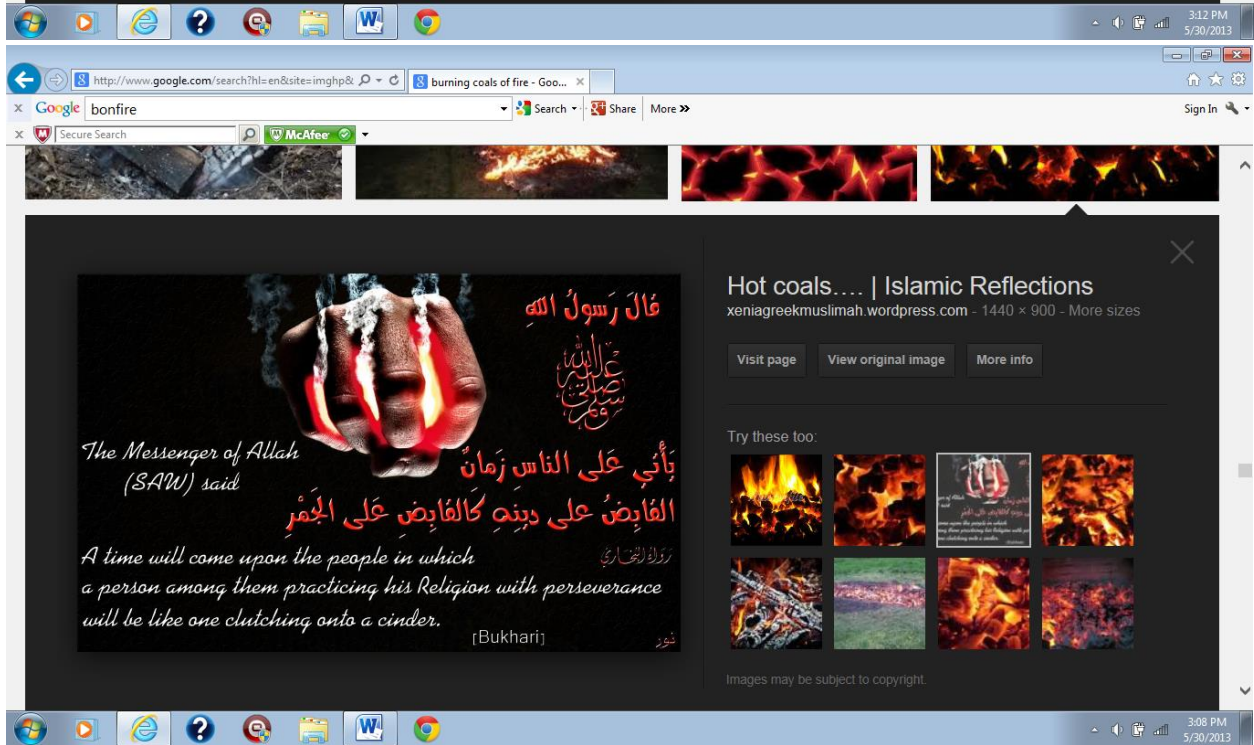
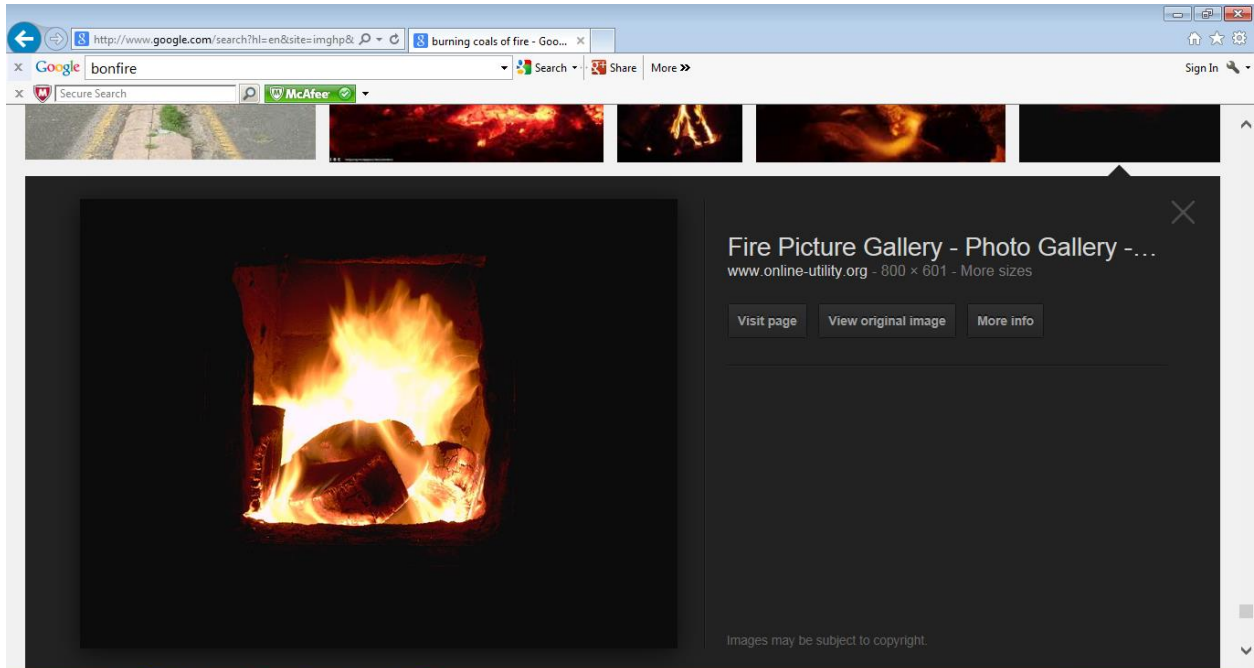
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**The Aurora**

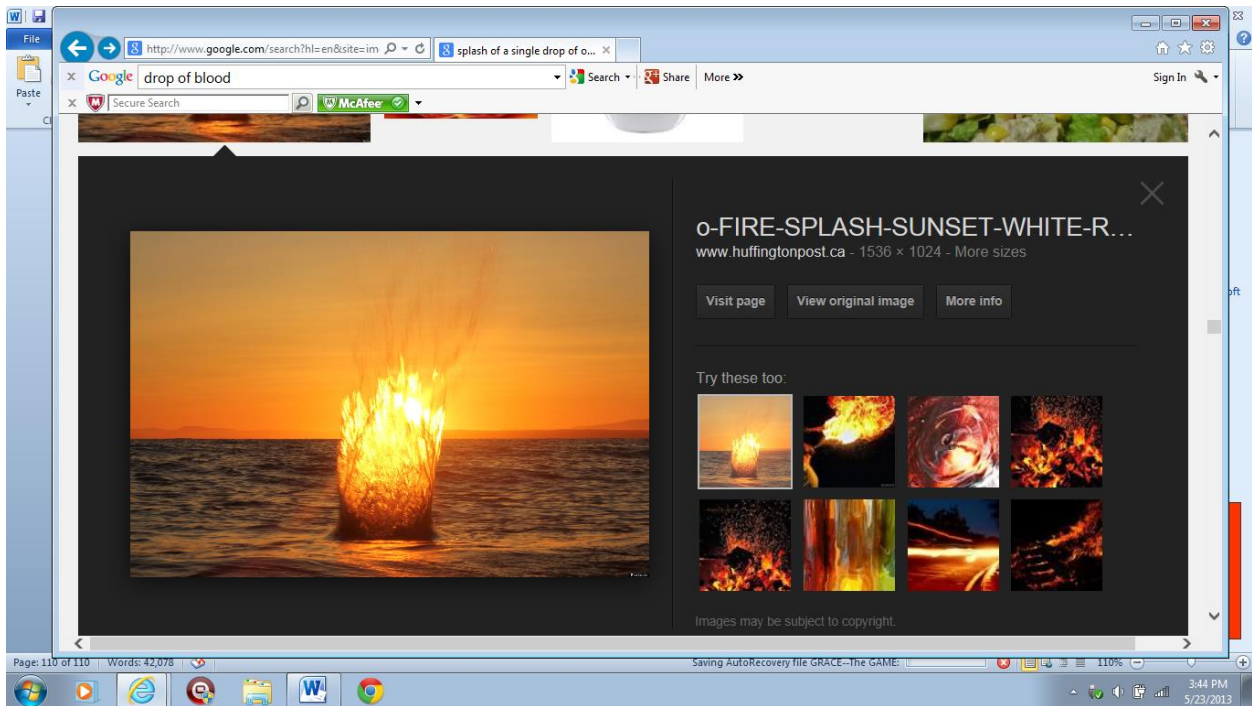
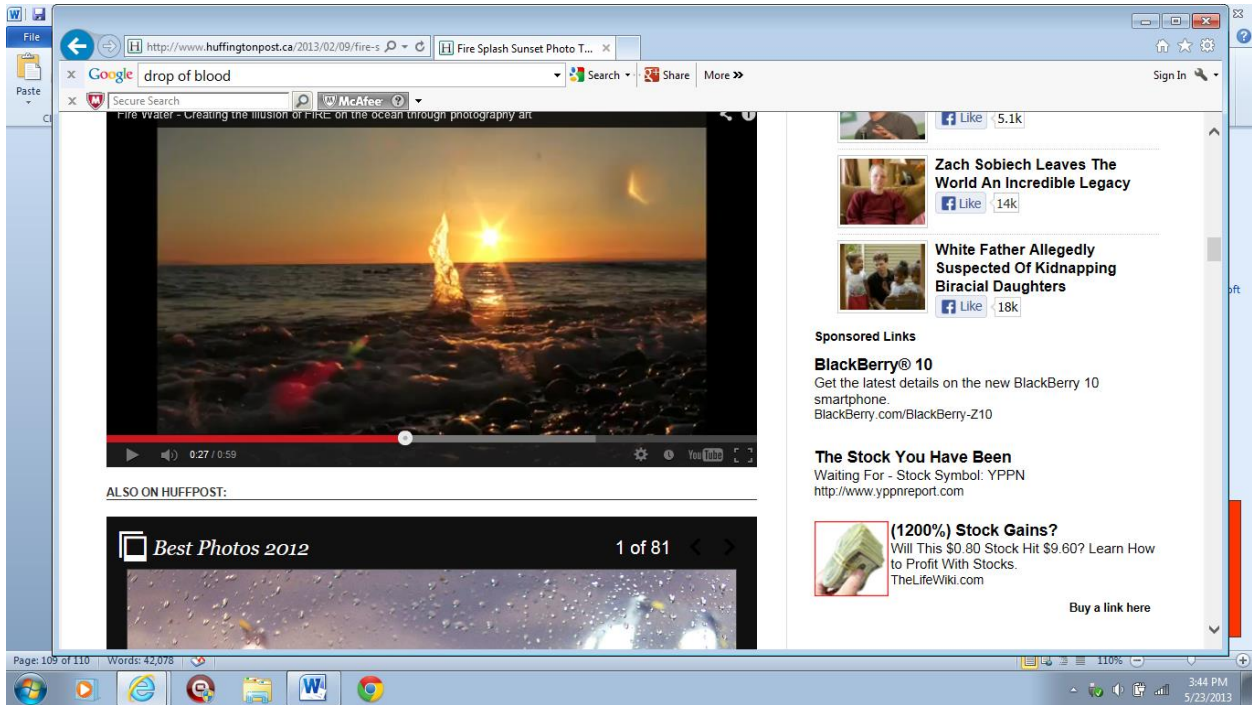


**Reminds me of a person walking**



**cCOMPARE to Hubble image of hand touching coal—coal—fire/flame—Arabian Peninsula**

**Looks like coals of fire below the flame**



Rob Leslie's [a British Columbia photographer] image was featured as [National Geographic's Photo Of The Day](#) on Friday. The incredible photo depicts the moment a rock was thrown into the water against a winter sunset in White Rock.



## SICKLE

1. [Deuteronomy 16:9](#)  
[ *The Festival of Weeks* ] Count off seven weeks from the time you begin to put the **sickle** to the standing grain.  
[Deuteronomy 16:8-10](#) (in Context) [Deuteronomy 16](#) (Whole Chapter) [Other Translations](#)
2. [Deuteronomy 23:25](#)  
If you enter your neighbor's grainfield, you may pick kernels with your hands, but you must not put a **sickle** to their standing grain.  
[Deuteronomy 23:24-25](#) (in Context) [Deuteronomy 23](#) (Whole Chapter) [Other Translations](#)
3. [1 Samuel 13:20](#)  
So all Israel went down to the Philistines to have their plow points, mattocks, axes and **sickles** sharpened.  
[1 Samuel 13:19-21](#) (in Context) [1 Samuel 13](#) (Whole Chapter) [Other Translations](#)
4. [Jeremiah 50:16](#)  
Cut off from Babylon the sower, and the reaper with his **sickle** at harvest. Because of the sword of the oppressor let everyone return to their own people, let everyone flee to their own land.  
[Jeremiah 50:15-17](#) (in Context) [Jeremiah 50](#) (Whole Chapter) [Other Translations](#)
5. [Joel 3:13](#)  
Swing the **sickle**, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow— so great is their wickedness!"  
[Joel 3:12-14](#) (in Context) [Joel 3](#) (Whole Chapter) [Other Translations](#)
6. [Mark 4:29](#)  
As soon as the grain is ripe, he puts the **sickle** to it, because the harvest has come."  
[Mark 4:28-30](#) (in Context) [Mark 4](#) (Whole Chapter) [Other Translations](#)
7. [Revelation 14:14-19](#)  
[ *Harvesting the Earth and Trampling the Winepress* ] I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a crown of gold on his head and a sharp **sickle** in his hand.  
[Revelation 14:13-15](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)
8. [Revelation 14:15](#)  
Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, "Take your **sickle** and reap, because the time to reap has come, for the harvest of the earth is ripe."  
[Revelation 14:14-16](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)
9. [Revelation 14:16](#)  
So he who was seated on the cloud swung his **sickle** over the earth, and the earth was harvested.  
[Revelation 14:15-17](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)

10. [Revelation 14:17](#)

Another angel came out of the temple in heaven, and he too had a sharp **sickle**.

[Revelation 14:16-18](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)

11. [Revelation 14:18](#)

Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp **sickle**, "Take your sharp **sickle** and gather the clusters of grapes from the earth's vine, because its grapes are ripe."

[Revelation 14:17-19](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)

12. [Revelation 14:19](#)

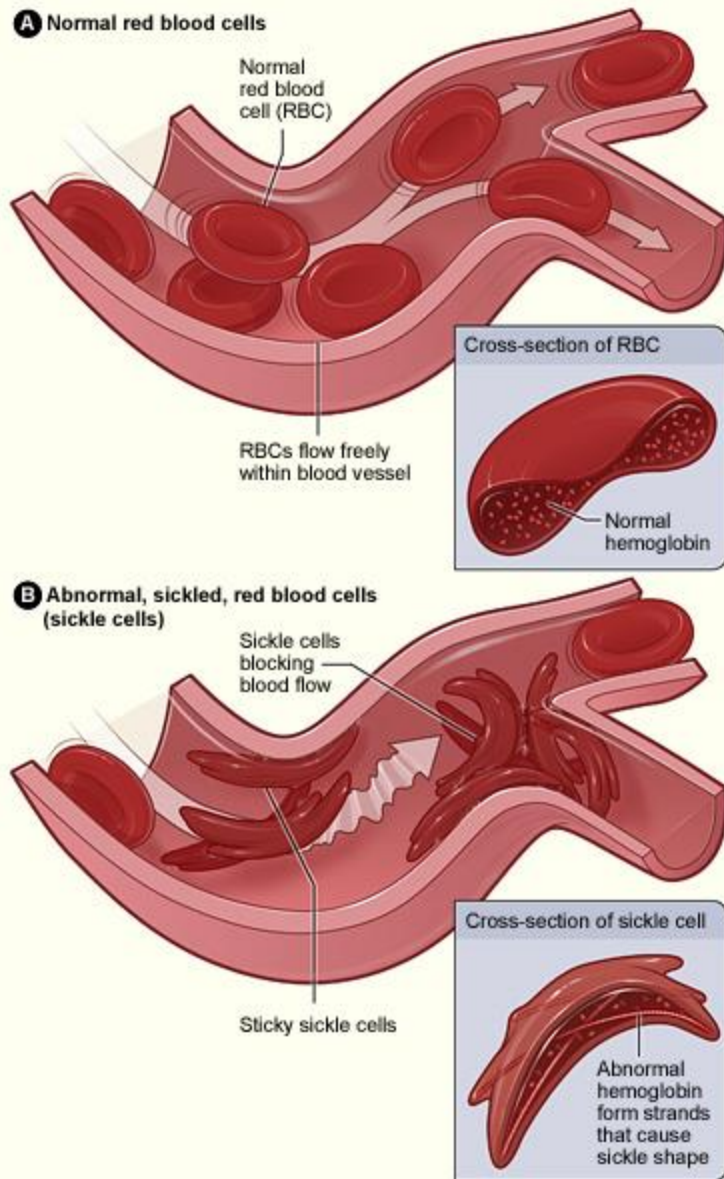
The angel swung his **sickle** on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

[Revelation 14:18-20](#) (in Context) [Revelation 14](#) (Whole Chapter) [Other Translations](#)

## [Mark 4:26-29 \(PHILLIPS\)](#) | [In Context](#) | [Whole Chapter](#)

### Jesus gives pictures of the kingdom's growth

<sup>26-29</sup> Then he said, "The kingdom of God is like a man scattering seed on the ground and then going to bed each night and getting up every morning, while the seed sprouts and grows up, though he has no idea how it happens. The earth produces a crop without any help from anyone: first a blade, then the ear of corn, then the full-grown grain in the ear. And as soon as the crop is ready, he sends his reapers in without delay, for the harvest-time has come.



## Exodus 11 (read all)

Exodus 11:8, "...and after that I will go out."

Ex. 12:10, "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." [A contradiction \\ "They that remain shall be caught up to mee the Lord [the "Prince"] in the air"—fire goes "up"!]

Ex. 12:12, "For I will pass through the land of Egypt **this night**. And will smite all the firstborn in the land of Egypt..."

**Exodus 11** [all ten verses]

<sup>1</sup> And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.



<sup>2</sup> Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

<sup>3</sup> And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

<sup>5</sup> And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

<sup>7</sup> But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

<sup>8</sup> And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

<sup>9</sup> And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

<sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

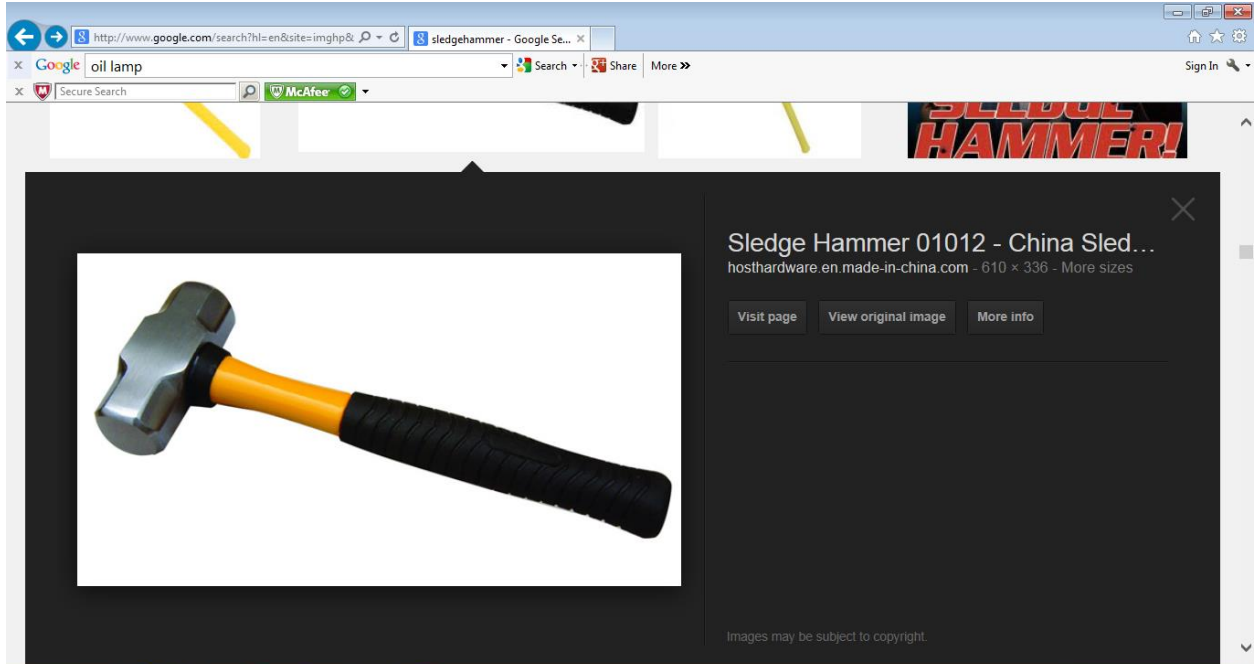
Imagery of a "sledge" hamm-Er?

Or a "Gavel"? Or, a tool?



And he said to the potter, "Remake it again another vessel."—Jeremiah ?

A weapon of iron and clay forged in the "flames of affliction."



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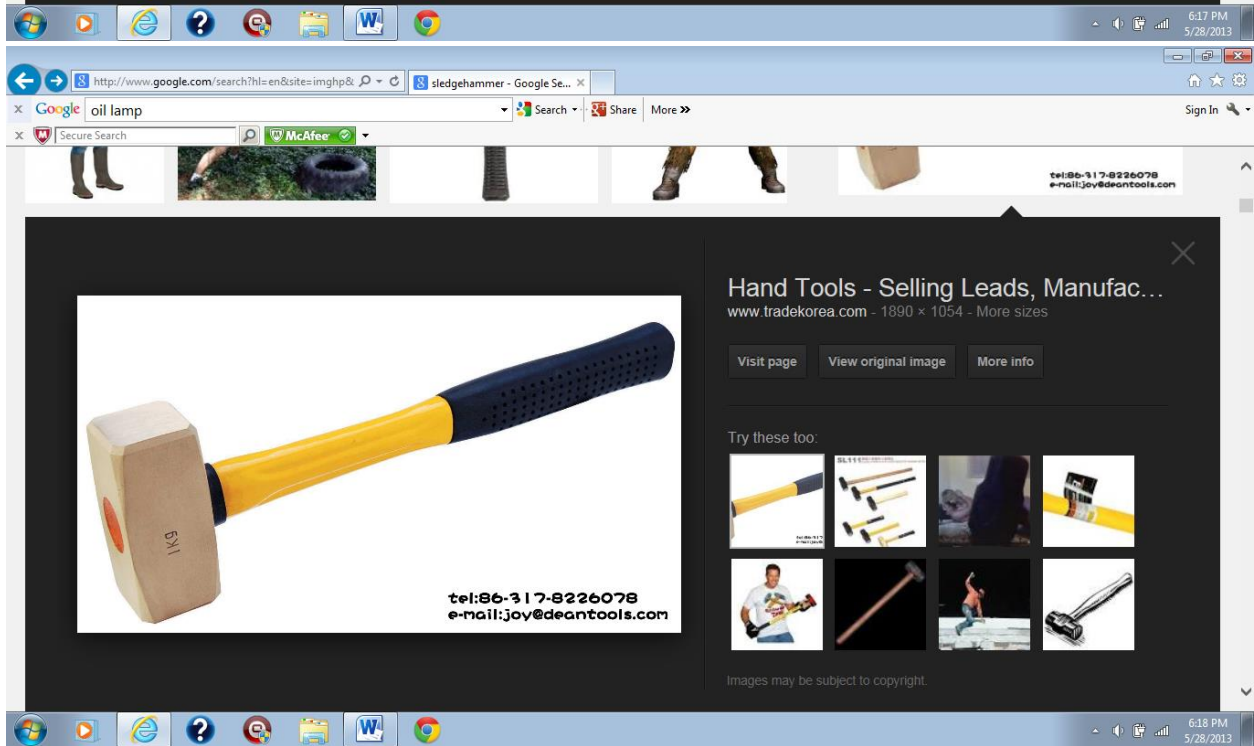
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Place following article with the Nat. Geog. Article about ancient site found near crop circles in England place after sections on "DOWNSIDE" and "Greg Mohr's sermon notes on IF IT'S IN THE HEAD, IT'S IN THE BODY—from Revival Now conference"

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## World's Oldest Torah Believed Found In Bologna University Library, Scroll Overlooked For Years

The Huffington Post | By [Meredith Bennett-Smith](#) Posted: 05/29/2013 4:16 pm EDT | Updated: 05/29/2013 5:21 pm EDT



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The world's oldest complete Torah has been hiding in plain sight for years, gathering dust in an Italian university library until its recent discovery, a professor says.

The [priceless holy text was rediscovered](#) by Bologna University professor of [Hebrew Mauro Perani](#), according to The Telegraph.

The over 800-year-old lambskin scroll measures 118 feet long and 25 inches wide, The Telegraph reports, and includes the first five books of the Jewish bible.

While older fragments of Torah have been found, dating even further back to the 7th and 8th centuries, Perani believes this is the oldest complete Torah copy, according to the Los Angeles Times. [Its worth could be in the millions.](#)



This is ["the oldest complete Torah scroll in the world,"](#) Perani told reporters on Tuesday, the Agence France-Presse reports. Perani noted that this type of ancient Torah copy is rare because the scrolls were often buried when they wore out and "lost their holiness." Thousands were also destroyed by the Nazis and Italian Fascists during World War II.

The scroll likely escaped attention for so long because in the late 19th century, the Torah was [incorrectly dated to the 17th century by a scholar named Leonello Modona,](#) according to the BBC.

Perani told the Associated Press that he immediately noticed the mistake when [he came across the scroll in the Bologna University library this February.](#) The lambskin has since been subjected to two separate carbon-dating tests, both of which have confirmed its age, according to the AP.

"It is fairly big news," James Aiken, a lecturer in Hebrew and Old Testament studies at Cambridge University, told the AP. "Hebrew scholars get excited by very small things, but it certainly is important and clearly looks like a very beautiful scroll."

Perani [has been trying to locate Hebrew manuscripts in Italy](#) for over two decades, according to Reuters. His work, part of the Italian Genizah project, has so far cataloged close to **13,000 fragments** of Jewish texts.



Alma Mater Studiorum Universita' di Bologna / AP

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### Naruto Travel: Whirlpools

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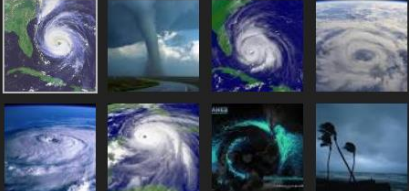
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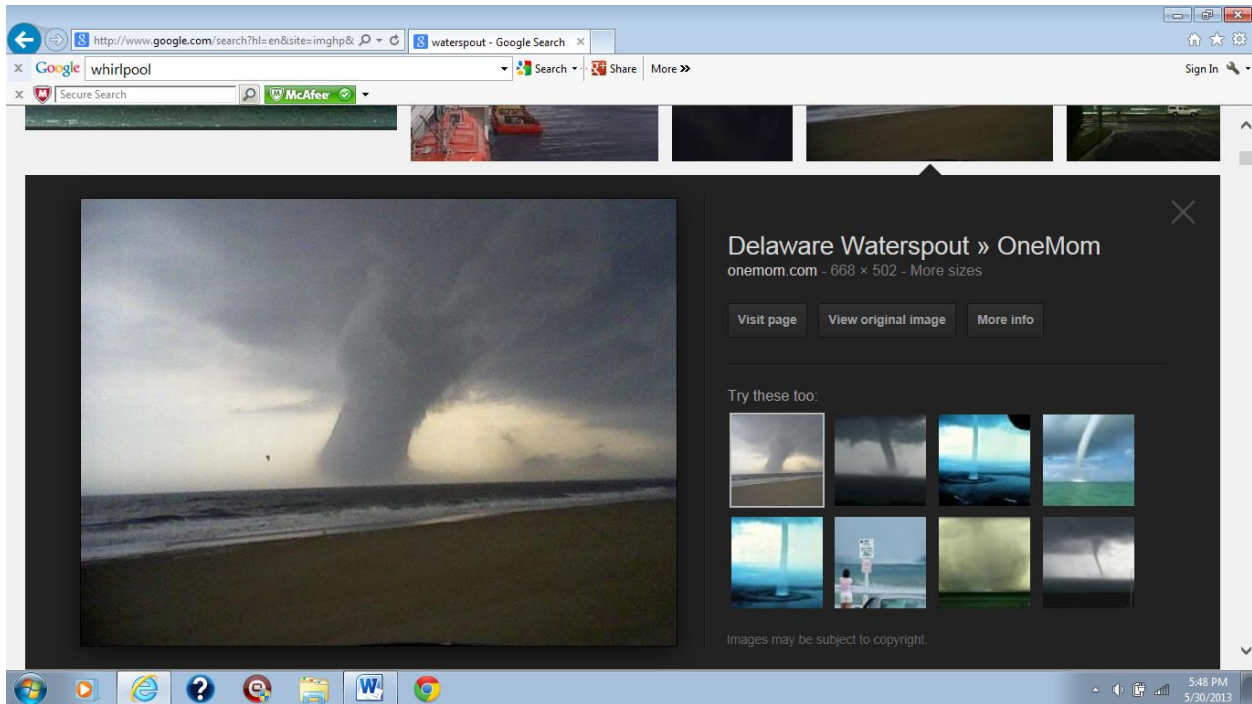
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Waterspout



Hand and arm reaching from the dry earth to "stirr-up" the atmosphere. "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." 2 Timothy 1:6

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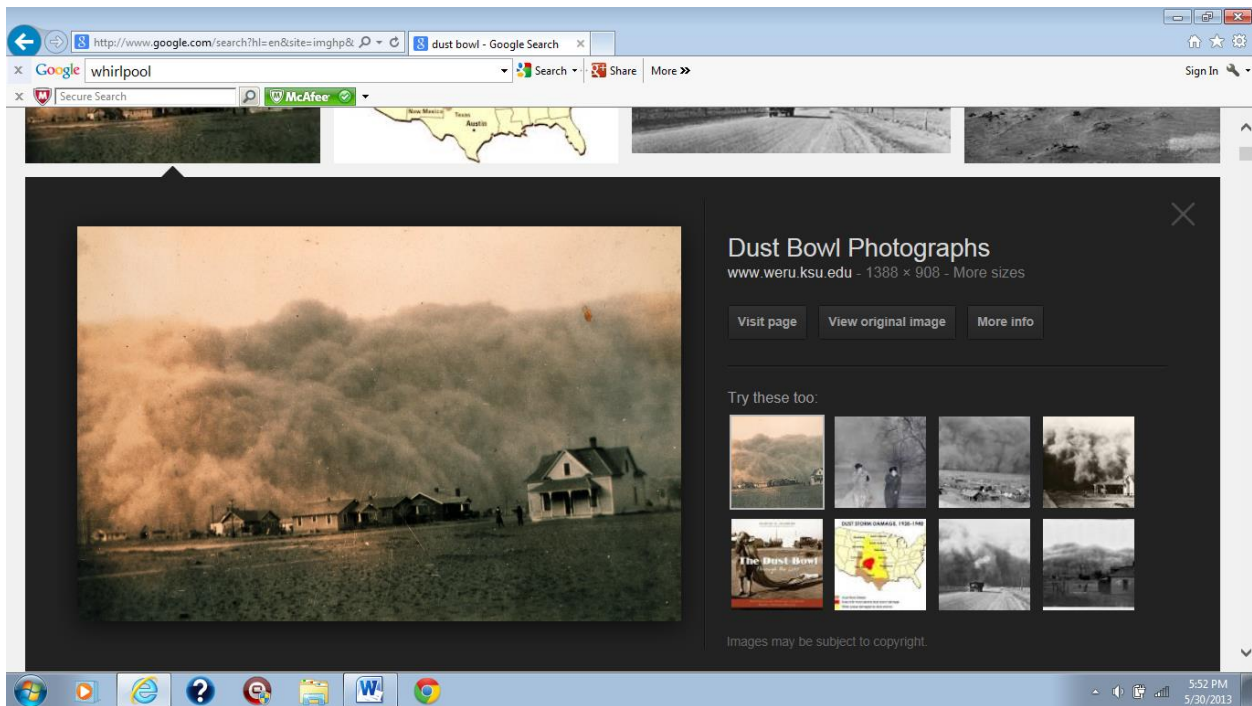
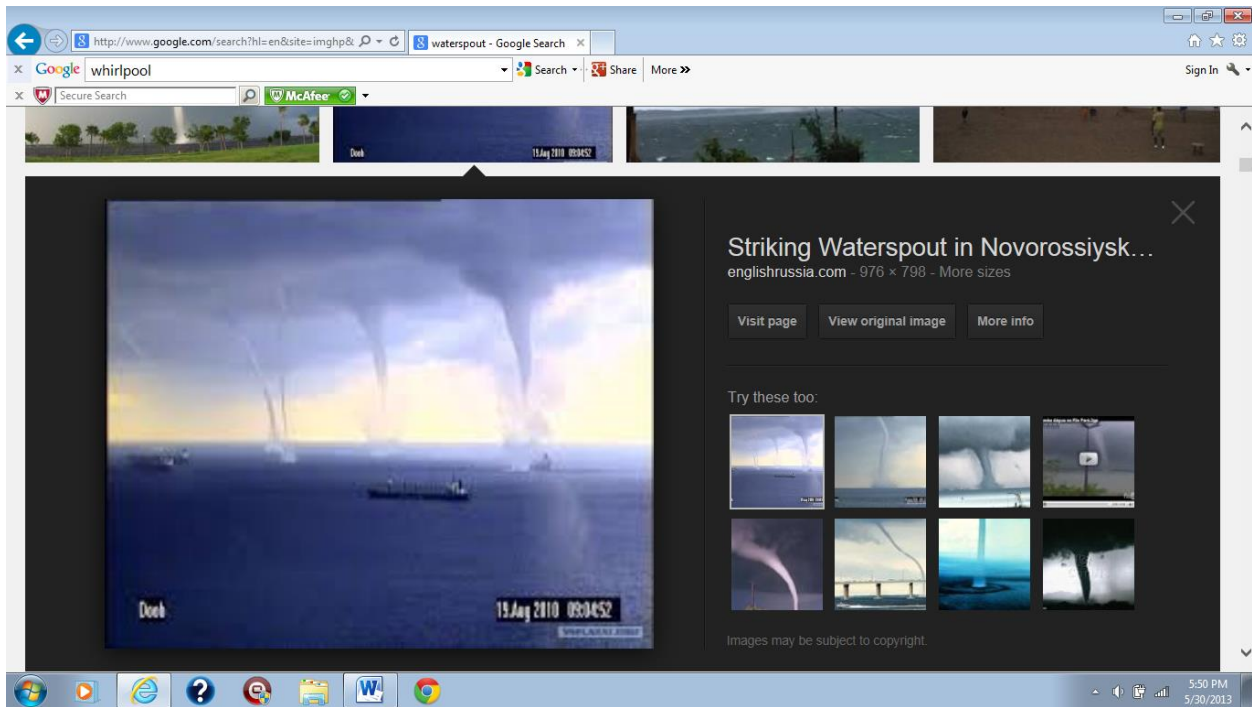
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**Dust bowl = tidal wave = sand storm—like the waves washing upon the shore**

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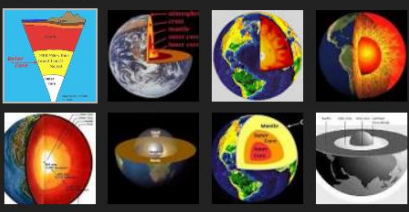
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Mantle  
Outer Core  
1400 Miles Thick  
Liquid Iron & Nickel  
Inner Core  
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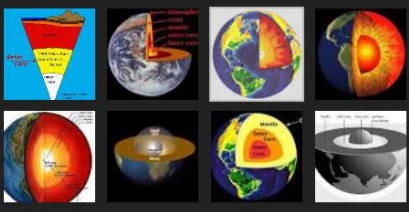
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Outer Core  
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Inner Core  
Outer Core  
Mantle  
Crust

800 miles (1,300 kilometers)  
1,400 miles (2,250 kilometers)  
1,800 miles (2,900 kilometers)  
5 to 25 miles (8 to 40 kilometers)

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crust mantle outer core inner core Lehmann Discontinuity

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Oceanic crust  
Continental crust  
Solid core  
Liquid core  
Mantle  
Lithosphere (crust and upper mantle) broken into tectonic plates

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“broken into tectonic plates”

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**Earth's Layers:**

a. inner core  
b. outer core  
c. mantle  
d. asthenosphere  
e. lithosphere  
f. crust

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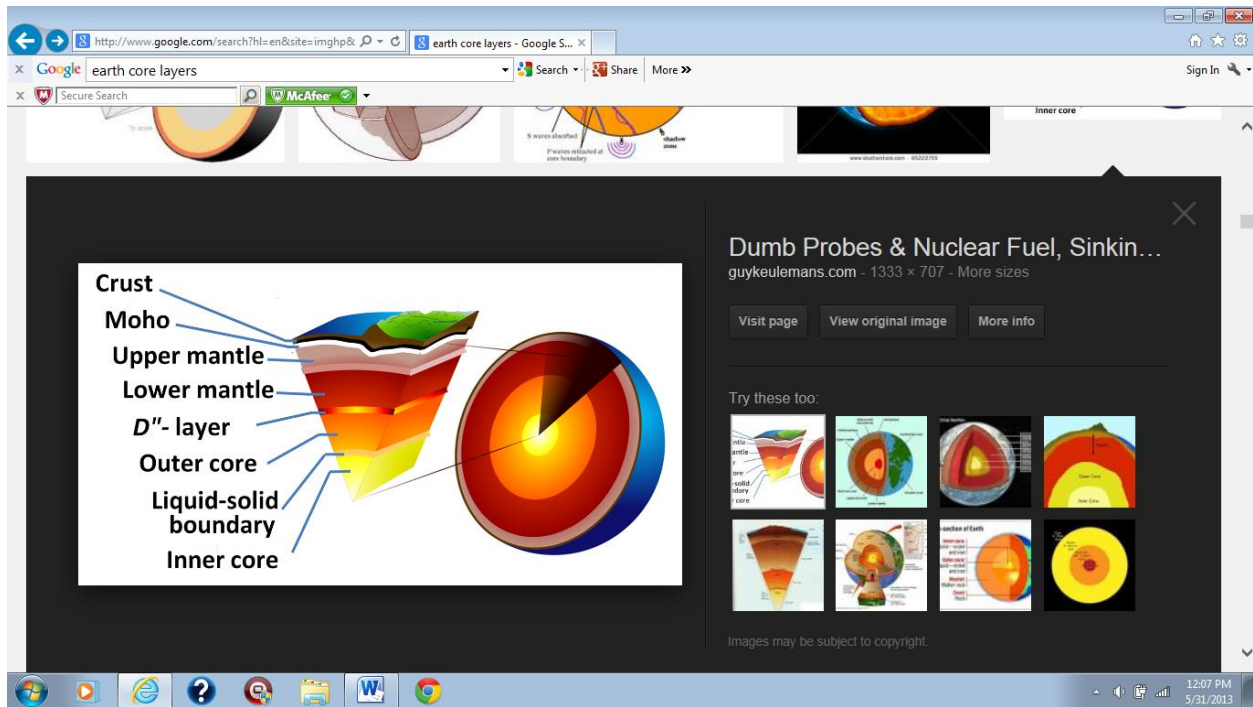
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**We cut the crust off of the bread**



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## Dumb Probes & Nuclear Fuel, Sinking to the Centre of the Earth, Melting Rock and Iron

by guy keulemans on March 26, 2010

In 1864 Jules Verne wrote "Journey to the Centre of the Earth". Informed by new discoveries about the geology and the age of the earth, the novel attempted to equate levels underneath the surface of the earth with a hierarchy of older and older geologic time. Which is why the protagonists encounter Neanderthal men, and prehistoric animals, ultimately dinosaurs, as they go deeper and deeper into the earth. We know now that this is complete shit and really the centre of the earth is a solid ball of iron the size of the moon – possibly a single giant crystal – surrounded by a molten lake of liquid iron and nickel. Despite what we already know or can presume, scientists want to know more, and the latest idea is to start a nuclear fission reaction inside a big ball of radioactive cobalt; making it so hot it literally burns through the crust and starts to sink towards the centre of the earth.

Most of what we know already about the earth's core is comprised of theoretical modelling and real observation of the environment around us, even extending into space. For example, scientists can estimate the type and quantity of elements that make up the solar system by analysing lightwaves coming from the sun and reflecting off other planets. They know from this the expected ratio of elements that make up the earth, but the samples we can physically access, from the earth's crust, are low in iron. So it's predicted that the rest of the earth, specifically the earth's core, contains a lot of iron.

The study of seismic waves from earthquakes gives us other information. When an earthquake occurs, waves travel all over the world, both around the crust, along the surface of the earth, and also directly through the earth, which can be recorded and analysed on the other side. A certain type of wave doesn't make it through certain parts of earth's interior though, and these are the type of waves which don't travel through liquid. So we know that part of the earth, outer core is made of liquid. Molten iron.

If the outer core is molten iron, the inner core is actually frozen iron. It's not any cooler, but the increasing pressure of the earth raises the boiling point of iron, so that inner core is actually growing solid, collecting more and more iron from the liquid outer core, as the earth slowly ages. Theoretically, there must be an exchange barrier between the inner and outer core comprised of trace elements with melting points different to that of iron. This should function like a super slippery lubricant, allowing the inner core to rotate independently of the liquid iron around it. So it's expected that the earth's core rotates slower or faster than the earth itself, but no one knows for sure.

Above all this seemingly unstable collection of iron and trace metals is the mantle. We know a bit about what the mantle is made from, because bits of it spew up out of volcanoes every now and again. It's where stuff like diamonds, bits of carbon crushed into incredibly tight molecular structures, are made over the course of billions of years. The mantle is where the big shifts in temperature and pressure occur, the closer materials get to the core, and subsequently the mantle has lots of different layers with different compositions of various elements. The mantle is really the source of all the stuff that comprises the crust of the earth and, using techniques I don't attempt to understand, geologists can tell from which part of the mantle the rocks we find on the surface of earth come from. They can even tell from which level of the mantle specific diamonds come from, based on the study of impurities they contain.

A full understanding of how the mantle is constructed, however, will require physical access. The deepest hole in the world, the 12 kilometre deep Kola Superdeep Borehole, dug by some Russian scientists, reaches nowhere near the mantle, but did go deep enough to prevent further drilling from the excessive heat of 180°C, and deep enough to inspire the hoax that they had drilled into the mythological Christian "Hell". This was first reported by an evangelical news station in the United States in 1989, presented with a sound recording of the screams of the damned, recorded with a "special heat-proof microphone" that was lowered into the hole. It has made its way around the internet for years since then.

Some Japanese scientists have been digging into the much thinner crust at the bottom of the ocean. They haven't reached the mantle yet, but are choosing especially weak places to drill, where tectonic plates overlap, so as to study the occurrence of earthquakes. They even want to drill into the epicentre of the earthquake that caused the 2004 tsunami. This all sounds very counter intuitive to me, but if it leads to a better understanding of earthquakes and tsunami, and more scientifically accurate Godzilla movies, I guess it's for the best.

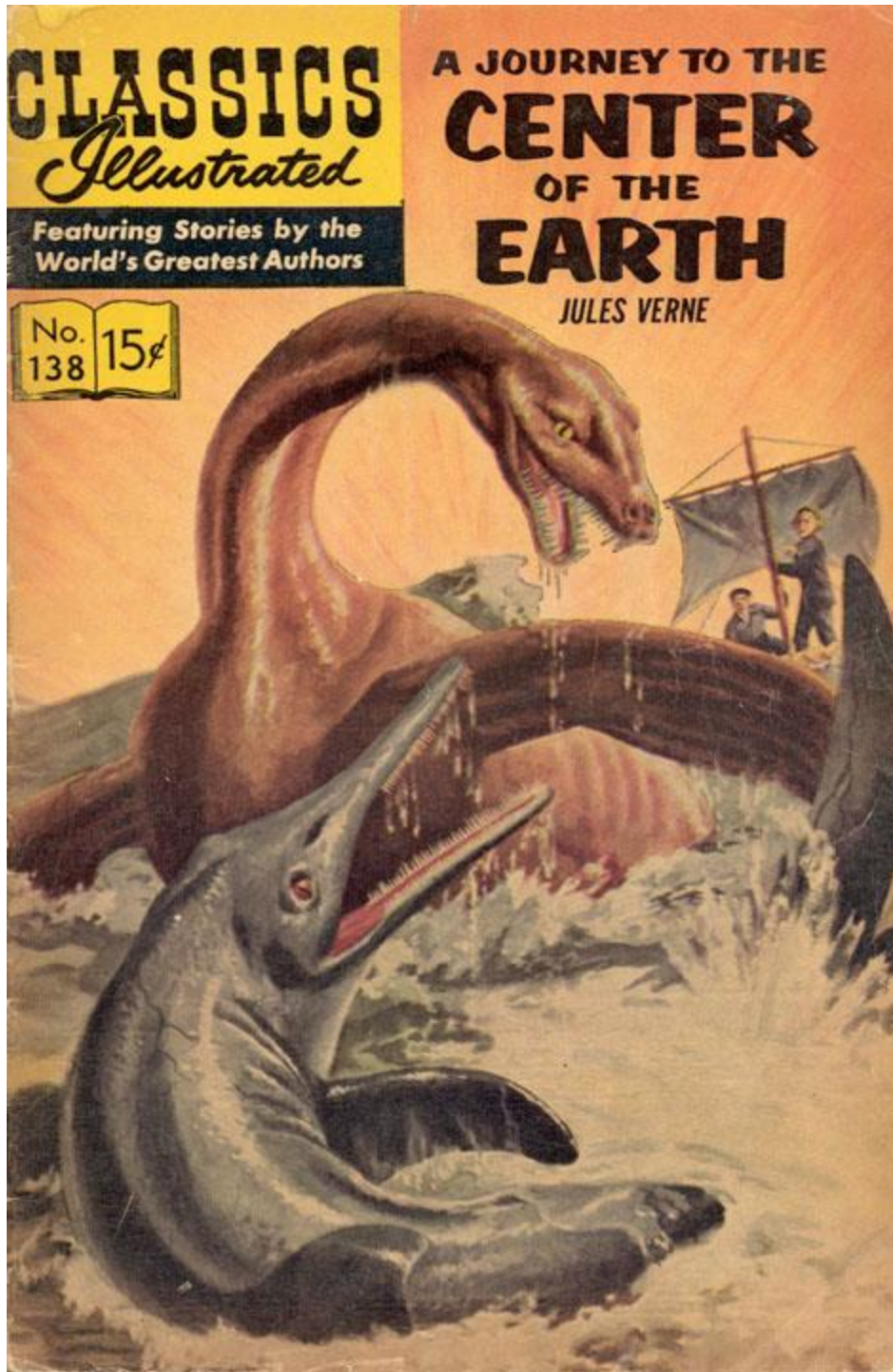
All of the above is pretty small scale compared to what's coming though. In 2003 planetologist David Stevenson, of the California Institute of Technology, proposed to crack open the crust of the earth with the use of nuclear weapons and pour a probe covered in molten iron into it. The power of the blast, several megatons, and the weight of the molten iron,  $10^8$  to  $10^{10}$ kg, would make the crack self-propagate right down to the core. The probe would descend down this deepening crack while sending back data to the surface. That the nuclear explosion would be in the megaton range makes me guess he was probably joking, but some Russian and British scientists have improved on the basic idea and seriously proposed a variation.

In a series of papers, 2005's "Probing of the Interior Layers of the Earth with Self-Sinking Capsules", published in the journal "Atomic Energy", followed by 2008's "Exploring the Earth's Crust and Mantle Using Self-Descending, Radiation-Heated, Probes and Acoustic Emission Monitoring" published in the book "Nuclear Waste Research: Siting, Technology and Treatment" the scientists propose the design of probe built from radioactive cobalt surrounded by a tungsten wall. The intense heat from probe will cause it to literally melt into the earth, travelling slowly down through the crust and then mantle at the rate of about 20 kilometres per year. The cobalt will continue to generate radionuclides for several decades, allowing it to sink deeper and deeper. Although the probe is essentially dumb, just a collection of nuclear fuel with no technological devices, the probe can be tracked by equipment listening to the changes in the earth it creates as it sinks; the melting rock and its re-crystallisation in the wake of the probe.

This concept has a historical precedent. When Reactor no. 4 at Chernobyl had its catastrophic meltdown in 1986, there was a realistic concern that the exposed core would also literally melt in to the ground and start sinking down. Potentially this would have made the disaster much worse, because there was an underground aqueduct below the reactor (used as a source of water coolant for the whole Chernobyl complex) and if the core came in contact with the water the resulting steam explosion would destroy the remaining three reactors above ground (which amazingly were still operating and continued to operate until the early 90's.) Luckily this event was averted by having several helicopters fly over the reactor core and smother it in lead, clay, boron and canisters of liquid nitrogen. If the threat of a steam explosion was not present, would the reactor have been left to burn its way down to the centre of the earth?

When I first told my girlfriend about this idea, she exclaimed "kawai!", meaning scary, a word the Japanese reserve for phenomena like atom bombs, tsunami and Godzilla. She asked, "Aren't they afraid they will set off a chain reaction and explode the earth?" I am not a scientist and could hardly guess, but I teased her with the information that the earth's outer core also contains a fair amount of nuclear fuel, in the form of molten uranium, but that the scientists are willing to take the risk anyway.

More interesting to me, as a designer and not a scientist, is the difference the form of such a probe takes, when compared to space faring probes like Voyager, Huygens and Mariner. Those latter probes travel thousands of kilometers to other planets and their moons carrying sophisticated cameras, sensors and other scientific probes, and transmitting back amazing pictures and data of their journeys. The cost millions if not billions of dollars and require the co-operation of the world's best scientists and governments. Yet, to send something a few dozen kilometers or so into the centre of the earth, our best solution is a dumb probe; a bundle of nuclear waste bunched together and set it on fire so we can watch it sink into the ground. By modern scientific standards, it's like finding a human corpse in the woods, poking it with a stick and calling that an autopsy.

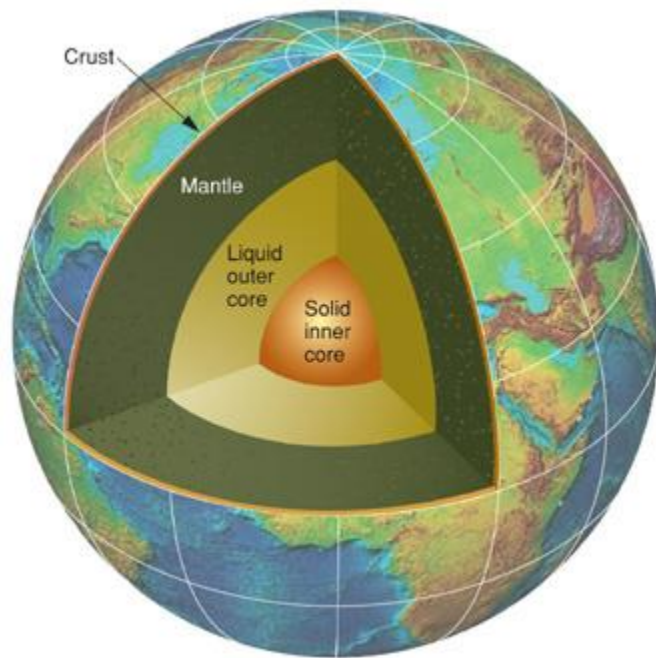


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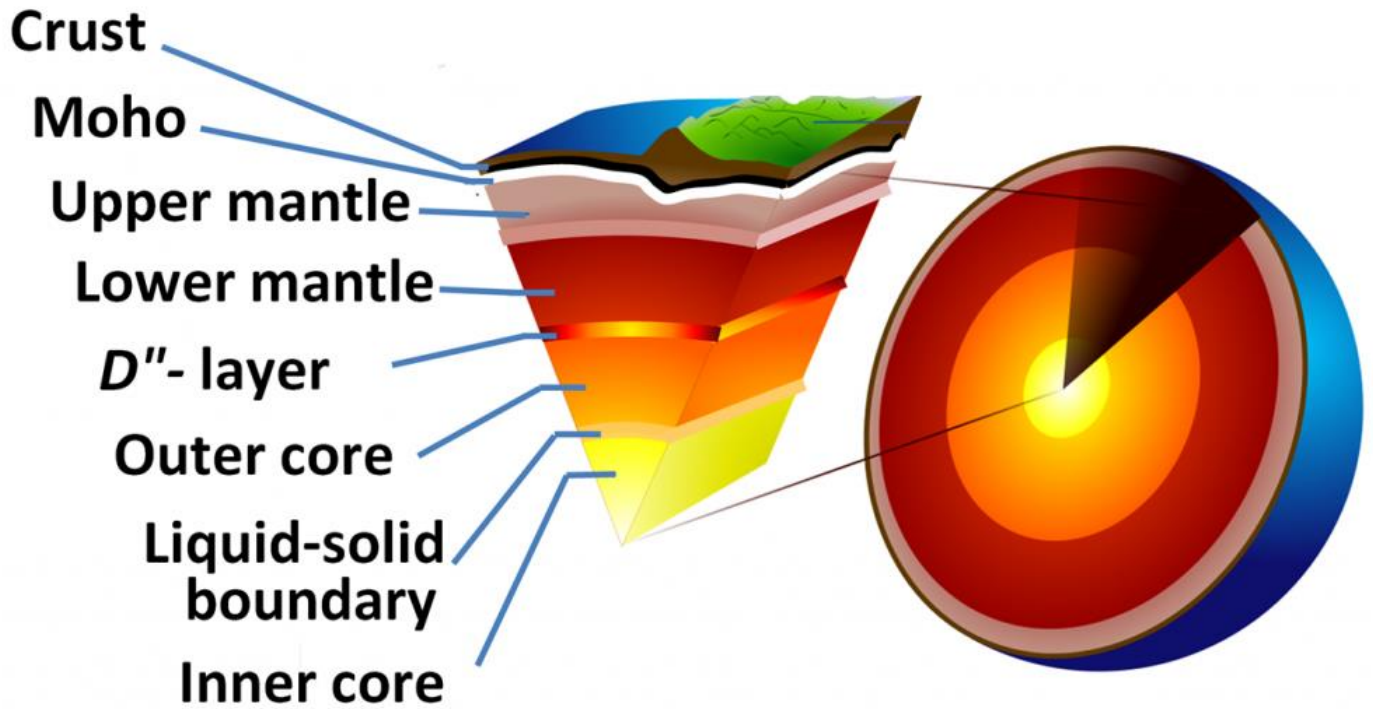
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*an illustration of Kola Superdeep Borehole by [Egil Paulsen](#), looking across the Kola Peninsula*

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## [Hell](#)



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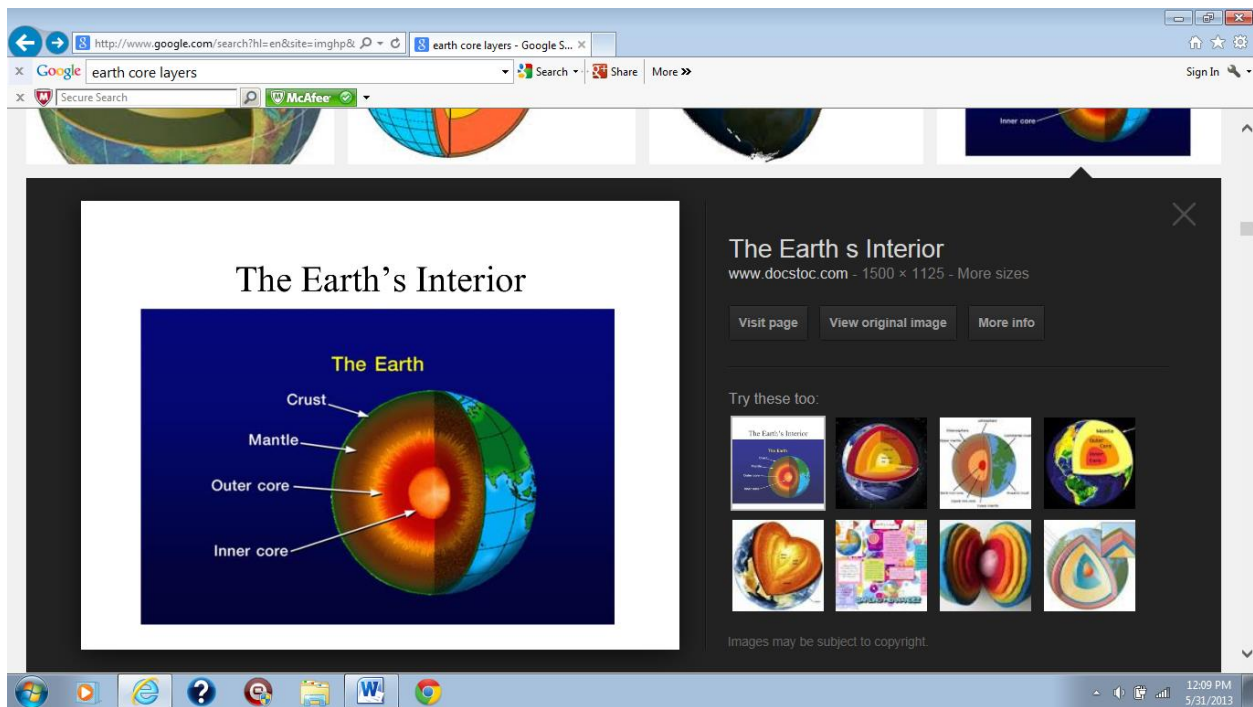
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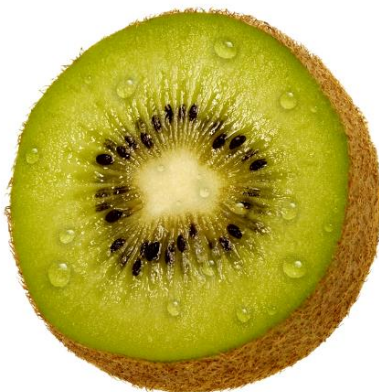
When I first told my girlfriend about this idea of melting a probe down into the centre of the earth, she exclaimed “kowai!”, meaning scary, a word the Japanese reserve for phenomena like atom

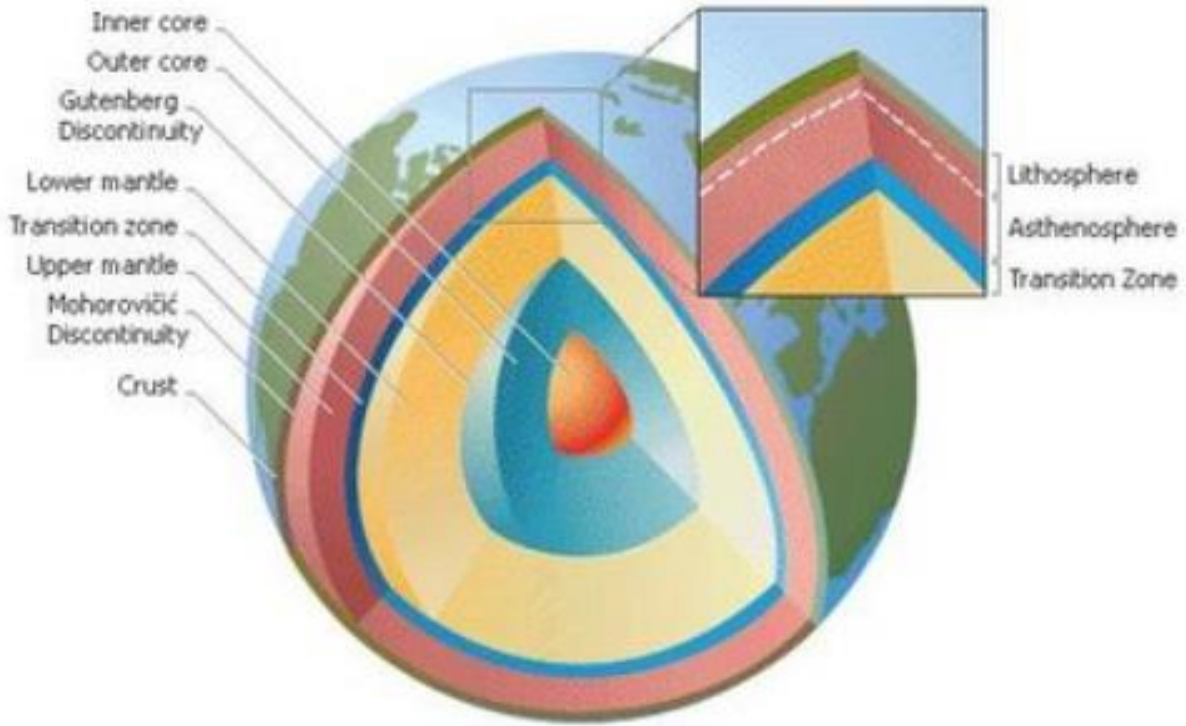
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**Looks like a kiwi fruit / retina of the eye.**





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The diagram illustrates the propagation of P-waves from an earthquake source. Red arrows represent the ray paths. The Earth is divided into the Crust and the Core. Two regions are labeled as "P-wave shadow zone" with an angle of 103°. The angle between the shadow zones is 142°. Labels include "P-wave ray paths", "Core", "P-wave shadow zone", "103°", "142°", "P waves received here", and "No direct P waves".

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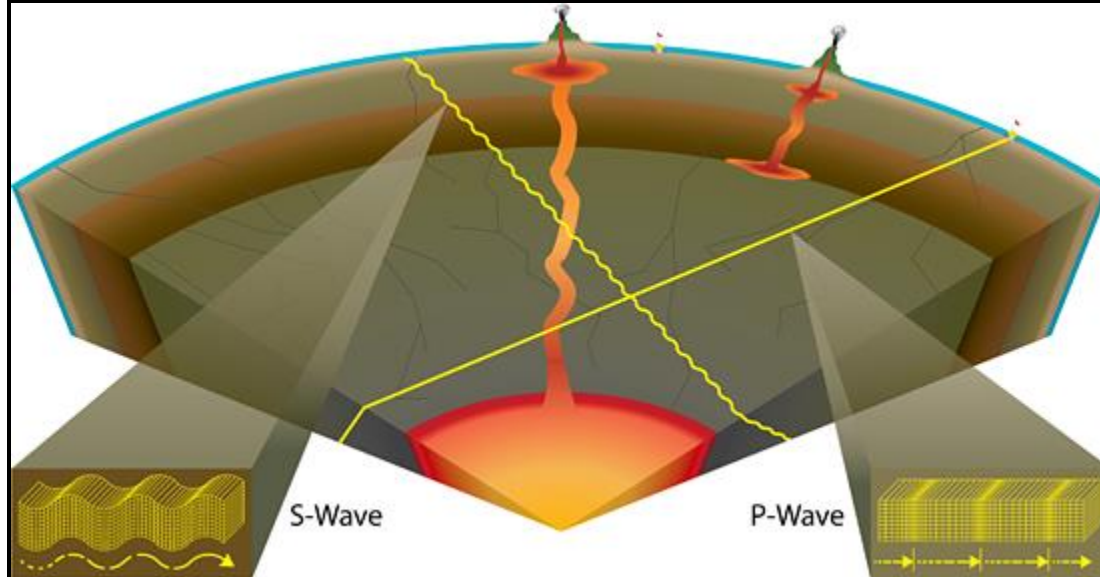




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## Image of the Day

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July 26, 2008

## Making Waves

When an earthquake occurs, rocks at a fault line slip or rupture, and a portion of Earth's crust physically moves. That releases energy, and two types of seismic waves radiate outward from the earthquake through Earth's interior and along its surface. Compression waves (p-waves) alternately compress and release rocks in the direction the waves are moving. Shear waves (s-waves) move rocks perpendicularly to the direction the waves are moving. Compression and shear waves travel through the earth at different speeds. With seismic measurements of these waves, we can locate an earthquake's source.

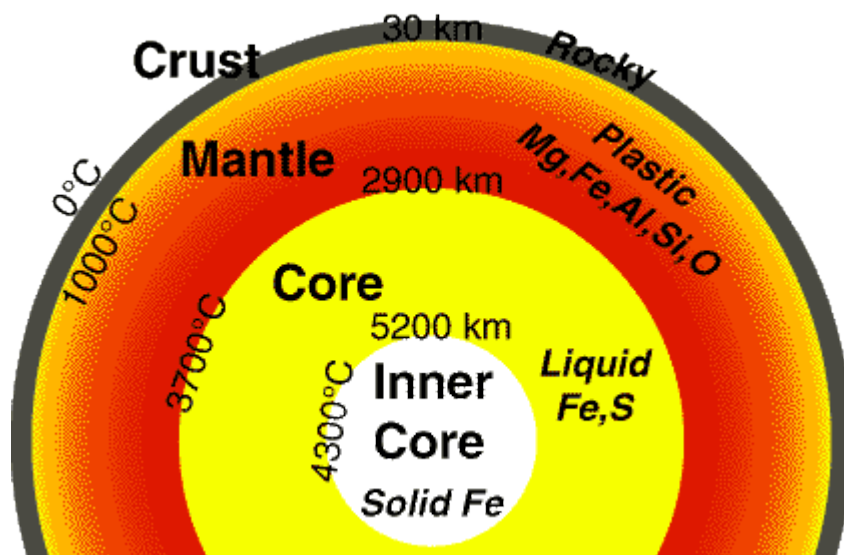
(Illustration by Jayne Doucette, Woods Hole Oceanographic Institution)



## Earth's Interior

[More about earthquakes](#) | [Nevada Seismological Lab](#) | [Nevada earthquakes](#) | [Univ. of Nevada, Reno](#)

The Earth, the Sun, and the rest of the solar system, was formed 4.54 billion years ago by accretion from a rotating disk of dust and gas. The immense amount of heat energy released from gravitational energy and from the decay of radioactive elements melted the entire planet, and it is still cooling off today. Denser materials like iron (Fe) sank into the core of the Earth, while lighter **silicates** (Si), other oxygen (O) compounds, and water rose near the surface.



(J. Louie)

The earth is divided into four main layers: the **inner core**, **outer core**, **mantle**, and **crust**. The core is composed mostly of iron (Fe) and is so hot that the outer core is **molten**, with about 10% sulphur (S). The inner core is under such extreme **pressure** that it remains solid. Most of the Earth's mass is in the mantle, which is composed of iron (Fe), magnesium (Mg), aluminum (Al), silicon (Si), and oxygen (O) **silicate** compounds. At over 1000 degrees C, the mantle is solid but can deform slowly in a **plastic** manner. The crust is much thinner than any of the other layers, and is composed of the least dense calcium (Ca) and sodium (Na) aluminum-silicate minerals. Being relatively cold, the crust is rocky and **brittle**, so it can fracture in **earthquakes**.

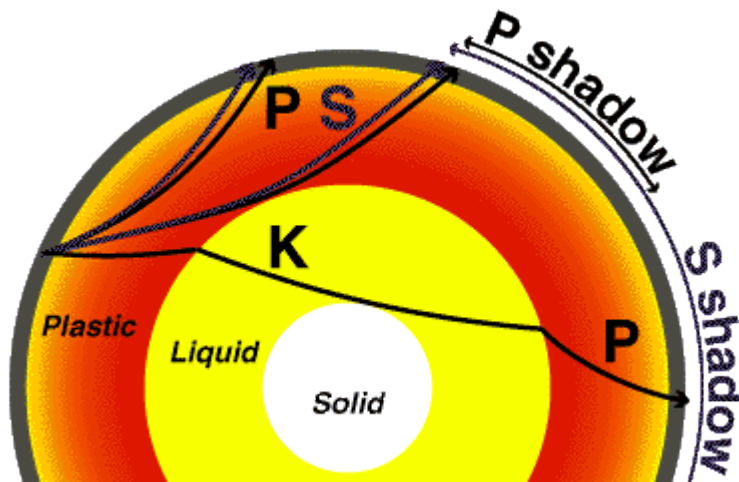
### Exploring the Earth's Core

How was the Earth's core discovered? Recordings of [seismic waves](#) from earthquakes gave the first clue. Seismic waves will bend and reflect at the interfaces between different materials, just like the prism below **refracts** and scatters light waves at its faces.



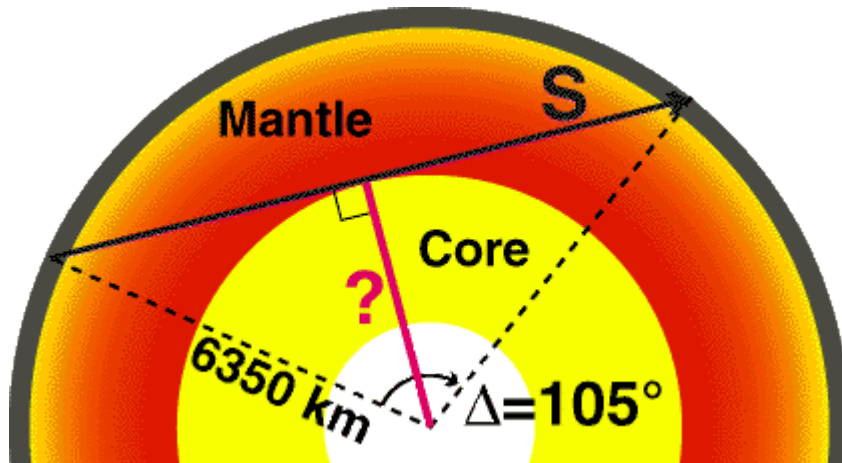
(original image from the [Exploratorium](#); used by [permission](#))

In addition, the two types of seismic wave behave differently, depending on the material. Compressional **P waves** will travel and refract through both **fluid** and solid materials. Shear **S waves**, however, cannot travel through fluids like air or water. Fluids cannot support the side-to-side particle motion that makes S waves.



(J. Louie)

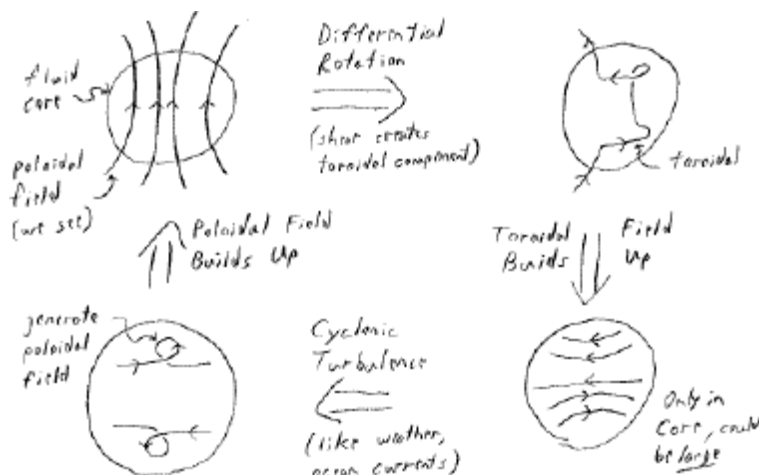
Seismologists noticed that records from an earthquake made around the world changed radically once the event was more than a certain distance away, about 105 degrees in terms of the angle between the earthquake and the seismograph as measured at the center of the earth. After 105 degrees the direct P- and S- waves disappeared almost completely, but slow **surface waves** and waves taking other paths would arrive from over the horizon. The area beyond 105 degrees distance forms a **shadow zone**. At larger distances, some P waves that travel through the liquid core (path K on the figure above) would arrive, but still no S waves. The Earth has to have a molten, fluid core to explain the lack of S waves in the shadow zone, and the bending of P waves to form their shadow zone.



(J. Louie)

You can get a rough estimate of the size of the Earth's core by simply assuming that the last S wave, before the shadow zone starts at 105 degrees, travels in a straight line. Knowing that the Earth has a radius of about 6370 km, you have a right triangle where the cosine of half of 105 degrees equals the radius of the core divided by the radius of the earth.

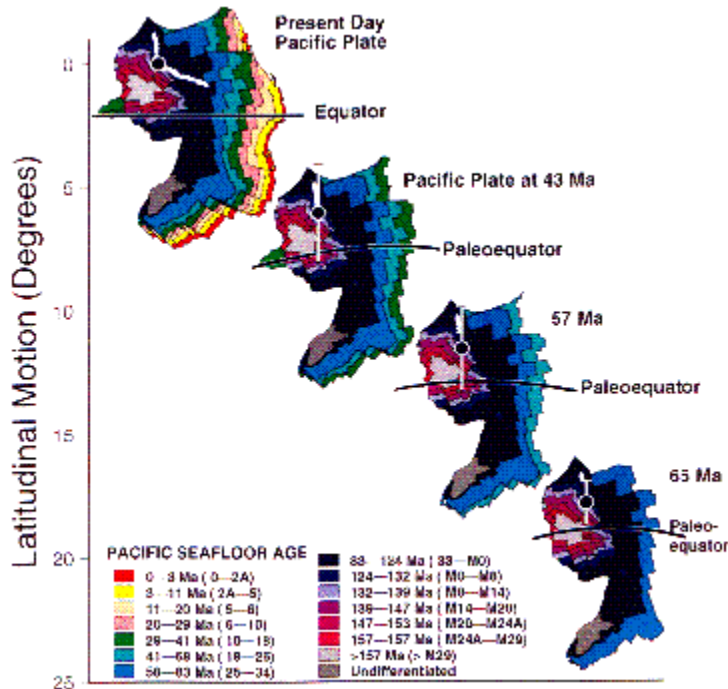
The fact that the Earth has a **magnetic field** is an independent piece of evidence for a molten, liquid core. A compass magnet aligns with the magnetic field anywhere on the Earth. The earth cannot be a large **permanent magnet**, since magnetic minerals lose their magnetism when they are hotter than about 500 degrees C. Almost all of the earth is hotter, and the only other way to make a magnetic field is with a circulating **electric current**. Circulation and **convection of electrically conductive** molten iron in the Earth's outer core produces the magnetic field. To make the magnetic field, the convection must be relatively rapid (much faster than it is in the plastic mantle), so the core must be fluid. Much of the energy to drive this convection comes from growth of the solid inner core, with the release of energy as the iron changes from solid to liquid.



(J. Louie, after a class chalkboard drawing by [David Stevenson](#))

Because the Earth's magnetic field arises in the unstable patterns of fluid flow in the core, it changes direction at irregular intervals. In recent geologic history it may have switched direction about every 200,000 years. Any kind of geologic deposit (e.g.: lava flows, layered muds) put down over time will thus have different layers magnetized in opposing directions, recording the magnetic field direction as it was when the layer solidified. Geophysicists can measure the changes in direction to make a **magnetostratigraphy** for the deposit.

At oceanic **spreading centers** new ocean floor is being created constantly and slowly moved away from the rift. The farther the rock is from the rift, the older it is, and it will also show the **magnetic reversals** like a tape recording.

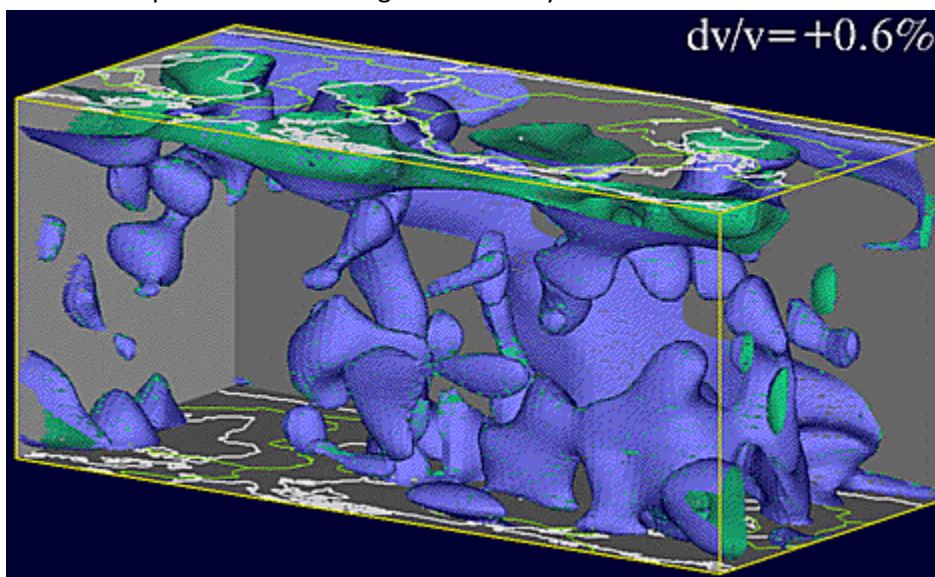


(from [Acton and Petronotis, EOS, 1994](#); [Amer. Geophys. Union](#))

This map of the **Pacific Plate** at various stages of geologic history could be constructed from the tape recording. Such maps show how the **tectonic plates** have re-arranged themselves over the last 200 million years.

### Exploring the Earth's Mantle

Convection and the release of heat from the Earth's core drives further convection in the mantle. Convection in the mantle drives **plate tectonic** motions of the sea floor and continents. It is possible to use P waves and S waves traveling through the mantle from earthquakes to map out this convection, much like a hospital CAT scan can map out bones and organs with x-rays.

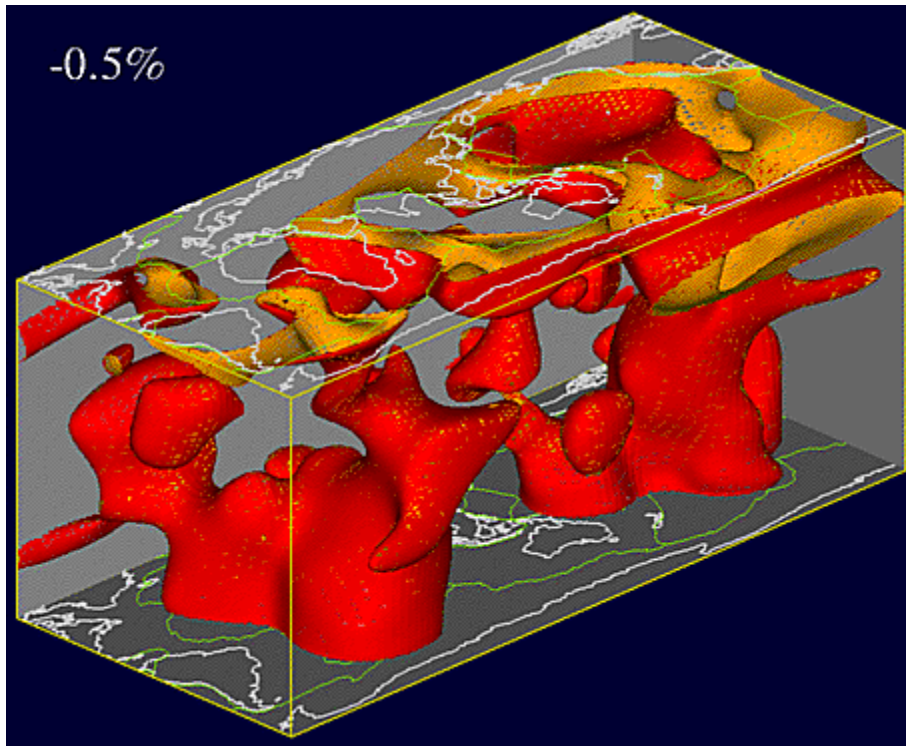


Compare the shapes of the images to the left with the shape of the West Bank in Israel:



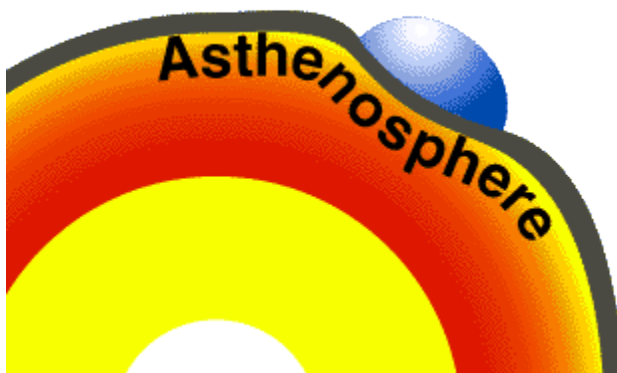
([original image](#) from the [Harvard Univ. Seismology Lab](#); used by [permission](#))

In this view of a flattened-out mantle from the northwest, the blue blobs show where colder, denser material is sinking into the mantle. Near the surface, most of the colder material is in the ancient roots of continental **cratons**. **Subducting slabs** of oceanic **lithosphere** also appear, being recycled into the mantle from oceanic **trenches**.



([original image](#) from the [Harvard Univ. Seismology Lab](#); used by [permission](#))

In this view from the southwest the red blobs are warmer plumes of less dense material, rising principally into the ocean-ridge spreading centers. A huge plume seems to be feeding spreading at the East Pacific Rise directly from the core. Most of the heat being released from the earth's interior emerges at the fast-spreading East Pacific Rise.



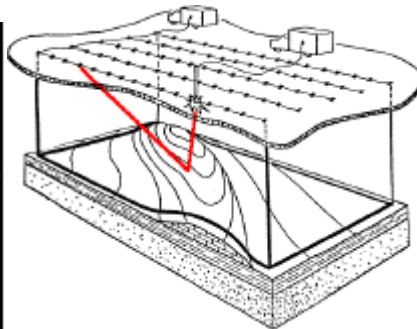
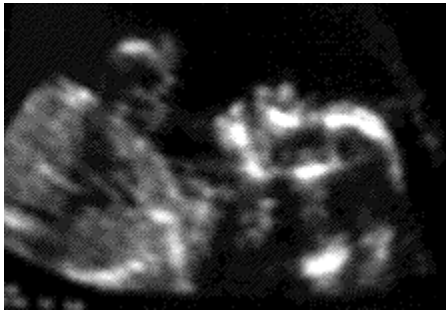
(J. Louie)

The part of the mantle near the crust, about 50-100 km down, is especially soft and plastic, and is called the **asthenosphere**. The mantle and crust above are cool enough to be tough and elastic, and are known as the **lithosphere**. A heavy load on the crust, like an **ice cap**, large glacial lake, or mountain range, can bend the lithosphere down into the asthenosphere, which can flow out of the way. The load will sink until it is supported by **buoyancy**. If an ice cap melts or lake dries up due to

climatic changes, or a mountain range erodes away, the lithosphere will buoyantly rise back up over thousands of years. This is the process of **isostatic rebound**.

### Exploring the Earth's Crust

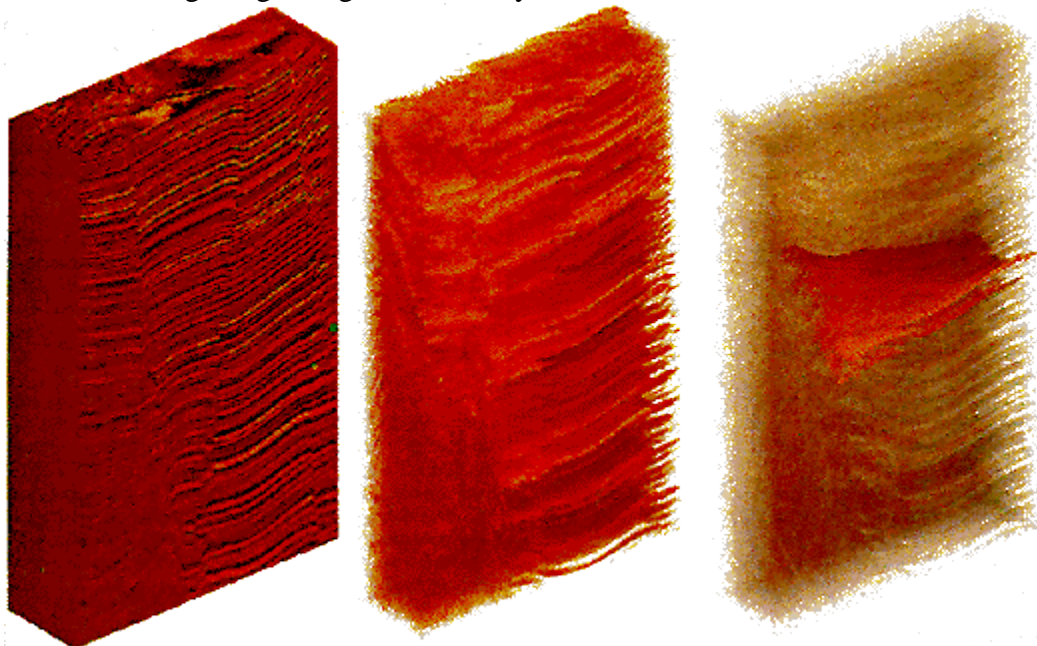
The nearby crust of the Earth can be explored in great detail with echo-sounding techniques, a kind of acoustic radar. These methods give images in cross section very similar to hospital **sonograms**:



(J. Louie; M. Hewitt, [Soc. of Explor. Geophysicists](#))

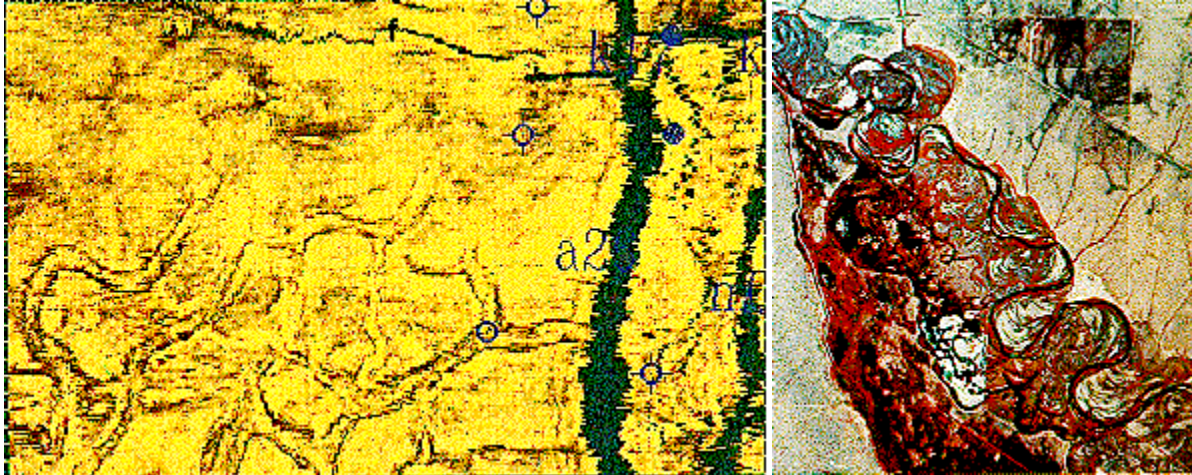
A sonogram in the crust is called a **seismic reflection** section. [Seismic waves](#) from small explosions or thumper trucks send back echoes from rock layers many kilometers down that arrays of **seismograph** instruments can pick up.

Seismic reflection sections can show blocks of the crust in great detail. Individual layers can be studied for their potential to hold oil, gas, or water; to conduct contaminants from a dump site; or to describe their geologic origin and history.



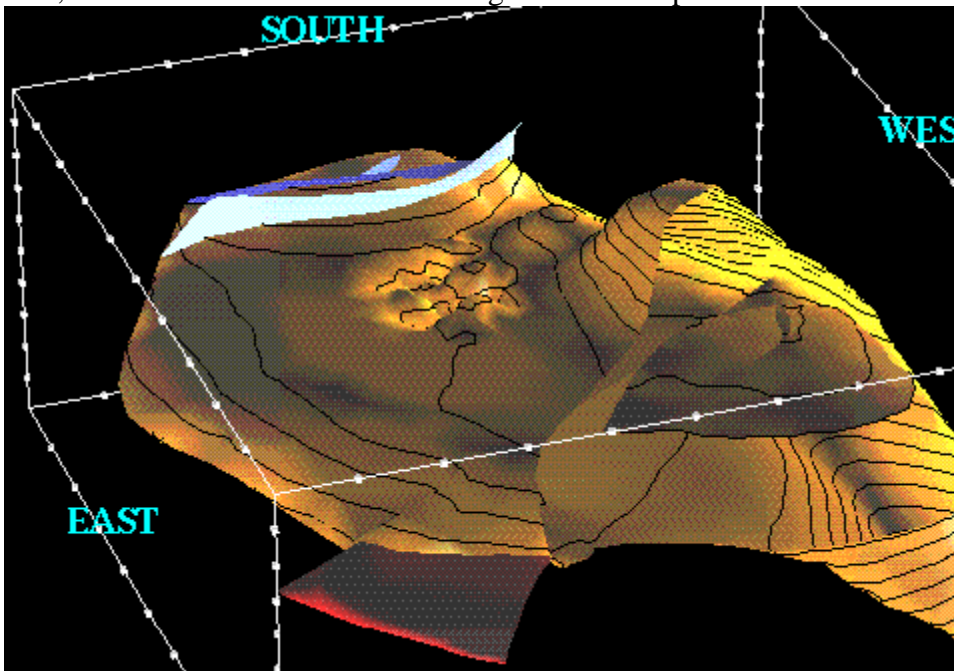
(from [Soc. of Explor. Geophysicists](#), *The Leading Edge*, v. 11, no. 11, p. 13; used by [permission](#))

This study of one layer maps out an ancient network of sandy **stream channels**, much like the modern channels of the Laramie River, right. Such buried channels can yield oil or gas easily if seismic reflection work can pinpoint their locations.



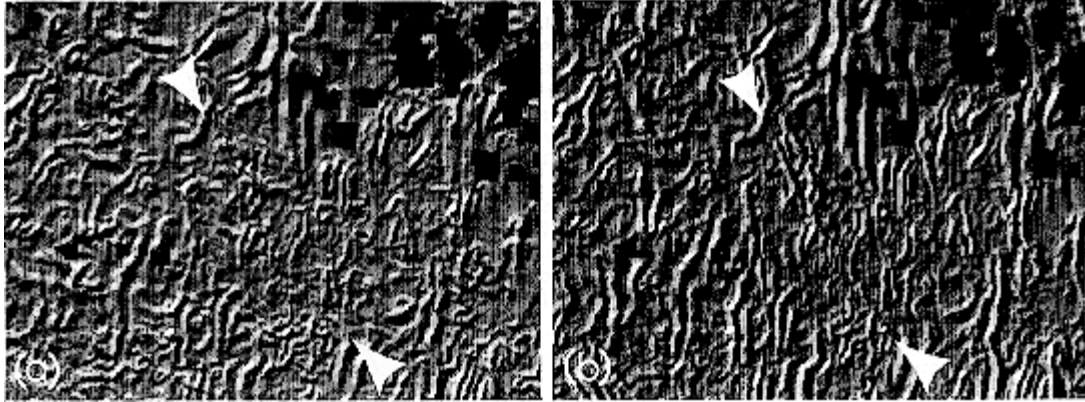
(from [Soc. of Explor. Geophysicists](#), *The Leading Edge*, v. 12, no. 6, p. 683; v. 11, no. 8, p. 13; used by [permission](#))

Development geophysicists can build detailed models of complex structures having many different formations deformed by all types of faults and folds. With these details they can plan the extraction of oil, gas, coal, or other minerals. They can also predict how **ground water** may flow through an area, and find the most efficient strategies to clean up contamination.



(from [Soc. of Explor. Geophysicists](#), *The Leading Edge*, v. 10, no. 8, p. 15; used by [permission](#))

Geophysicists can also make maps of other physical properties that rocks show over an area. **Gravitational pull, magnetic field strength, electrical conductivity, radioactivity, and spectral reflectance** are all properties that may be used to detect particular rock formations of economic or geologic interest, even if they are buried below the surface.

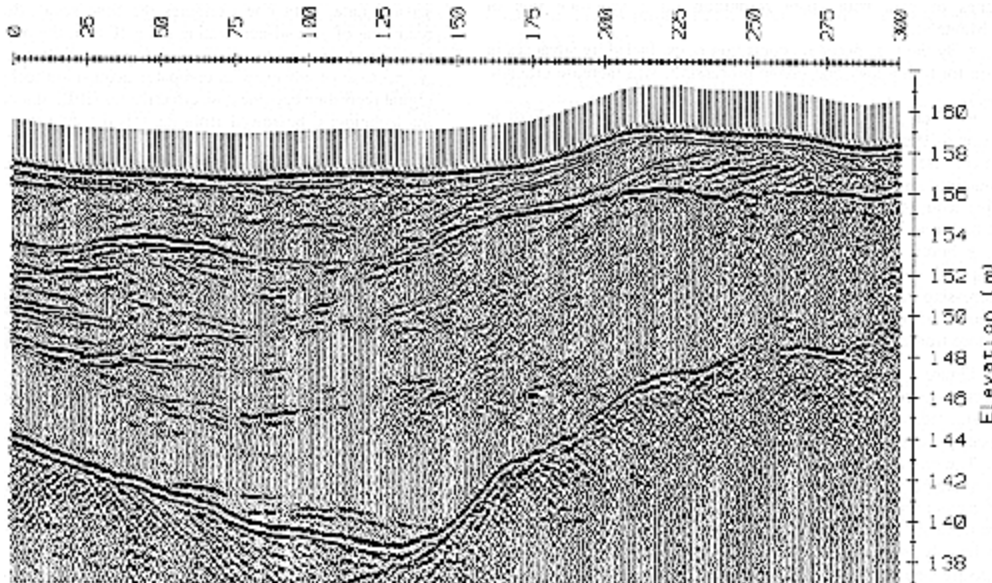


(from [Soc. of Explor. Geophysicists](#), *The Leading Edge*, v. 9, no. 9, p. 41; used by [permission](#))

The maps above are derived from maps of magnetic field strength in a part of Nevada. Computerized artificial illumination from the right direction reveals a subtle **lineament** in the image. A buried, slightly magnetized **dike** could contain gold ores.

### Engineering and Environmental Assessments

Very high-resolution geophysical methods can help geologists wishing to make detailed environmental or engineering studies of rock masses near the surface. Such seismic reflection studies require sources of waves no more powerful than a hammer blow.



(from [Soc. of Explor. Geophysicists](#), *The Leading Edge*, v. 9, no. 9, p. 39; used by [permission](#))

The image above is the output of a **ground-probing radar**, which is very good at locating buried pipes, cavities, fractures, and metallic objects. Here it reveals the detailed structure of a soil layer only 20 m thick, showing channels likely to collect contaminated ground water.

[J. Louie, 10 Oct. 1996](#)

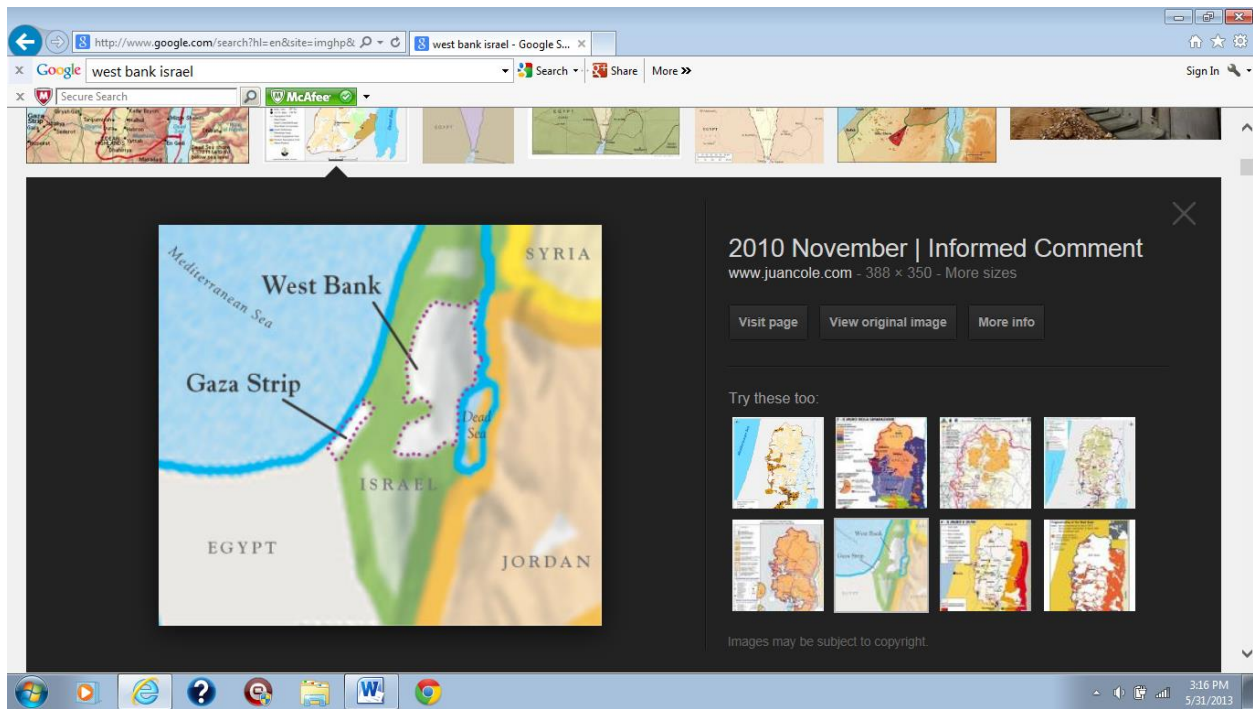
[Previous: Earthquake Intensity](#)

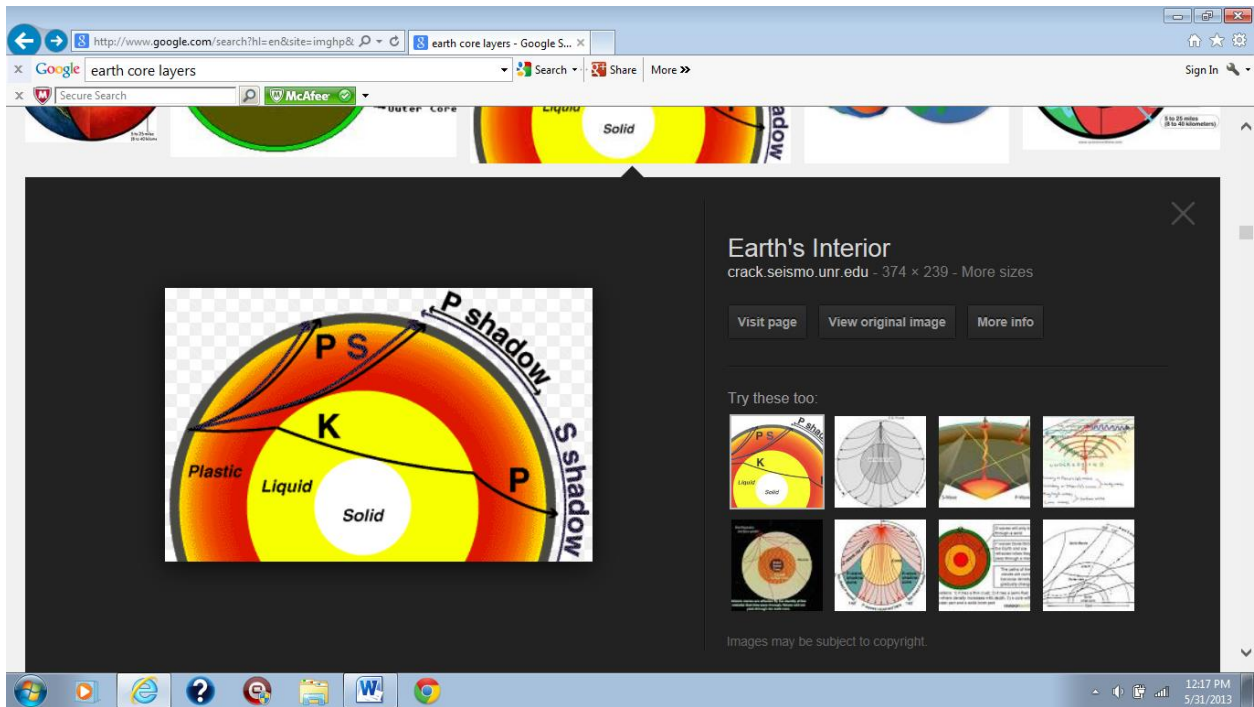


[This server has been replaced. Please try our new Earthquake Information web at  
www.seismo.unr.edu](http://www.seismo.unr.edu)

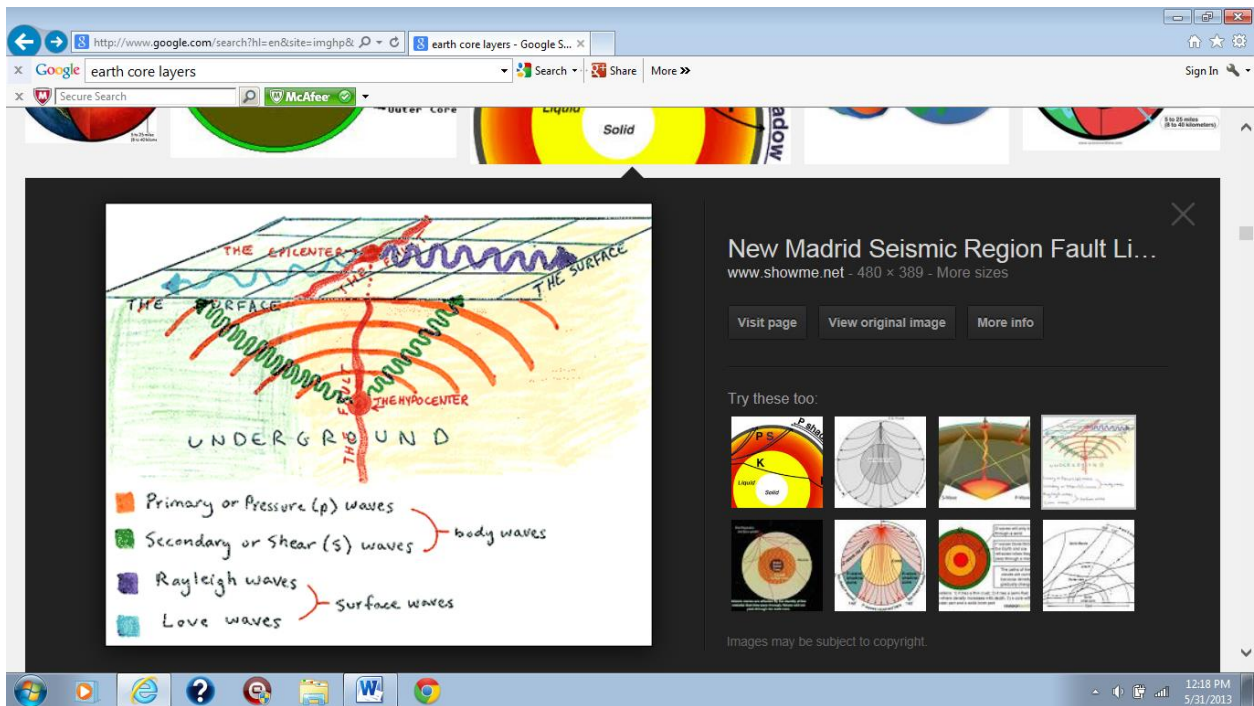
© 2009 Nevada Seismological Laboratory

Above Source: Nevada Seismological Laboratory





M



Looks like an old-fashioned antenna—or solar panel

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Earthquake surface point

Solid Inner Core

Liquid Outer Core

Mantle

Seismic waves are affected by the density of the material that they pass through. Waves will not pass through the solid core.

Earth: Under the Surface  
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103° 110° 122° 180°

P and S shadow zone

S shadow zone

Solid Mantle

Liquid

Outer core

Solid inner core

Core

Focus

Ocean 540: Oceanic Lithosphere; PI...  
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S waves will only travel through a solid

P waves travel through the Earth and are refracted when they pass through a medium

The paths of these waves are curved because density is gradually changing

Observations: 1) It has a thin crust, 2) it has a semi-fluid mantle where density increases with depth, 3) a core with a liquid outer part and a solid inner part

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Seismic Waves | gcse-revision, physi...  
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6370 (3960) 3470 (2150) 1250 (776) 0

radius, km (mi)

depth, km (mi)

0 75 (47)  
260 (160)  
700 (430)  
2900 (1800)  
5150 (3200)  
6370 (3960)

ocean 5-10 (3-6)  
granitic rocks  
25-35 (15-21)  
basalt 50 (30)  
depth, km (mi)

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INNER CORE (0.7%) OUTER CORE (15.7%) MANTLE (82.0%) CRUST (1.6%)

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Crust Earth's Layer

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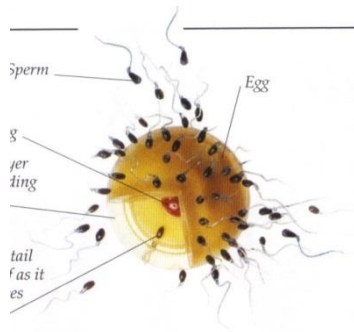
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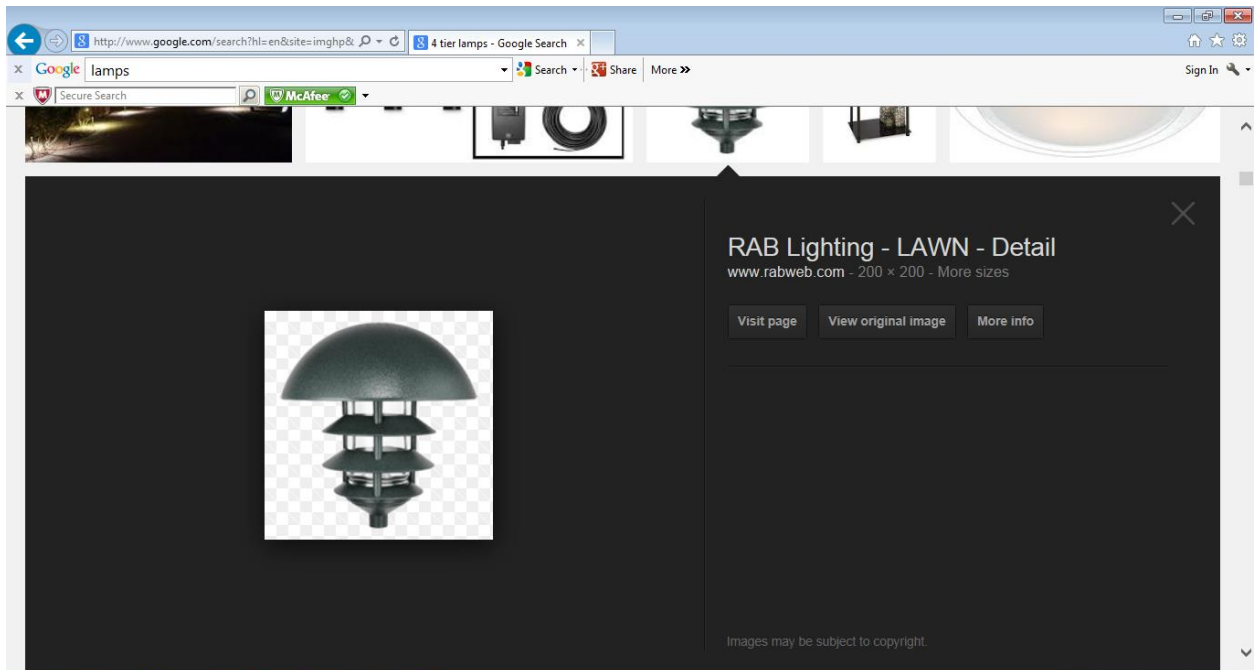
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**DEEP IMPACT—read caption on picture—“spun”—to weave→ Spider/Rumplestilskin**



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Rotation axis  
High-latitude vortex  
Low-latitude vortex  
Equatorial plane  
Strong horizontal flow  
Strong vertical flow  
Large-scale cylindrical flow

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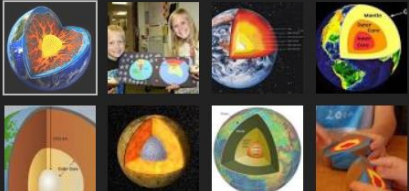
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# Inside out SUN (SUM)

Compare fruit with seeds on outside—with earth.

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Organic Black Raspberry Chocolate...  
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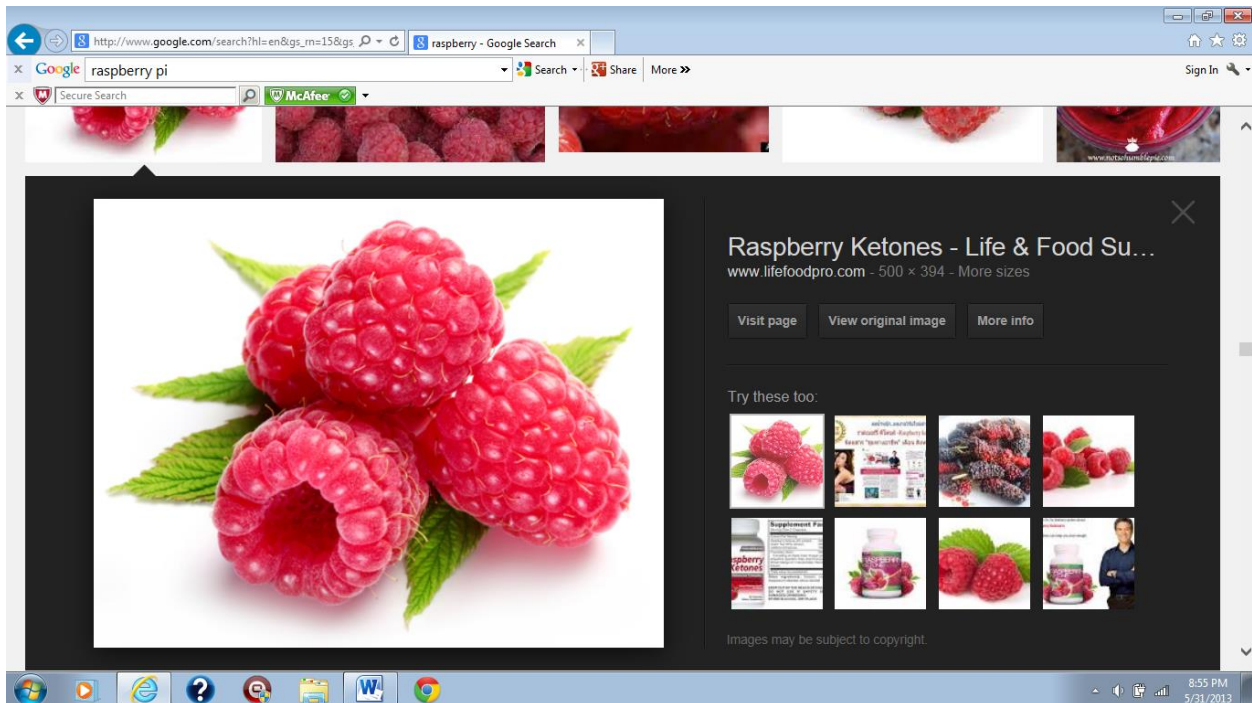
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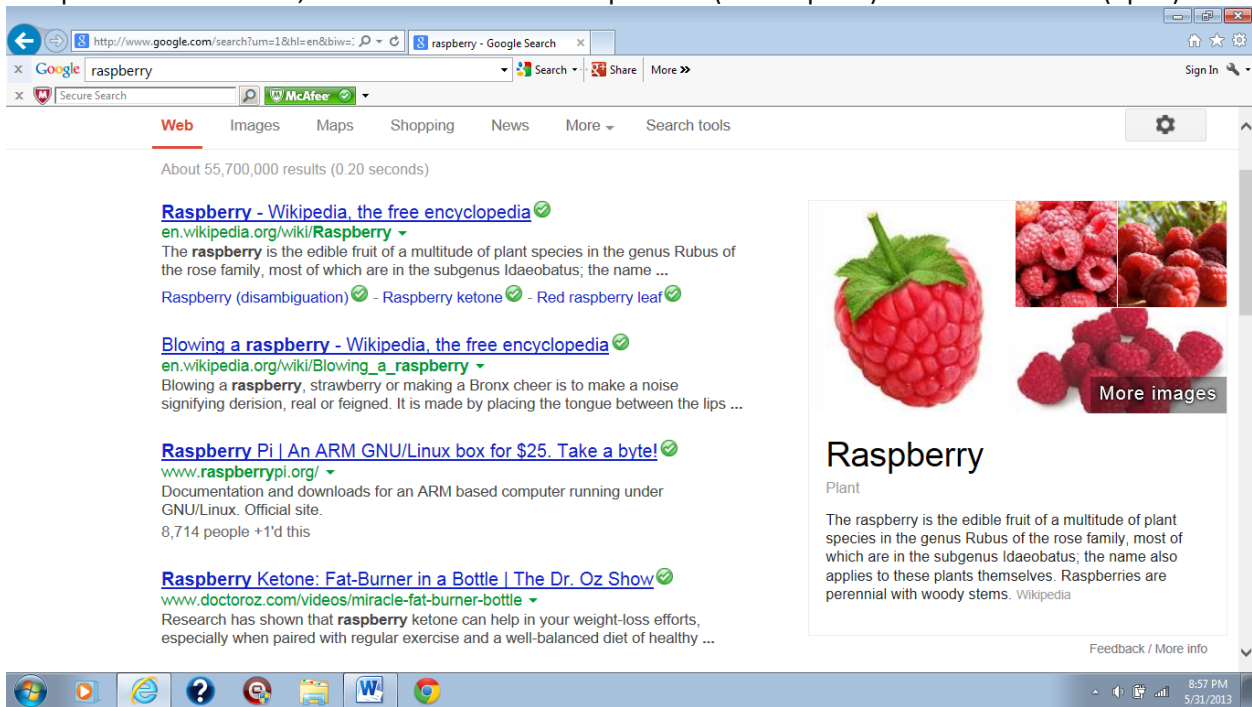
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8:53 PM 5/31/2013

“Let the wheat and the tares grow together” (Matt. 13:24-30)



Compare to the verse “3,000 on the roof” and a supernova (core ruption) and the letter “h” (open)



## From Wikipedia.org

Leaves [\[edit\]](#)

Raspberry leaves can be used fresh or dried in [tisanes](#). They have an [astringent](#) flavor, and in [herbal medicine](#) are reputed to be effective in regulating [menses](#). <sup>[\[citation needed\]](#)</sup>

## Major kinds of cultivated raspberries [\[edit\]](#)



Fruits of a golden or yellow raspberry cultivar

Raspberries are an important commercial fruit crop, widely grown in all temperate regions of the World.

Many of the most important modern commercial **red raspberry cultivars** derive from [hybrids](#) between *R. idaeus* and *R. strigosus*.<sup>[1]</sup> Some botanists consider the Eurasian and American red raspberries all belong to a single, circumboreal species, *Rubus idaeus*, with the European plants then classified as either *R. idaeus* subsp. *idaeus* or *R. idaeus* var. *idaeus*, and the native North American red raspberries classified as either *R. idaeus* subsp. *strigosus*, or *R. idaeus* var. *strigosus*. **Recent breeding has resulted in cultivars that are thornless and more strongly upright, not needing staking.**

The **black raspberry**, *Rubus occidentalis*, is also occasionally cultivated in the [United States](#), providing both fresh and frozen fruit, as well as jams, preserves, and other products, all with that species' distinctive, richer flavor.

**Purple raspberries** have been produced by horticultural hybridization of red and black raspberries, and have also been found in the wild in a few places (for example, in [Vermont](#)) where the American red and the black raspberries both grow naturally. The botanical name *Rubus* × *neglectus* applies to these naturally occurring plants, as well as horticulturally produced plants having the same parentage. Commercial production of purple-fruited raspberries is rare.

Both the red and the black raspberry species have albino-like pale-yellow natural or horticultural variants, resulting from presence of recessive [genes](#) that impede production of [anthocyanin](#) pigments.<sup>[*citation needed*]</sup> Fruits from such plants are called **golden raspberries** or **yellow raspberries**; despite their similar appearance, they retain the distinctive flavour of their respective species (red or black). Most pale-fruited raspberries commercially sold in the eastern United States are derivatives of red raspberries. Yellow-fruited variants of the black raspberry are sometimes grown in home gardens.

Red raspberries have also been crossed with various species in other subgenera of the genus *Rubus*, resulting in a number of [hybrids](#), the first of which was the [loganberry](#). Later notable hybrids include [boysenberry](#) (a **multi-generation hybrid**), and [tayberry](#). Hybridization between the familiar cultivated red raspberries and a few Asiatic species of *Rubus* has also been achieved.

## Fruits [edit](#)

Raspberries are grown for the fresh fruit market and for commercial processing into individually quick frozen (IQF) fruit, [purée](#), juice, or as [dried fruit](#) used in a variety of grocery products. Traditionally, raspberries were a midsummer crop, but with new technology, cultivars, and transportation, they can now be obtained year-round. Raspberries need ample sun and water for optimal development. Raspberries thrive in well-drained soil with a pH between 6 and 7 with ample organic matter to assist in retaining water.<sup>[2]</sup> While moisture is essential, wet and heavy soils or excess irrigation can bring on *Phytophthora* root rot, which is one of the most serious pest problems facing the red raspberry. As a cultivated plant in moist, temperate regions, it is easy to grow and has a tendency to spread unless pruned. Escaped raspberries frequently appear as garden weeds, spread by seeds found in bird droppings.

An individual raspberry weighs 3–5 g (0.11–0.18 oz),<sup>[3]</sup> and is made up of around 100 [drupelets](#),<sup>[4]</sup> each of which consists of a juicy pulp and a single central seed. A raspberry bush can yield several hundred berries a year. Unlike [blackberries](#) and [dewberries](#), a raspberry has a hollow core once it is removed from the [receptacle](#).

## Drupe

From Wikipedia, the free encyclopedia

(Redirected from [Drupelet](#))

Jump to: [navigation](#), [search](#)



This article **needs additional citations for verification**. Please help [improve this article](#) by [adding citations to reliable sources](#). Unsourced material may be [challenged](#) and [removed](#). (November 2011)

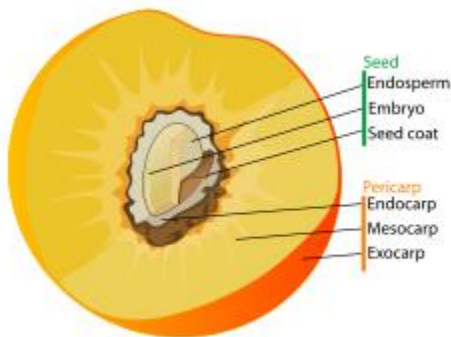


Diagram of a typical drupe ([peach](#)), showing both [fruit](#) and [seed](#)



The development sequence of a typical drupe, a smooth-skinned ([nectarine](#)) type of peach (*Prunus persica*) over a 7 ½ month period, from bud formation in early winter to fruit ripening in midsummer

In [botany](#), a **drupe** is an [indehiscent fruit](#) in which an outer fleshy part ([exocarp](#), or skin; and [mesocarp](#), or flesh) surrounds a shell (the **pit**, **stone**, or [pyrene](#)) of hardened [endocarp](#) with a [seed](#) (**kernel**) inside. These fruits usually develop from a single [carpel](#), and mostly from [flowers](#) with [superior ovaries](#) ([polypyrenous drupes](#) are exceptions). The definitive characteristic of a drupe is that the hard, lignified stone (or pit) is derived from the ovary wall of the flower. In an [aggregate fruit](#) composed of small, individual drupes, each individual is termed a **drupelet**.

Other fleshy fruits may have a stony enclosure that comes from the seed coat surrounding the seed, but such fruits are not drupes.

Some [flowering plants](#) that produce drupes are [coffee](#), [jujube](#), [mango](#), [olive](#), most palms (including [date](#), [coconut](#) and [oil palms](#)), [pistachio](#), [white sapote](#), and all members of the genus *Prunus*, including the [almond](#) (in which the [mesocarp](#) is somewhat leathery), [apricot](#), [cherry](#), [damson](#), [nectarine](#), [peach](#), and [plum](#).

### Terminology

The term **stone fruit** (also **stonefruit**) can be a synonym for drupe or, more typically, it can mean just the fruit of the *Prunus* genus.

**Freestone** refers to a drupe having a stone which can be removed from the flesh with ease. The flesh is not attached to the stone and does not need to be cut to free the stone. Freestone varieties of fruits are preferred for uses that require careful removal of the stone, especially if removal will be done by hand. Freestone plums are preferred for making homegrown [prunes](#), and freestone [sour cherries](#) are preferred for making pies and [cherry soup](#).

**Clingstone** refers to a drupe having a stone which cannot easily be removed from the flesh. The flesh is attached strongly to the stone and must be cut to free the stone. Clingstone varieties of fruits in the genus *Prunus* are preferred as table fruit and for jams, because the flesh of clingstone fruits tends to be more tender and juicy throughout.

*Tryma* is a specialized term for such [nut](#)-like drupes that are difficult to categorize. Hickory nuts (*Carya*) and walnuts (*Juglans*) in the [Juglandaceae](#) family grow within an outer husk; these fruits are technically drupes or drupaceous nuts, and thus not true botanical nuts.<sup>[1][2]</sup>

## Ecology

Drupes, with their sweet, fleshy outer layer, attract the attention of animals as a [food](#), and the plant population benefits from the resulting [dispersal of its seeds](#). The [endocarp](#) (pit or stone) is sometimes dropped after the fleshy part is eaten, but is often swallowed, passing through the [digestive tract](#), and returned to the soil in [feces](#) with the seed inside unharmed. This passage through the digestive tract can reduce the thickness of the endocarp, and thus can aid in germination rates. The process is known as [scarification](#).

## Examples

Typical drupes include peaches, plums, and cherries (see pictures below).

The [coconut](#) is also a drupe, but the [mesocarp](#) is fibrous or dry (termed a **husk**), so this type of fruit is classified as a simple dry fruit, fibrous drupe. Unlike other drupes, the coconut seed is unlikely to be dispersed by being swallowed by [fauna](#), due to its large size. It can, however, float extremely long distances across oceans.

[Bramble](#) fruits (such as the [blackberry](#) or the [raspberry](#)) are aggregates of drupelets. The fruit of blackberries and raspberries comes from a single flower whose [pistil](#) is made up of a number of free carpels. However, [mulberries](#), which closely resemble blackberries, are not aggregate fruit, but are [multiple fruits](#), actually derived from bunches of [catkins](#), each drupelet thus belonging to a different flower.

Certain drupes occur in large clusters, as in the case of palm species, where a sizable array of drupes are found in a cluster. Examples of such large drupe clusters include *Jubaea chilensis*<sup>[3]</sup> in central [Chile](#) and *Washingtonia filifera* in the [Sonoran Desert](#) of [North America](#).

## Gallery [\[edit\]](#)



Assorted drupes



The [peach](#) is a typical drupe (stone fruit)



The pit of a [nectarine](#)



Unripe drupes of [black pepper](#)

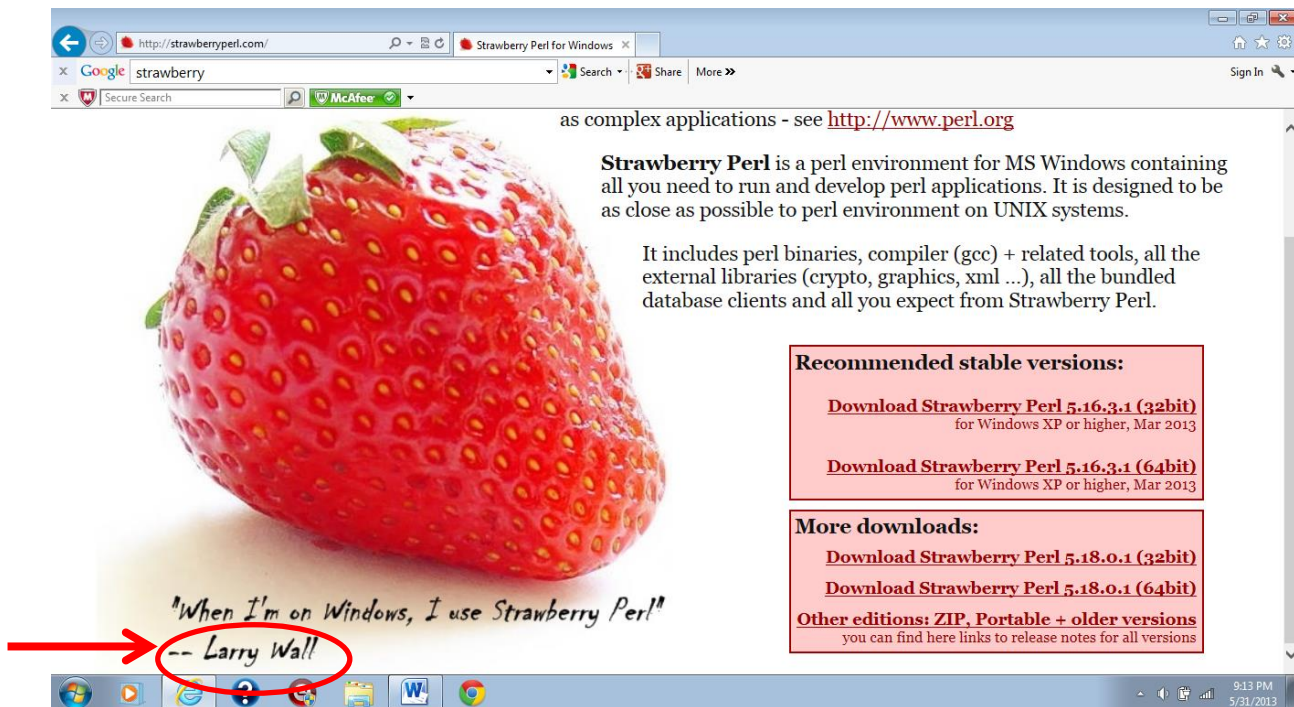


Black butte blackberry, a bramble fruit of aggregated drupelets

See also [\[edit\]](#)

- [Polypyrenous drupe](#)





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["The Pearl" for Ms. Windows, free of charge  
[i.e. "responsibility"!]

**Perl** is a programming language suitable for writing simple scripts as well as complex applications - see <http://www.perl.org>

**Strawberry** [yrrebwarts → "(upside-down lambda) r-red warts"] **Perl** is a perl environment for MS Windows containing all you need to run and develop perl applications. It is designed to be as close as possible to perl environment on UNIX ["X" → "ten"—a number consisting of "1" and "0" and everything **in** between [2-9] is "silent" or "unknown/unseen"] systems.

It includes perl binaries, compiler (gcc) + related tools, all the external libraries (crypto, graphics, xml ...), all the bundled database clients and all you expect from Strawberry Perl. [strawberry → straw "bury" = "hidden in a haystack" → the "needle"]

## Raspberry Pi

From Wikipedia, the free encyclopedia

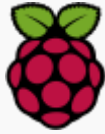
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"strawberry" → yrrebwarts

Consider the following:

(y/1)(r(red warts))

## Raspberry Pi

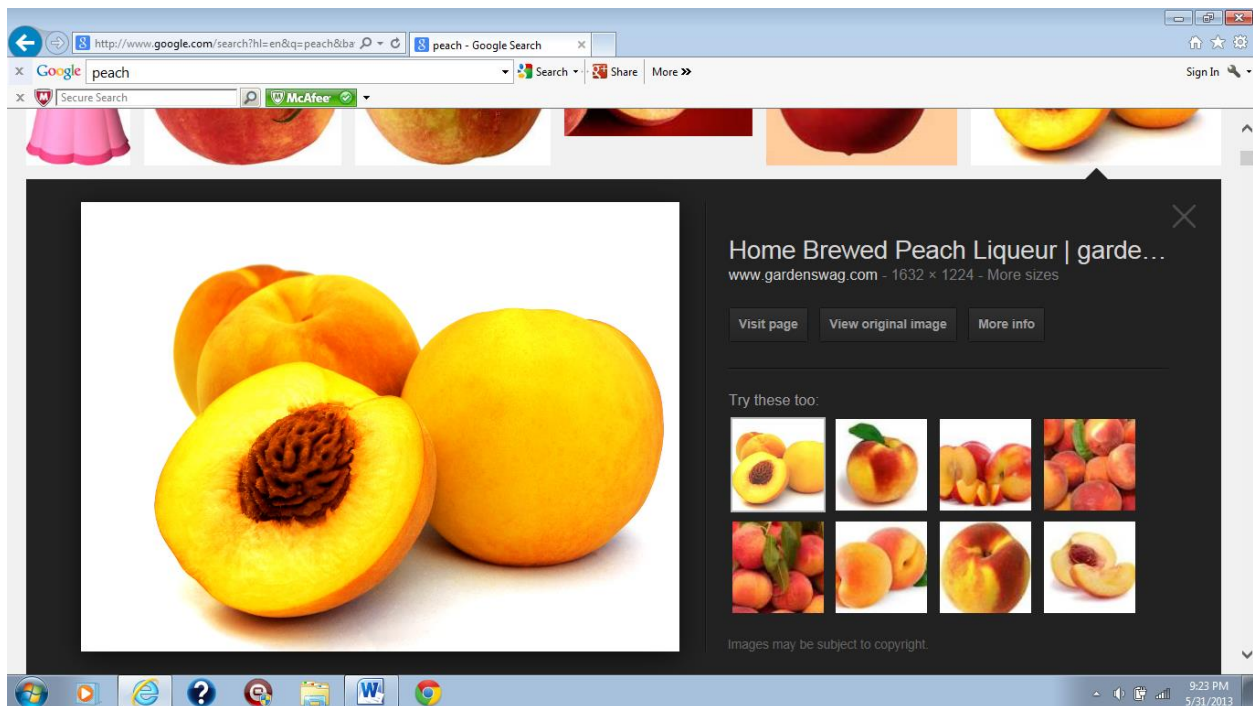


"Raspberry Pi" Computer Model-B Rev1

<b>Developer</b>	<a href="#">Raspberry Pi Foundation</a>
<b>Type</b>	<a href="#">Single-board computer</a>
<b>Release date</b>	29 February 2012 <sup>[1]</sup>
<b>Introductory price</b>	US\$ 25 (model A) and US\$ 35 (model B)
<b><u>Operating system</u></b>	<a href="#">Linux</a> ( <a href="#">Raspbian</a> , <a href="#">Debian GNU/Linux</a> , <a href="#">Fedora</a> , and <a href="#">Arch Linux ARM</a> ) <sup>[2]</sup> <a href="#">RISC OS</a> , <a href="#">FreeBSD</a> , <a href="#">NetBSD</a> , <a href="#">Plan 9</a>
<b>Power</b>	2.5 W (model A), 3.5 W (model B)
<b><u>CPU</u></b>	<a href="#">ARM1176JZF-S</a> (armv6k) 700 MHz, <sup>[3]</sup> Raspberry Pis can dynamically increase clockspeeds, and some can temporarily reach speeds up to 1 GHz. <sup>[4]</sup>

<b>Storage capacity</b>	<a href="#">SD card slot</a> (SD or SDHC card)
<b>Memory</b>	256 <a href="#">MByte</a> (Model A) 512 <a href="#">MByte</a> (Model B rev 2) <sup>[5]</sup> 256 <a href="#">MByte</a> (Model B rev 1)
<b>Graphics</b>	<a href="#">Broadcom VideoCore IV</a> <sup>[3]</sup>
<b>Website</b>	<a href="http://www.raspberrypi.org">www.raspberrypi.org</a>

The **Raspberry Pi** is a credit-card-sized [single-board computer](#) developed in the [UK](#) by the [Raspberry Pi Foundation](#) with the intention of promoting the teaching of basic [computer science](#) in schools.<sup>[6][7][8][9][10]</sup>



# JOURNAL

## May 31, 2013

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

## June 1, 2013

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

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

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

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

## June 3, 2013

I have been curious of something of late that I finally understand now. I heard several preachers mention a statistic that secular sources have discovered: whenever a **major** Christian convention comes to a city (in the U.S. anyway), there is a substantial increase in the watching of pornography. I couldn't wrap my head around this—Christians and pornography.

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

Isaiah 1:1-10,

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

<sup>2</sup> Hear, **O** heavens, and **give ear**, **O** earth [Peter cut-off the ear of Malchus—John 18:10]: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

<sup>3</sup> The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

<sup>4</sup> 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.

<sup>5</sup> Why should ye be stricken any more? ye will revolt more and more: the **whole head is sick**, and the whole heart **faint**.

<sup>6</sup> **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.

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

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

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

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

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

<sup>2</sup>**faint**—*vi* (14c) **1** *archaic* : to lose courage or spirit **2** *archaic* : to become weak **3** : to lose consciousness because of a temporary decrease in the blood supply to the brain [A well-favored movie of my sister is a black and white film called "Margie" starring Jean Crane. In it she portrays a high school girl whose "bloomers" [i.e. an old-fashioned word for

“underwear”—feminine foundation garment] fall down in public and she “pretends” to faint to avoid humiliation.] 4 : to lose brightness

**<sup>3</sup>faint**—*n* (1808) : the physiological action of fainting; *also* : the resulting condition : SYNCOPE 1

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

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

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

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

John 12:24,

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

Jesus said in John 8:44, “Ye are of your father the devil, and the deeds of your father ye will do [cf. Romans 7 [v. 15, “For that which I do I allow not”—i.e. “Do as I ‘say,’ not as I ‘do’”—cf. verses 17 and 20 with John 14:12, John 5:20].” That may explain part of the “why” of why Christians watch pornography, but that doesn't explain why pornography exists in the first place. Why is it necessary to “waste” time “seeing” what one can “do” or even “imagine”?

Jesus said,

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

“And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

What, [the comma can make “What” a “proper name”—i.e. the name of the

“Son”] could ye not watch with me one hour?” (Matthew 26:40; cf. Mark 14:37)

Exodus 19:21,

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

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

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

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

**<sup>2</sup>pry**—*vt* **pried; pry-ing** [alter. of <sup>5</sup>prize] (ca. 1806) **1** : to raise, move, or pull apart with a lever : PRIZE **2** : to extract, detach, or open with difficulty <*pried* the secret out of my sister>

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

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

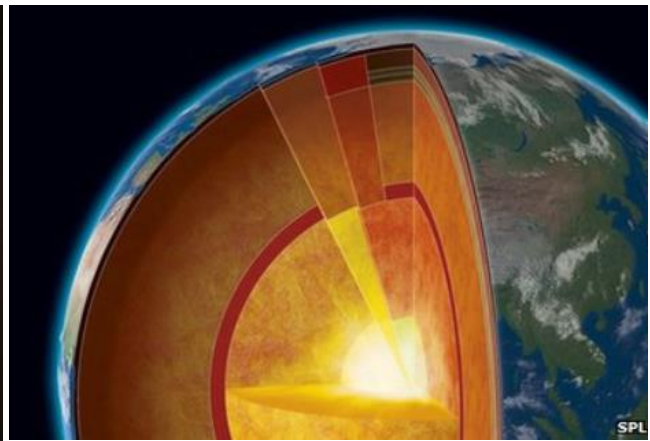
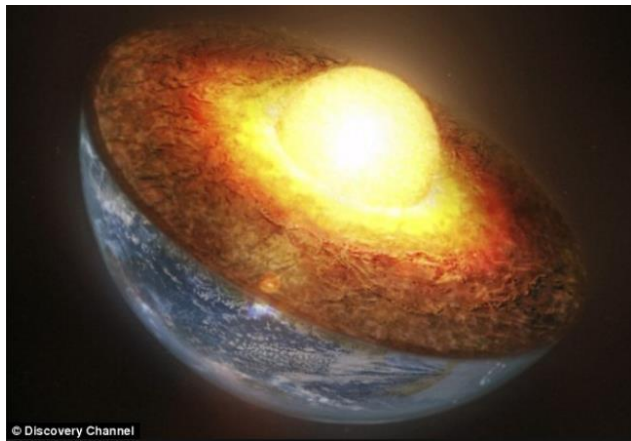
**prying**—*adj* (1552) : impertinently or officiously inquisitive or interrogatory **syn** see CURIOUS — **pry-ing-ly** *adv*

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

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

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

I have come to realize that porn represents the “base” things that are “buried” in the “secret place”—**hidden** from the “light” of the “Son” in the “hole.” [Wrap your head around this imagery. The earth is akin to a “ship” carrying the precious cargo of the Seed of the “Sun”—i.e. a kind of “pod” [turn this word upside-down and you get the same word—“pod”; but if you reverse it, you get “dope”—slang for “narcotic(s)”.]. This speaks of our “bodies”—“we” are the “little ships” (Mark 4:36).]



1 Samuel 16:7, “...Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; **for man looketh on the outward appearance, but the Lord looketh on the heart.**” The “Sir Face” is equivalent to “the roof” (or “zest” → the “flava”—i.e. “flavor”—also slang for “drugs/weed”) [cf. Judges 16: 27/Psalm 66:12]. The “core” represents the “deep things of God” [1 Corinthians 2:10]. **Images:** *Discovery Channel, www.oceanleadership.org*

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

**“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”**  
**—2 Corinthians 4:6-7**



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

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

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

Psalm 3:6,

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

Psalm 66:12,

“Thou hast caused men to **ride over our heads**; we went through fire and through water: but thou **broughtest us out** into a wealthy place.” [1 Corinthians 7:9, “But if they cannot contain, let them marry: for it is better to marry than to burn.”]

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

1 Corinthians 16:14-16,

<sup>14</sup> Let all your things be done with **charity**. <sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of **Achaia** [“ache” attached to “aia”—like a **molecule (A<sub>2</sub>I)** [sometimes “i” is substituted with “y”]], and that they have **addicted themselves** to the ministry of the saints,) <sup>16</sup> That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

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

Matthew 5:28,

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

2 Kings 14:8



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

Acts 3:4

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

Exodus 2:25

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

Acts 3:12

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

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

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

## About MinutePhysics

Simply put: cool physics and other sweet science.

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

~Rutherford via Einstein? (wikiquote)

Created by Henry Reich



### Ye Olde Debunking

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

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

HD CC



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

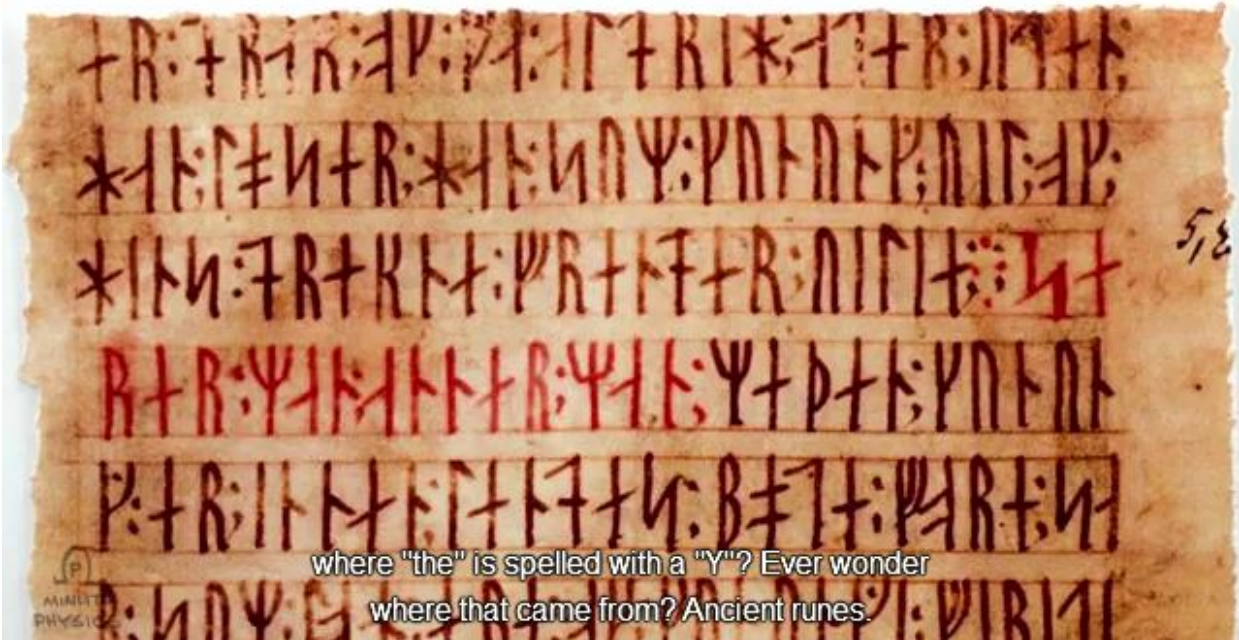


where "the" is spelled with a "Y"? Ever wonder where that came from? Ancient runes.

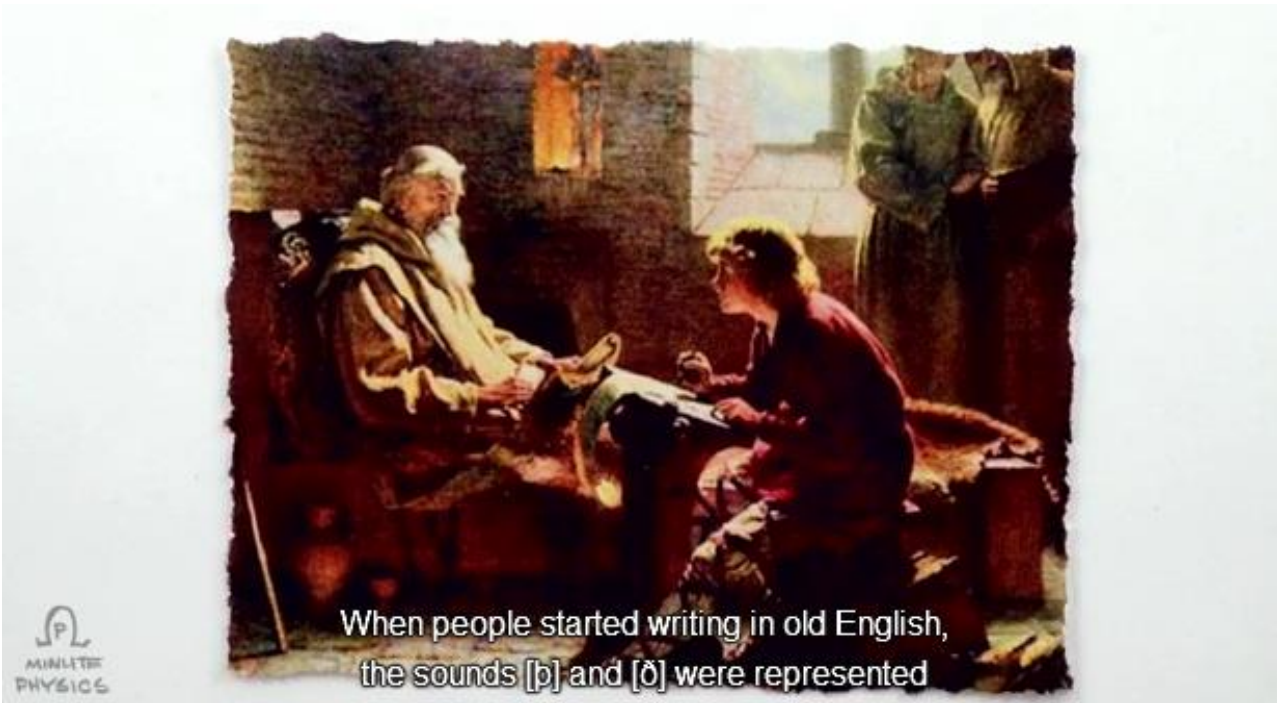
Why Y?



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

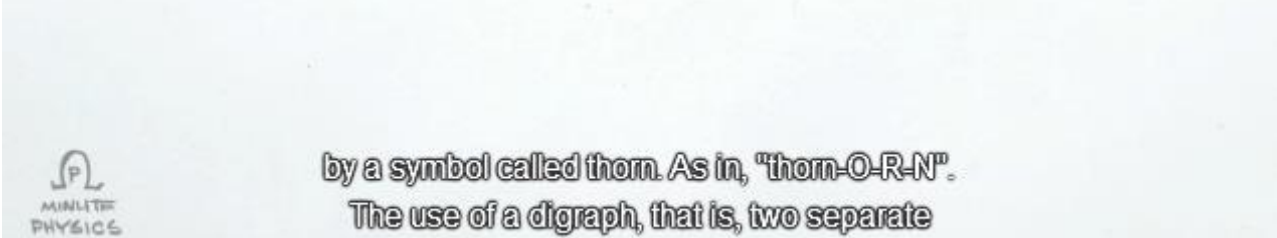


where "the" is spelled with a "Y"? Ever wonder where that came from? Ancient runes.



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

þ or ð



**“The purpose of a thorn is to get you not to touch what you’re touching [i.e. the “ouches”].”**—Marvin Winans

[cf. 2 Cor. 6:17/2 Cor. 9:1-2]

**A thorn says, “Touch Me not!” or “Withdraw your hand!”**

Þ or þ

þorn

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

þ → th

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

þ → th



Gateaux  
Hors d'œuvres  
Rouleaux

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þ → th



Gateaux  
Hors d'œuvres  
Rouleaux

1066  
after the Norman invasion.



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



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

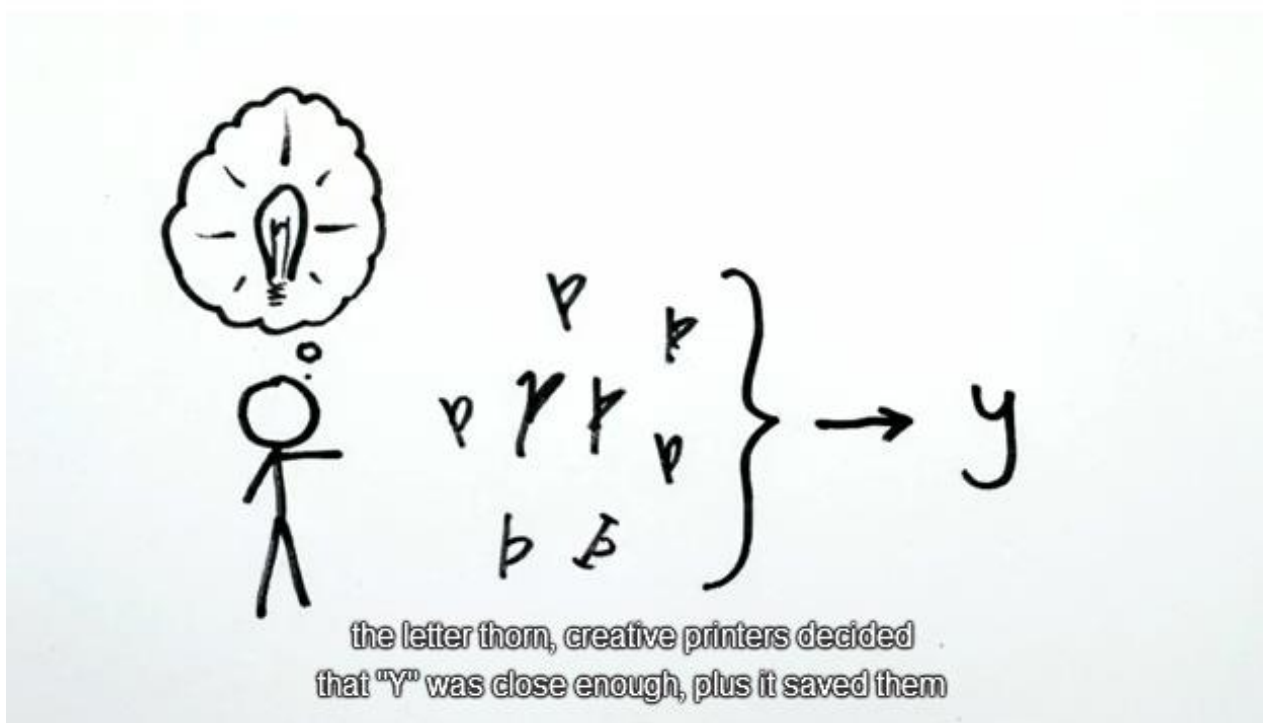


the top part of them out of laziness. So when printing presses started showing up in



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







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

the  $\rightarrow y^e$

that  $\rightarrow y^t$

this  $\rightarrow y^s$

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

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

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

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



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



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



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





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



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



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Last week's video:  
There is no fourth dimension

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

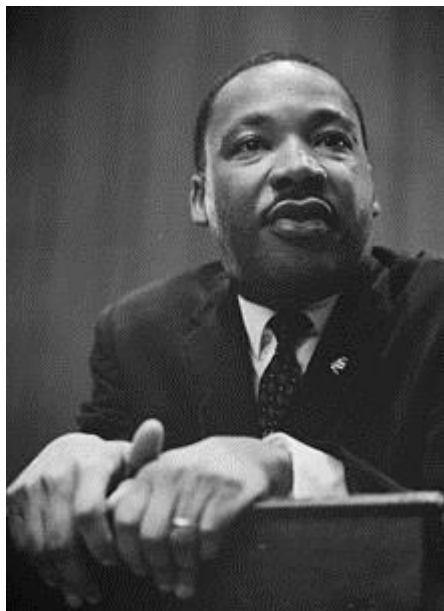
When I imagine, are the characters in my mind real? Do they suffer as I do when I create a world for them that is painful or troubling? Do they feel my pain? Are they as real as I am?...If they are as real as I am, then they must have the right to choose.”

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

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

## Character Strengths and Virtues

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



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

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

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

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

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



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

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

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

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

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



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

The organization of these virtues and strengths in the book is as follows.<sup>[1]</sup>

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

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

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

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

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

### Revelation 9

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

<sup>2</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun [LIFE/GOOD] and the air [LIFE/the Son] were darkened by reason of the smoke of the pit.

<sup>3</sup> And there came out of the smoke locusts upon the earth [that would be “us”—these **verses** show different “perspectives” of who we “are”—the locusts are the “eat Ers”]: and unto them was given power, as the scorpions of the earth have power.

<sup>4</sup> And it was commanded them that they should not hurt the grass of the earth [another perspective of “us”→ the “eaten”], neither any green thing, neither any tree [the “family” of “man/main/mane” kind]; but only those men which have not the seal of God in their foreheads [or, four heads? The fragments of LOVE—LAW, LIFE (DEATH?)?—Only GOOD qualifies for this “plague,” not having any blemish or “mark” to “speak” of!].

<sup>5</sup> And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [“tore mint”] was as the torment of a scorpion, when he striketh a man.

<sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>7</sup> And the **shapes** of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold [i.e. they were “kings”], and their faces were as the faces of men.

<sup>8</sup> And they had hair as the hair of women, and their teeth were as the teeth of lions [pride of LIFE].

<sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

<sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

<sup>11</sup> And they had a king over them, which is the angel of the **bottomless** pit, whose name in the Hebrew tongue is Abaddon [“a bad Don”], but in the Greek tongue hath his name Apollyon [“a poll lion”—a “maneless lion”—a “fee male” or baby lion [“Babylon”]].

<sup>12</sup> One woe is past [“The” event]; and, behold, there come two woes more hereafter [twice “told”—the first by the young son (Prince—described Father as “stone” cold, then as a gentle warm “fire” [Rev. 4:3, 5]), the second by the old King (described Himself as “nothing” [2 Cor. 12:11])].

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

<sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

<sup>15</sup> And the four angels were loosed, which were prepared for <sup>1</sup>an hour, and <sup>2</sup>a day, and <sup>3</sup>a month, and <sup>4</sup>a year [the “length” of “days”], for to slay the third part of men [cf. Rev. 12:4].

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

<sup>17</sup> And thus I saw the horses in the vision, and them that sat on them [Rev. 17:1, 15—LAW (as her children)], having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

<sup>18</sup> By these three was the third part of men killed, by the fire [fire has “color” so it is not “clear”—LIFE as Satan], and by the smoke [LOVE as the Devil—his fire was “put-out”], and by the **brimstone** [LAW and DEATH—“kindling”/“fuel” [cf. Eze. 15:6]], which issued out of their mouths.

<sup>19</sup> For their power is in their mouth [Proverbs 18:21, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.”], and in their tails [“tales”? (1 Chron. 9:28)]: for their tails were like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

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

## 2 Kings 12

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

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

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

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

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

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

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

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



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

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

Lord.

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

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

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

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

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

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

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

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

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

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

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

### June 4, 2013

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

### June 5, 2013

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

Luke 12:52, “For from henceforth there shall be five in one house divided, three against two, and two against three.” [Consider the possible connection to Luke 9:13/Mark ?]



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

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

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

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

Consider the following computer imagery [and “X” (“marks” the “spot”)]:



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

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

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

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

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

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

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

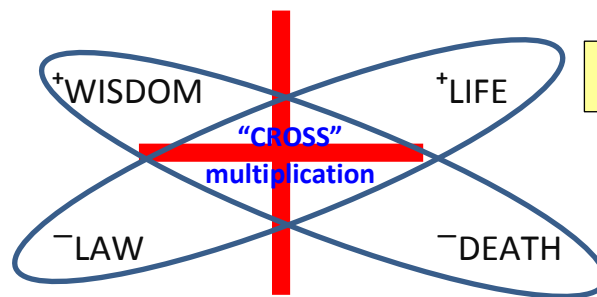
There is another tidbit I think might be interesting. The word “puree” [“pure **e**” [or “pee” with “you are” in it]] → the sound of the e’s can be the sound of “a” or “e” → 2e can equal 1a.

I was looking at an AsapSCIENCE video today, “How to SEE and HEAR the Big Bang.” It made me realize what “pee” represents in science: **p**rotons [LAW who is “mother”] and **e**lectrons [LIFE as Satan, and possibly one electron in the “unseen”—i.e. DEATH—the “dark” one]. The narrator said the  $p^+ + e^- = H$  [“H” represents “posts” and “even”-ing [1:1 (one **to** one)]—a variant of “pi” which represents “rulership”] The video showed “H” which is hydrogen, but the first 3 times that I watched it this morning, my ears kept hearing the narrator

say, “Helium”—which made no sense that they could make such a flaw. The fourth time I watched it, tonight, I finally heard, “Hydrogen”. I don’t know the significance of that—it makes no sense to me. Similar to my having to cut this section out and retype it on a new page and then re-insert it because an “underline” placed before “June 4, 2013” to separate parts that contained notes from parts that were finished refused to go away when it was no longer needed. Unlike the others that I placed in my papers, I couldn’t figure out how to get rid of this one. I had to cut and paste an area larger than necessary (above and below) to get rid of it. It kept “growing” (like gangrene) when I typed “above” it [thinking that I could just “push” it down and away from the text I wanted to “keep”]. One line became two, then three—like weeds. So I decided that I had to “outsmart” it. I cut out “paragraphs” that surrounded it and was finally able to overcome that wicked black line. ☺ The folder I placed the “cut-outs” in is named “Nothing”—simply because that was the first word of the document. I laughed when I saw these words on the (task?)bar: “Word is saving **Nothing**” .].

Consider this imagery:

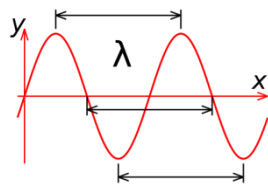
$p^+$  (WISDOM)  
 $p^-$  (LAW)  
 $e^+$  (LIFE)  
 $e^-$  (DEATH)



LIFE became “Satan”

DEATH became the “Comforter”

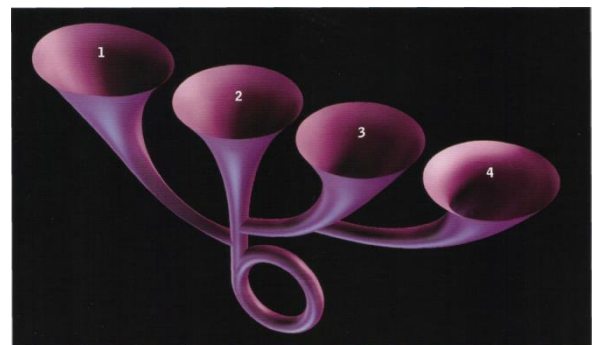
The “center” is where things “change.”



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

### June 13, 2013

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



### Revelation 4 (KJV)

<sup>1</sup> After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a **trumpet talking with me** [the introduction of “sound”—cf. 2 Timothy 1:7, “For

God hath not given us the spirit of fear; but of power, and of love, and of a **sound mind.**”]; which said, Come up hither, and I will shew thee things which **must be** hereafter.

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

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

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

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

<sup>6</sup> And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

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

<sup>8</sup> And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night [I would have said, “day nor night”—why the use of “and”?], saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

“Angels” (1<sup>st</sup> re-tale)— 1,000

“Humans” (2<sup>nd</sup> re-tale)—1,000

2 “thou sand” + 3 “honey dreads”

LOVE<sup>1</sup>

LAW<sup>2</sup>

LIFE/DEATH<sup>3</sup>—twins

<sup>15</sup> And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, **then, behold, there** [“THEN,” “BEHOLD,” “THERE” is a person—i.e. GOOD as the Devil, LAW, and Himself] stood before me as the **appearance of a man** [as “Jesus” → the “GREAT” became “small”].

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

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

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

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

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

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

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

<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.

<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** [said in reverse of verse 12], and shall destroy the mighty and the holy people.

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

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

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

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

Revelation 2:24 caught my eye,

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

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

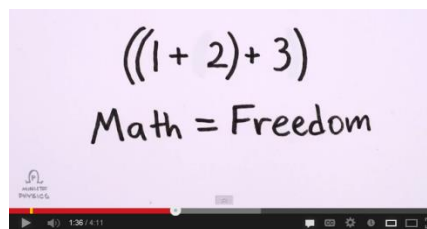
The prelude to Revelation 4 is Revelation 3:20,

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

### June 14, 2013

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

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



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

### June 15, 2013

Today I watched two *MinutePhysics*’ videos—“What is the Wave/Particle Duality?”—Parts 1 & 2. It confirmed some the imagery I see in the Holy Bible and have tried to explain in my papers. If you didn’t “get

it” the way I tried to convey it, listen to an expert correctly explain it. I think it will all come together for you then.

## June 16, 2013

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

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

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

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

<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, 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 “Bourne Identity”] 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?**

All that boils down to say is that no matter what the ratio is—0:10<sup>99</sup>—it is all “even” as though “1:1”. Father has the right to be GOOD at all times. His “goodness” to us is His “goodness” to Himself! No longer “opposing” Himself [Job 30:21], but in total “agreement.”

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

We believe that it is alright for us to behave like the “sinner” and receive “good” but the “sinners” should not behave like “sinners” and receive “good.”

Luke 12:47-48,

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

I am always amazed when I observe in Christian circles people ill-treating someone they believed “slighted” them in some way and those around them acting as though the one “doing” the ill-treatment is supposed to behave that way—as though that kind of behavior was part of the definition of “love,” or fruit of the Spirit. I was even more amazed when a preacher, preaching to thousands in attendance, threw a tantrum in the pulpit because eight people got up and left shortly after he began preaching—during an extremely long “international” service! They were sitting against the wall, midway towards the front of the

church. They left two at a time—until the third set. One chickened-out leaving one to go alone—and three to leave together [I sat a few rows behind them]. They tried to be as inconspicuous as possible. Most would not have noticed had the preacher not made such a noise about it. The following week he apologized for “their” behavior, not “his.”

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

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

Those were some hard months to live through [when “she” was “angry” [and one of the three dared to go as far as to very, very, very strongly hint to me that it was time for me to “kill” myself because they were stripping me of my destiny—my thought at that: “Methinks you think too much of yourself!” It made me laugh!]]. But having worked with children who were “troubled”, I saw their behavior as being the same as those of the children and realized this thing: It isn’t “age” that makes you mature; it’s learning from life and making that knowledge a **part** of “who” you are. That was when I decided that if someone had to play the

part of the grown-up [even though two were significantly older than I was—the male and the prayer service organizer], then I would be that one. As long as I saw them as children in dirty diapers, it didn't matter to me what they said or did. I can always forgive a "child."

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

We live in an imperfect world because we are the product of Someone who saw Himself as "imperfect." Father's story—"his-story"—is a story of incest [Father married to his "offspring" (Jeremiah 3:14)], bigotry ["bi- got (to) try/tri/three"], homosexuality [Father is a husband to His "Son"], pornography ["thorn" O, graph "y"] and murder [Father slew all that He "was" to become MORE]—the contents of an epic tale—and we are all in "it." We spend a lot of time harassing each other over points of LAW—natural and spiritual. What scientists and preachers don't realize is that they are each part of the "same" TEAM—a team searching for the TRUTH of the UNSEEN. There is only "one" law that we were "told" to "do"—i.e. LOVE.

Matthew 22:37-40,

<sup>37</sup> 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.

<sup>38</sup> This is the first and great commandment.

<sup>39</sup> And the second is like unto it, Thou shalt **love** thy neighbour as thyself.

<sup>40</sup> On these **two** commandments **hang** all the law and the prophets.

T. D. Jakes said, "If you focus on doing the dos, you won't have to worry about doing the don'ts."

## June 19, 2013

I have another confession to make—actually, two. I avoid making friends with people who like to spend a lot of time talking about other people's business (especially when they talk as though they were privy to every intimate detail). I don't trust people like that. There's one thing I feel sure that can be trusted about people like that: when they are not talking to you about someone else, they are probably talking to someone else about you. Therefore, I avoid such people. I keep them at arm's length. And if they happen to speak to me, I let them do all the talking and keep my business [and anyone else's] to myself. If they ever have anything to say about my business, you can rest assured it is pure conjecture. [My friend, Doris Petty, was known for saying, "But you don't know the whole story!"—whenever she heard someone making a judgment based upon "partial" truth ["How come" ("why"), in a courtroom, they make the witness swear to tell the "whole" truth, yet they only allow the witness to tell the parts they "want" to hear?]. The same can be said of us regarding Father. Even though He has told us the "whole" story, "narrow-mindedness" has caused us to ignore the parts we didn't like, didn't believe, and/or didn't agree with—thus, declaring those "uncomely" parts to be "nothing." Ignoring those parts, most people believe that they know all there is to know about Father—they have Father "pegged"!]

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

**June 20, 2013**

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

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

**“Be sensitive to our differences, but don’t highlight those differences, accommodate them.”**—Don Ambridge,

father of Miles Ambridge [Oh, the imagery in his name!], a child with Spinal Muscular Atrophy [a Red Badge of Courage]

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



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

**June 21, 2013**

**LIFE as SATAN**

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

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

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

John 13:34-35,

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

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

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

—Mark 8:36 (cf. Matthew 16:26)

**“Much every way.”**—Romans 3:2

**June 25, 2013**

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



Quark



The Grand Nagus

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

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

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

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

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

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Traditional government structures include the [Ferengi Banking Administration](#), [Ferengi Health Administration](#), and the [Ferengi Trade Mission](#). (DS9: "Ferengi Love Songs"; VOY: "Infinite Regress"; TNG: "The Perfect Mate")

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

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

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

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

### Education Edit

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

### Mirror universe Edit

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

### Philosophy Edit

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

## Ethics Edit

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

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

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

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

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

## Religion Edit

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

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

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

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



The Antechamber of the Divine Treasury

### The Vault of Eternal Destitution = Hell

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

The Antechamber of the Divine Treasury

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

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

GENERAL public

MAJOR business

CORPORAL punishment

PRIVATE sector

[sergeant, lieutenant]

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

Ferocity, veracity

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

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

See also—**MinutePhysics: "Is Racewalking a Sport?"** Gives a "good" definition of "the GAME" The following is an excerpt.



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

ANALYTIC THINKING

Anthony



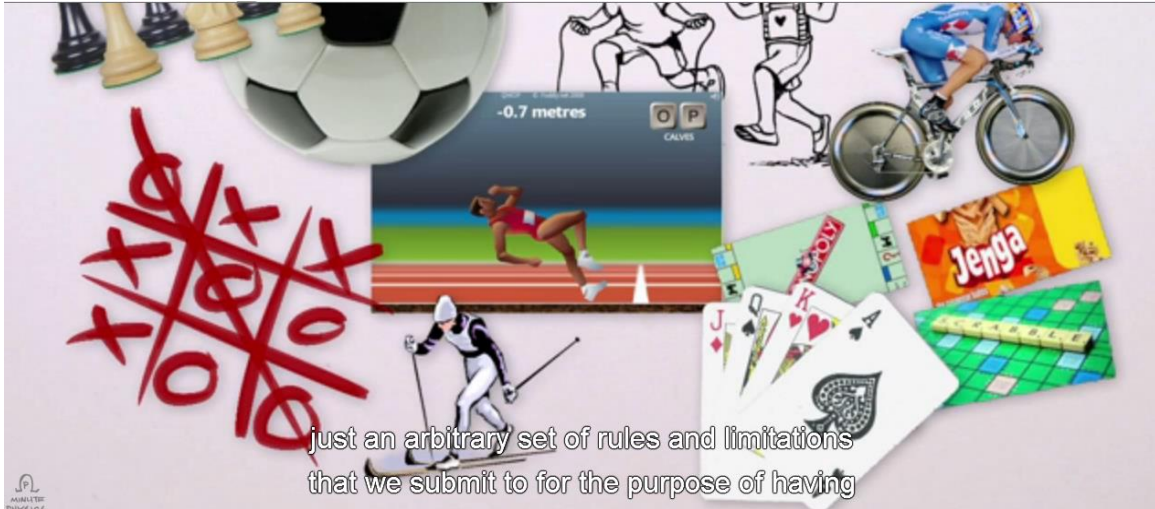
stems from the fact that if racewalkers started using high speed cameras, they might no longer



have a sport.

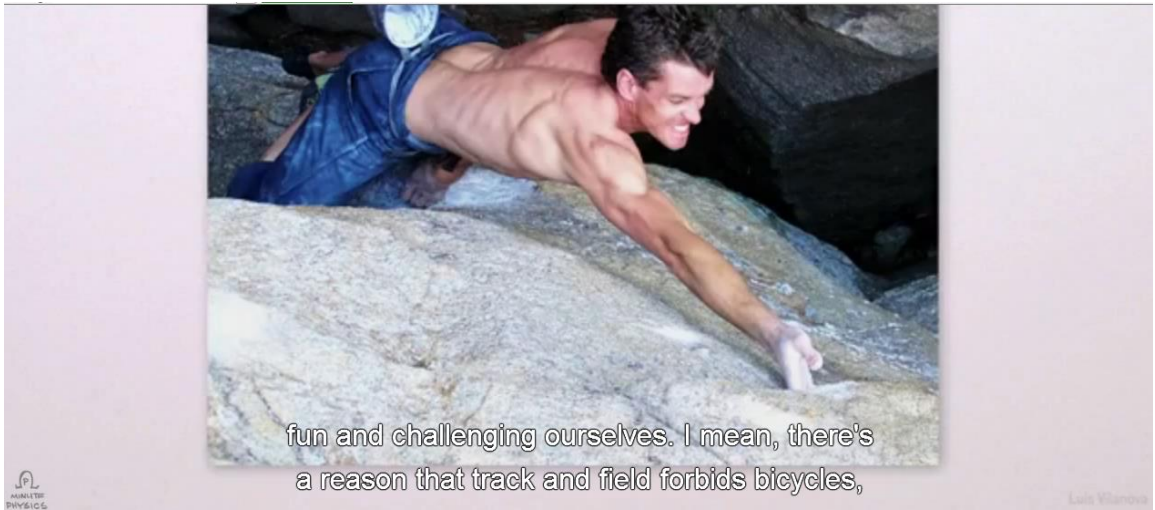
# What is a sport?

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



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

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



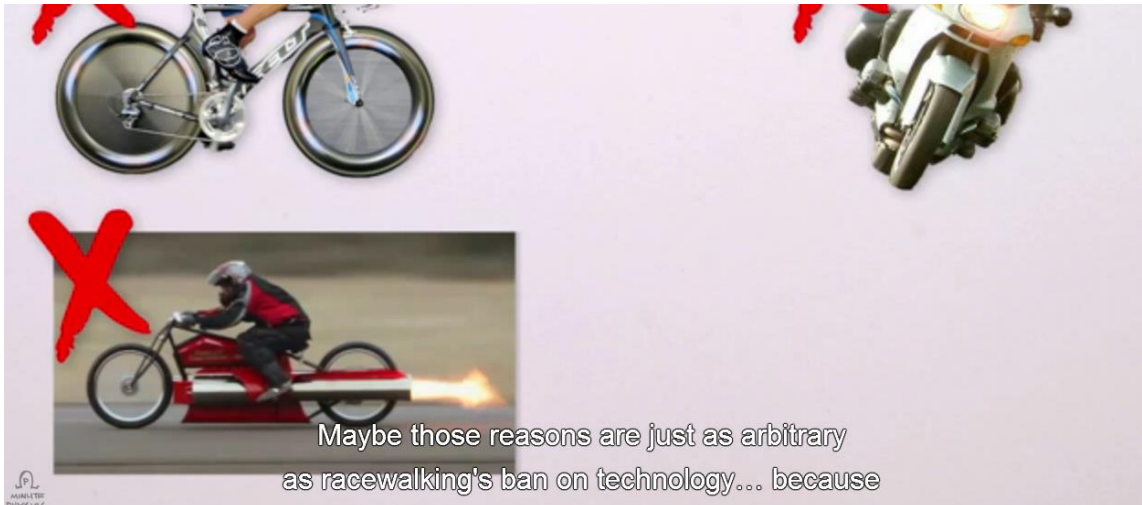
fun and challenging ourselves. I mean, there's  
a reason that track and field forbids bicycles,

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



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

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



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

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



rule  $\neq$  goal

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

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



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

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





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



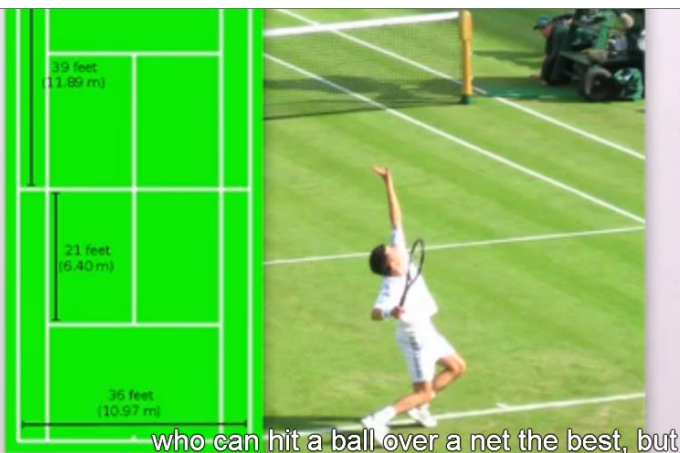
...are to see who can run the fastest with plastic barriers in the way, and tennis is to see...



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



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



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

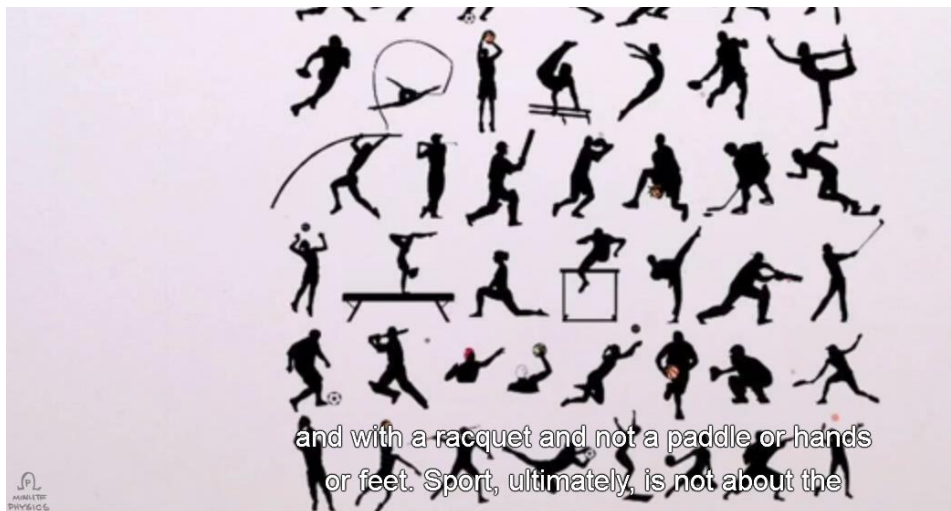


...but only within certain carefully drawn lines...

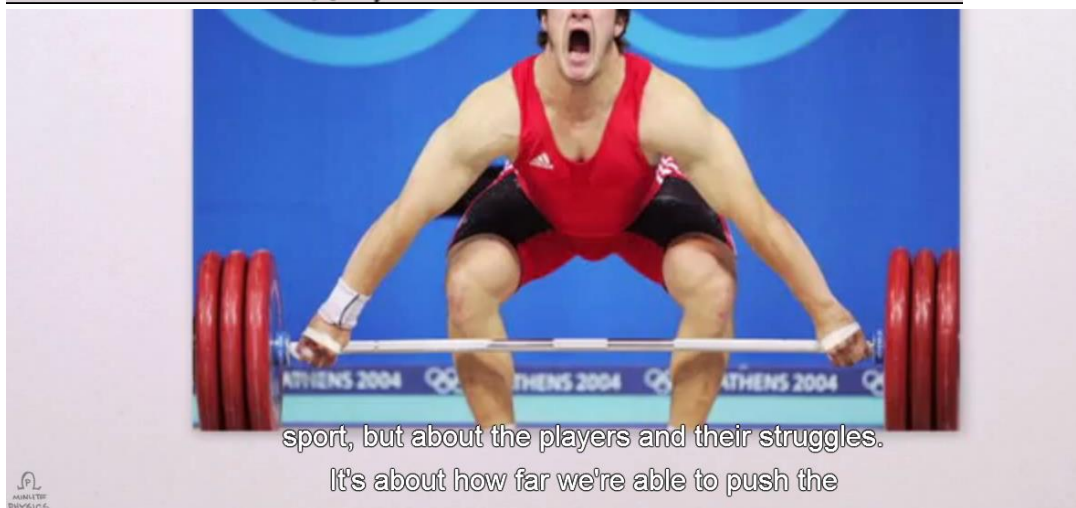


and with a racquet and not a paddle or hands or feet. Sport, ultimately, is not about the

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



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



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

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



...boundaries of human ability...

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

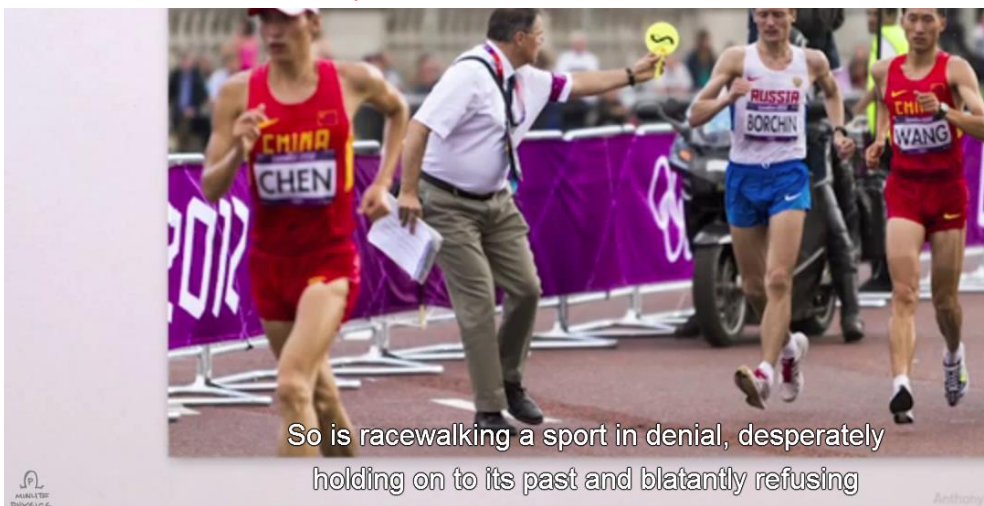
2. Definition of Race Walking. Race Walking is a progression of steps so taken that the walker makes contact with the ground so that no visible (to the human eye) loss of contact occurs. The advancing leg must be straightened (i.e., not bent at the knee) from the moment of first contact with the ground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

Disqualification for failure to adhere to the above definition is governed by Rule 230.3.

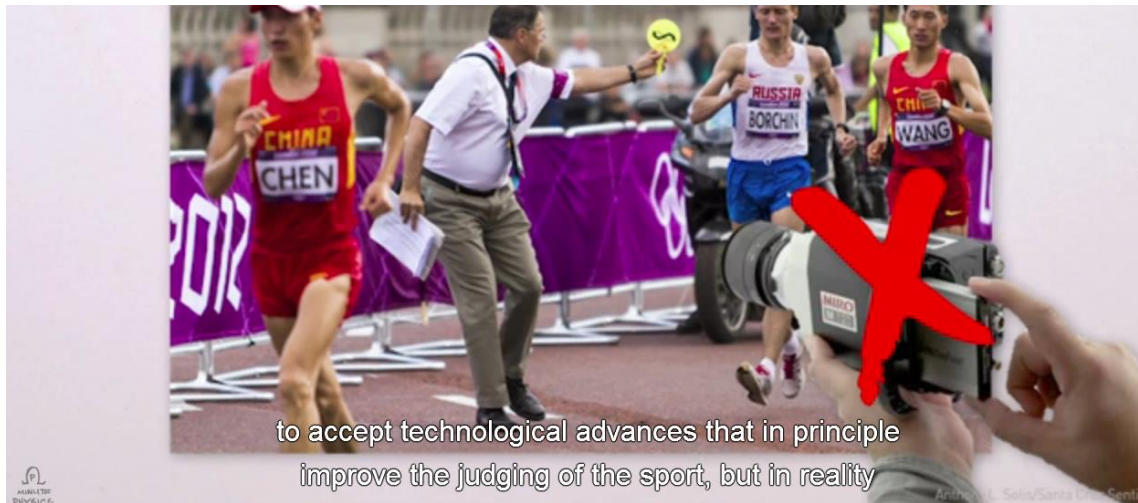
boundaries of human ability... within the boundaries set by the rules.

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

...within the boundaries set by the rules.



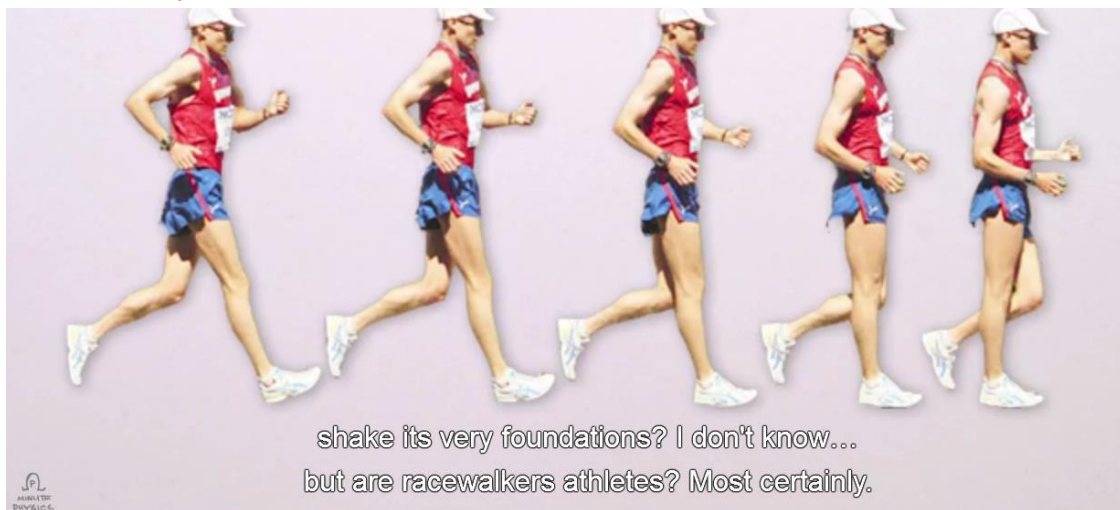
So is racewalking a sport in denial, desperately holding on to its past and blatantly refusing...



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



...shake its very foundations?...



...I don't know...



...but are racewalkers athletes? Most certainly.

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

## June 27, 2013

I woke up this morning with this on my mind:

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

Here are some verses to consider:

1. Matthew 16:24  
Then said Jesus unto his disciples, If any man will come after me, **let him deny himself**, and **take up his cross**, and **follow me**.
  2. Mark 8:34  
And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, **let him deny himself** [“disavow” himself—become “NOTHING”], and **take up his cross**, and **follow me**.
  3. Luke 9:23  
And he said to them all, If any man will come after me, **let him deny himself**, and **take up his cross** daily, and **follow me**.
  4. 2 Timothy 2:13  
**If we believe not, yet he abideth faithful: he cannot deny himself.**
- 
1. Mark 2:9  
Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and **take up thy bed**, and **walk**?
  2. John 5:8  
Jesus saith unto him, Rise, **take up thy bed**, and **walk**.
  3. John 5:11  
He answered them, He that made me whole, the same said unto me, **Take up thy bed**, and **walk**.
  4. John 5:12

Then asked they him, What man is that which said unto thee, **Take up thy bed**, and **walk**?

Does that make “**bed**” and “**cross**” equivalent? Are “**we**” equivalent to “bed”/ “cross”?

My thoughts often come faster than I can write them down. Many were going through my mind just now. I have just returned from a Thursday night service at church. As my pastor is speaking, I gather little gems of “words” that begin fitting together like pieces of a puzzle. I never get bored with that. In fact, the emotion I always feel is “excitement”—and “regret.” I know that most will never find its way into my paper—but shall remain in the recesses of my mind [the “unseen”—like a baby that was never born]. Too much information is just that—too much. There are some things that I must leave for others to discover for themselves; because the things you discover on your own are the things that never leave you. You carry it with you—always. It’s not enough to have someone always “tell” you. “Self” discovery is the best type of discovery. No one can take what you learn that way away from you. I think that is the difference between how we educate in the U.S. and how they educate on the Eastern side of the globe. Over there, for the most part, they have to “want” to learn—and at the higher levels are given the opportunity to discover things on their own. Over here, we are “told” everything and mandated to learn—the “how” is legislated. Only at the **very** highest levels are we given the opportunity of “self” discovery. That is why I am closing this paper at this point. I could continue further, but that would make me a teacher in a classroom of people who know far more than I ever could. Besides, if the scientists and mathematicians ever read this paper they will probably already be a thousand steps ahead of me by now. I feel that I have fulfilled my purpose for being on this planet. I will “re-frain” from writing any MORE [Besides, my computer is acting up. Securing my data is becoming a chore. My computer keeps closing out my program before I can save it. But it especially happens whenever the “Autosave” function kicks in. If I am typing—even if it is just one key stroke—or adding something to a page, I have to “paws” and allow it to finish or else it will erase the work that I have done. I keep having to save my changes to the document every few minutes (or after every new entry) [in three different places] or else I will lose a lot of “work.”]. Your actions are the “sequel” to this paper. When you ask Father to help you get to the answer you seek, remember that the “HOW” of your arrival to the answer is a part of the process. That is to say: Father may lead you down a path that seemingly leads to “nowhere”—a rabbit trail. But follow it anyway, and it will eventually explode into a bear cave that leads you to revelation you never even considered before.

**“The farther back you go, the farther further you will see.”**

—*Criminal Minds*

As your fellow student, I will give this one last word of advice to us all:

**GET OUT OF “YOUR” BOX!!!!**

**EX (“it”) - CELL**

## July 6, 2013

So much for “refraining” from writing! Well, anyway, I had this thought and decided it needed to be included. The thought? Actually, it was more than one. There were many going through my mind while I was at work, today. One has to do with perspective. You may remember my saying that I don’t correct people when they misunderstand something I’ve said. Today I said something that, though not correct, was also not incorrect. Why? Because of the perspective of my “thing king.” While at work, I stated that I would like to leave “early.” I realized as I said it, my co-worker was probably thinking I meant earlier than the time “scheduled.” However, I meant earlier than I normally leave—which is 30-minutes later than my scheduled time. So, in other words, what I was “wheelie” saying was that I would like to leave “on” time. I failed to clarify that point. I ended up leaving at “my normal” time.

Another reason for misunderstanding has to do with “hearing.” Most of the times when I have misunderstood someone it is because I simply didn’t hear them correctly. Having partial hearing loss is only a small part of the problem. Shyness is another. But, the major part is “noise.” When I am at work, people are always coming into the kitchen and speaking to me. Most of the time, I can only tell that they are saying, “Hello.” Beyond that, all I hear is the sound of the “machine” washing the dishes. And yet, the person continues to speak in their “normal voice.” Most of the time, instead of asking them to repeat themselves or speak louder, I simply smile at them, if they are speaking with a laugh or a smile.

Another thought was of my parents. I told you a little bit about them. I have a picture of them—my



favorite picture of them—when they were fairly young—with eight kids! They are standing in front of the church that, you could say, “I grew up in.” Our pastor, Charles W. Webb, built it with his own hands [with the aid of the congregation]. My mother told me that she was 6-8 months pregnant [I can’t remember the exact number of months—but, she was “well” with child] when she helped nail down the floorboards of the church.

The third, but not final, thought was of a verse in Matthew the 24<sup>th</sup> chapter and the 35<sup>th</sup> verse:

“Heaven and earth **shall pass** [“This [two] shall pass”] away, but my words shall not pass away.”

When I read that again, it reminded me of the “passing” of a kidney or gall stone—or a bowel movement. Something exiting the “body” by a “natural” process—i.e. “it” left the “building.”

I also thought about momentum. When I am at work, no matter how tired I am, I keep going. The work is fast paced and, though not physically demanding, it requires stamina. I’m scheduled for a 10-hour day. If I or the cook slows down, we throw everyone else off of their schedules. The same can be said for the staff of aides. If they fail to keep up with the feeding schedules of the residents—by not having them ready to eat on time—then the kitchen staff schedule gets off and we have to “rush” to get the next meal ready on time. Unfortunately, no one outside of the kitchen staff really understands that fact. They seem to think that just

because it's no big deal for them, we should just as easily be able to readjust our schedule to make up the lost time. But cooking requires time—"s-pacific" time. And the next meal can't be "fully" prepared until the first meal is over. To get back to "momentum"—I find it easier to keep going. If I stop, I have a hard time getting started again and my body starts feeling the pain that it ignored when I was in full swing.

I have to add that my favorite part of my job is getting to serve the residents during meal time. It is the highlight of my job for me—I would do it without being paid. I get to interact one on one with each one of them. It is pure joy to me. They are each so precious—even though I still haven't learned most of their names.

## July 7, 2013

"Ayin"—"A" is "yin"? When that thought came to me this morning, I checked to see if I had mentioned it before and spelled "yin" as "ying"—for some reason I wanted to place a "g" at the end. So I used the "Find" function of Microsoft Word to locate all the "ying" in my document. I realized that many words contain "ying" [102 in this document]—saying, playing, dying, etc.—and that "y" is SOMETIMES a vowel. Like GRAVITY, "y" has the prerogative to change its "mine(d)".

I went to church today. As I heard the Scriptures that were read I gathered some of the sweetest gems of "words." The Scriptures were in Psalms 51, 81, 86, 87, 90, 92, and the book of Titus [a very "short" book that packs a "punch"—Chapter 2 speaks of being "sob Er"]. The passage in Titus was the one that was read. Pastor Cox mentioned a passage in Psalms that sent me "looking" and I came across the others.

Psalm 81:3 [It's all good, but you can read the rest on you own. Pay attention to "should(er)"],

**"Blow up** the trumpet **in** the new moon, **in** the time appointed, **on** our **solemn** [[not "joyous"] there is a lot of imagery in "solemn"—letters that are "missing," "cut"-out, or "blown-away" or "displaced"] feast day." [Imagery of a "bubble"/"balloon"/"BIG BANG"]

Psalm 87: 1,

**"His foundation** is **in** the holy mountains." [cf. Ps. 86:13, "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell."]

I can't remember exactly how my thoughts got to this. It began with something my pastor said today about jails. He asked if any of us had ever visited one and he began describing the "scene." He said that there were a lot of "young men" who were "lined up like it's a hotel...You might get it ["money"/"gain"] quick, but you'll lose it quick...Locked-up because you got it too fast." Somehow, I began "thing king" about how statistics can be twisted [manipulated] to create an illusion. For example, when I was in college, my economics text book talked about "poverty." It stated that the majority of the poor were "white." I recall many of my fellow students [the "white" ones] being offended by that fact. I recall the same reaction to that fact when in a sociology class at another college that I attended for a summer. I had also taken an economics course at that particular "summer" school. The text book for that class stated that the "poor" in America were mainly minorities but gave no "real" numbers for coming to this conclusion. It showed only "statistical" data and only that of the "minorities." It never showed where "white" people fitted "in." "They" were totally excluded as though "they" didn't exist [white light exists in another "form" [is "disguised"] in the prism—being "transformed" into MORE]. The writer of that book had made "white" people into "nothing" [I believe this speaks of the "gaps" in the DNA strand. Our "perception" is that there is "nothing" there—like our existence in this hole. I believe the "gaps" are the parts that have been "transformed" into "something" MORE—existing in the "unseen." **Equally as real** as the "seen"].

**At some point I have to just simply stop. Now is just as good as any.  
It's your turn to gather your own gems.**



“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

[Matthew 16:25 KJV](#)

1. [Deuteronomy 16:3](#)

Thou shalt eat no leavened **bread** with it; seven days shalt thou eat unleavened **bread** therewith, even the **bread of affliction**; for thou camest forth out **of** the land **of** Egypt in haste: that thou mayest remember the day when thou camest forth out **of** the land **of** Egypt all the days **of** thy **life**.

2. [2 Kings 25:29](#)

And changed his prison garments: and he did eat **bread** continually before him all the days **of** his **life**.

3. [Proverbs 6:26](#)

For by means **of** a whorish woman a man is brought to a piece **of bread**: and the adulteress will hunt for the precious **life**.

4. [Jeremiah 52:33](#)

And changed his prison garments: and he did continually eat **bread** before him all the days **of** his **life**.

5. [John 6:33](#)

For the **bread of** God is he which cometh down from heaven, and giveth **life** unto the world.

6. [John 6:35](#)

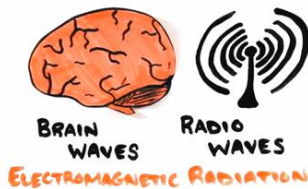
And Jesus said unto them, I am the **bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

7. [John 6:48](#)

I am that **bread of life**.

8. [John 6:51](#)

I am the living **bread** which came down from heaven: if any man eat **of** this **bread**, he shall live for ever: and the **bread** that I will give is my flesh, which I will give for the **life of** the world.



radiation – waves that travel at the speed of light. Every time you think, thousands



to see which parts of the brain are active for different activities, and similarly which



I placed this here because of the imagery it conveys—i.e. a “divided” MIND!

The following is from the AsapSCIENCE film: “The Science of Aging”



### The Science of Aging

Why do we age in the first place? What is it about our bodies or cells...



### The Science of Aging

...biologically that causes us to grow old? There is a variety of internal and...



### The Science of Aging

...external factors such as diet, exercise or environmental stress which all...



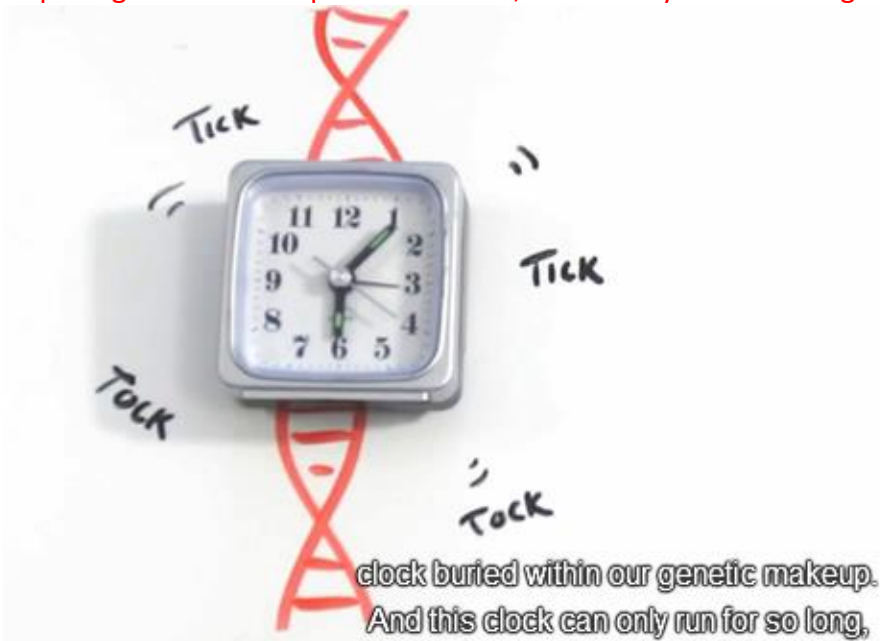
### The Science of Aging

...contribute to cell damage and repair and effect the rate of aging. But the...



## The Science of Aging

...surprising truth is that apart from these, we actually have a biological...



...clock buried within our genetic makeup. And this clock can only run for so long,...

CONSIDER the RELATIONSHIP between the statement above and the one below:

Michio Kaku (Author, "Parallel Worlds")—"The night sky is a clock. It's a gigantic clock staring you in the face. And it allowed the ancients to calculate when to plant, when to harvest. In other words, their very livelihood depended upon their understanding the motion of the sun and the heavens."

**LUNAR CALENDAR**—moon living// Muslim flags have crescent MOONS on them and the Jewish calendar is a lunar calendar [the first time I typed the word "calendar," it came out as "claenday" → "cleanday"—i.e. SABBATH → "base bath" day].

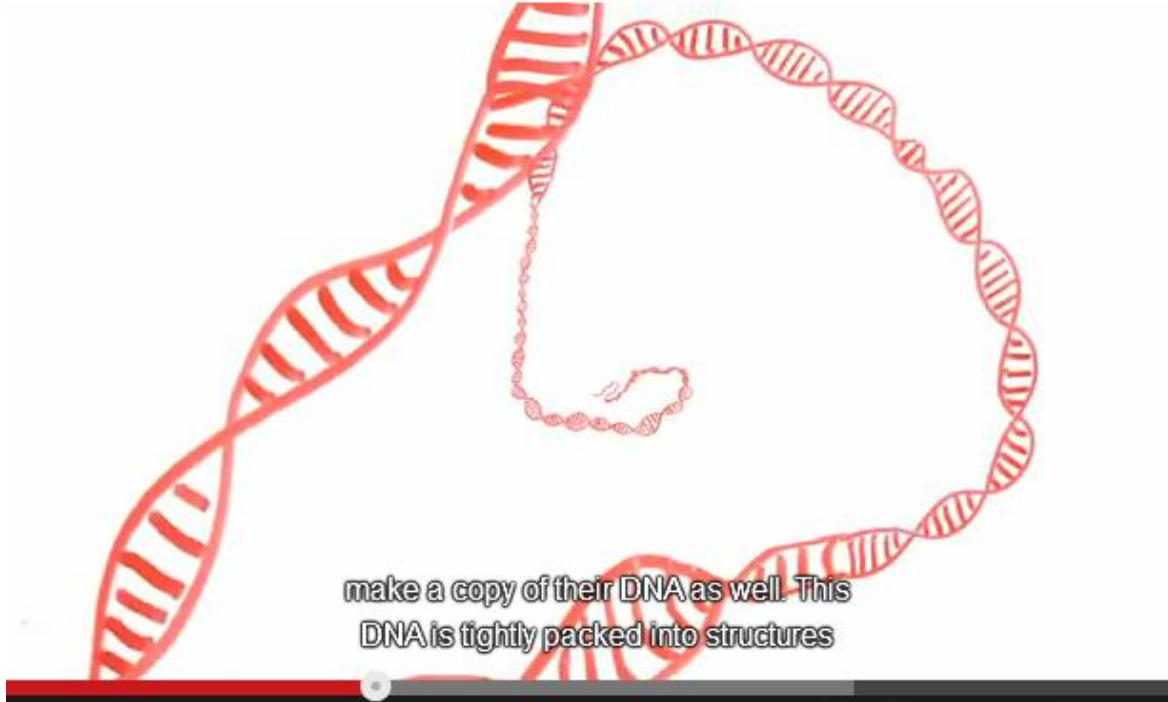


**...in other words we are programmed to die.** Your body is made up of trillions of cells...



which are constantly going through cell division and every time they divide they

...which are constantly going through cell division and every time they divide they...



...make a copy of their DNA as well. This DNA is tightly packed into structures...

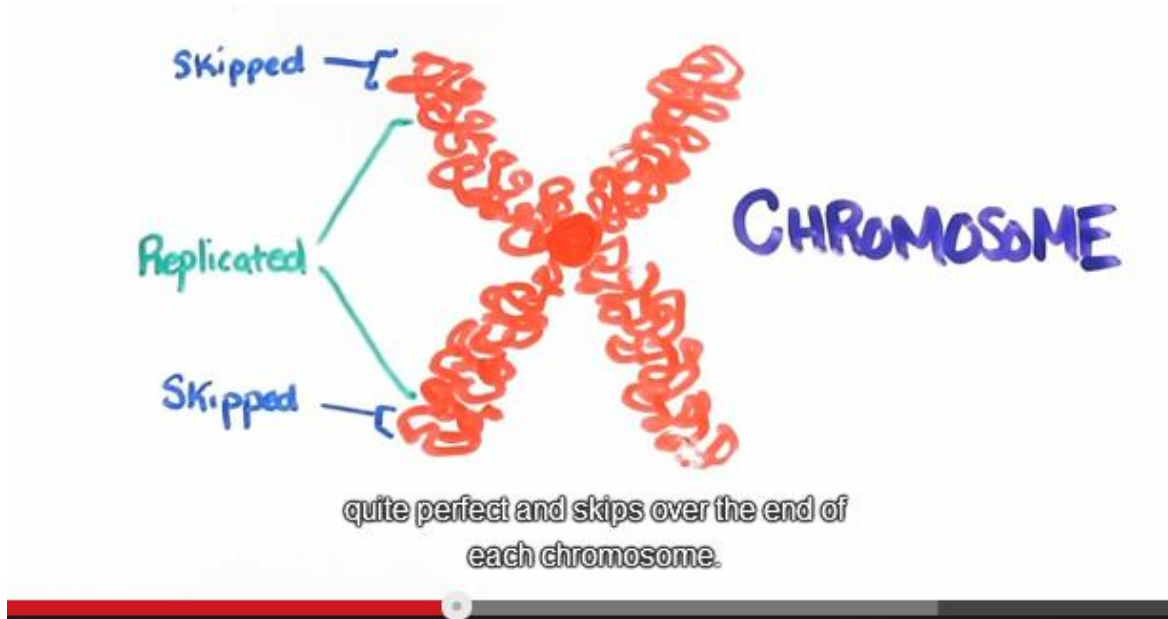


...called chromosomes...



## The Science of Aging

...of which humans have twenty-three pairs. The problems is, DNA replication isn't...



...quite perfect and skips over the end of each chromosome.

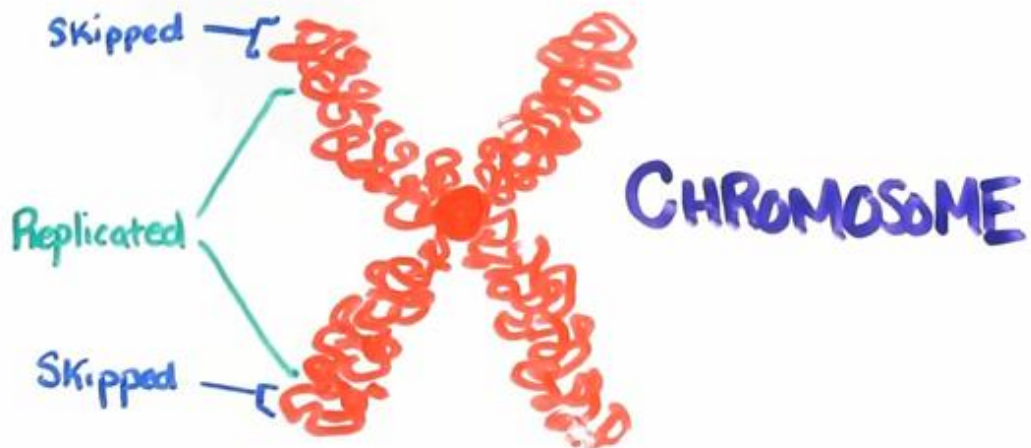
["Skip, skip, skip to my [loo]" — "Skip" verses in Psalms 29 & Psalm 114—see the end of the film clips for Scriptures]



To protect against important DNA information being cut out we have

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To protect against important DNA information being cut out we have...

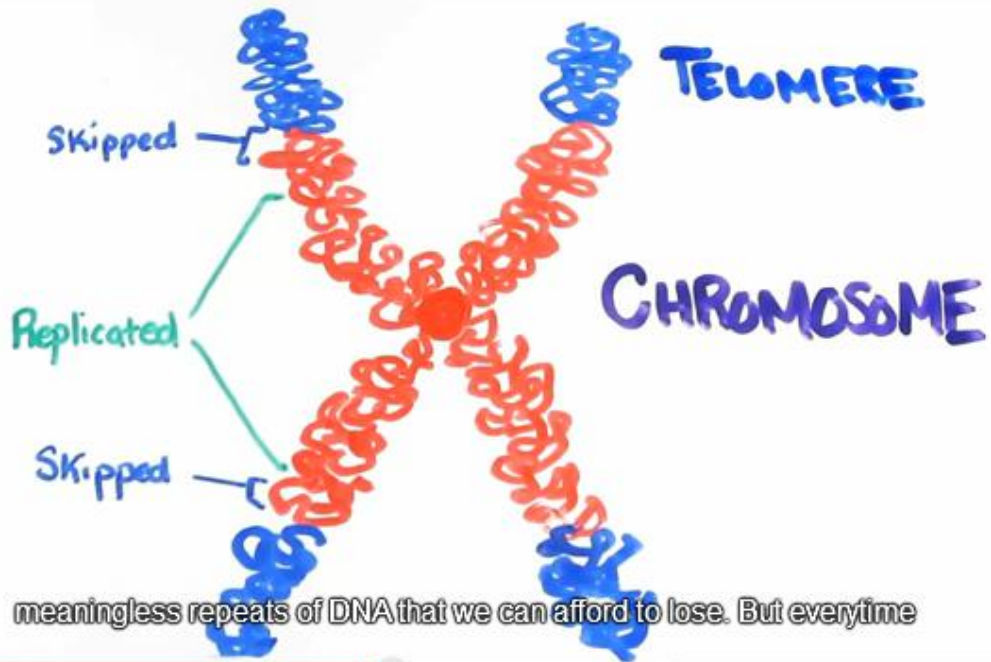


something called telomeres on the end of chromosomes which are essentially

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...something called telomeres on the end of chromosomes which are essentially...



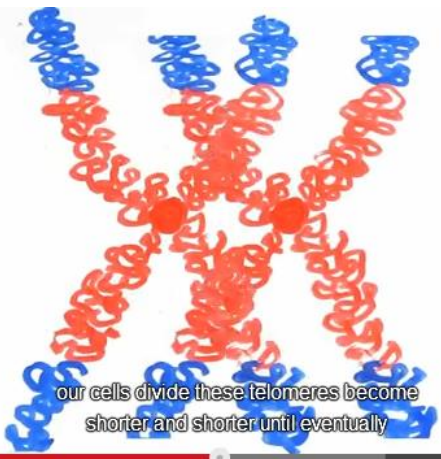


meaningless repeats of DNA that we can afford to lose. But everytime

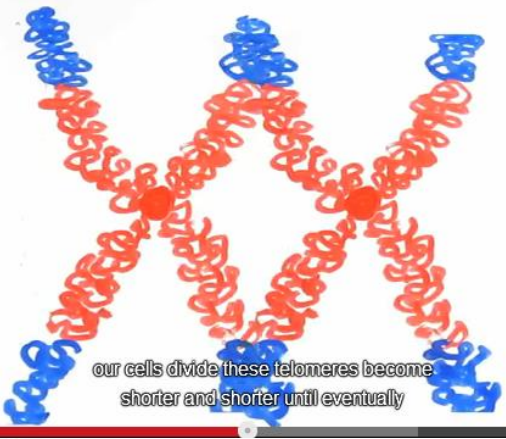
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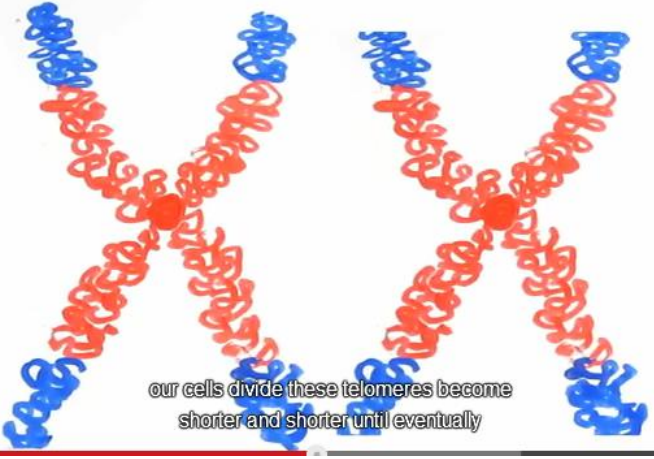




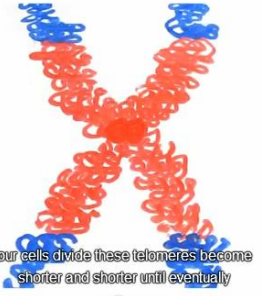
our cells divide these telomeres become shorter and shorter until eventually



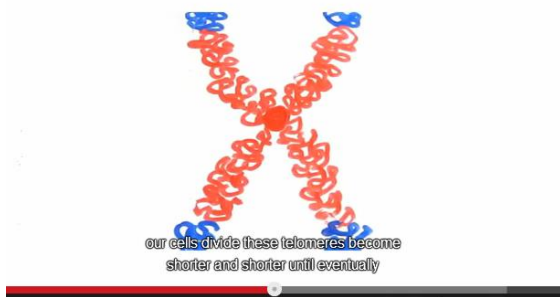
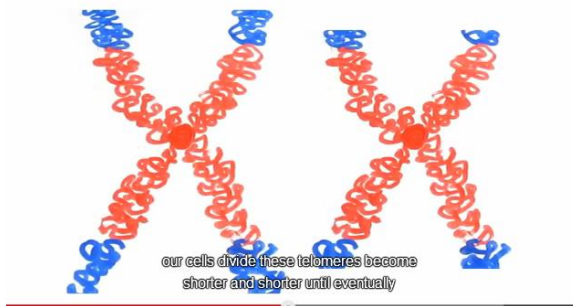
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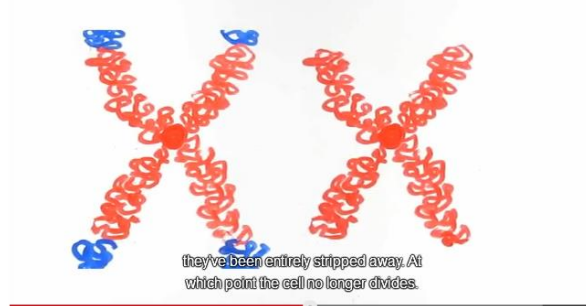
our cells divide these telomeres become shorter and shorter until eventually



our cells divide these telomeres become shorter and shorter until eventually



Our cells divide these telomeres become shorter and shorter until eventually



They've been entirely stripped away. At which point the cell no longer divides.

All done!



**NO  
LONGER  
DIVIDES**

Some flat worms are able to endlessly regenerate their telomeres making them

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Some flat worms are able to endlessly regenerate their telomeres making them

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Some flat worms are able to endlessly regenerate their telomeres making them...



# BIOLOGICALLY IMMORTAL

effectively biologically immortal, but their lifespans do vary and they're

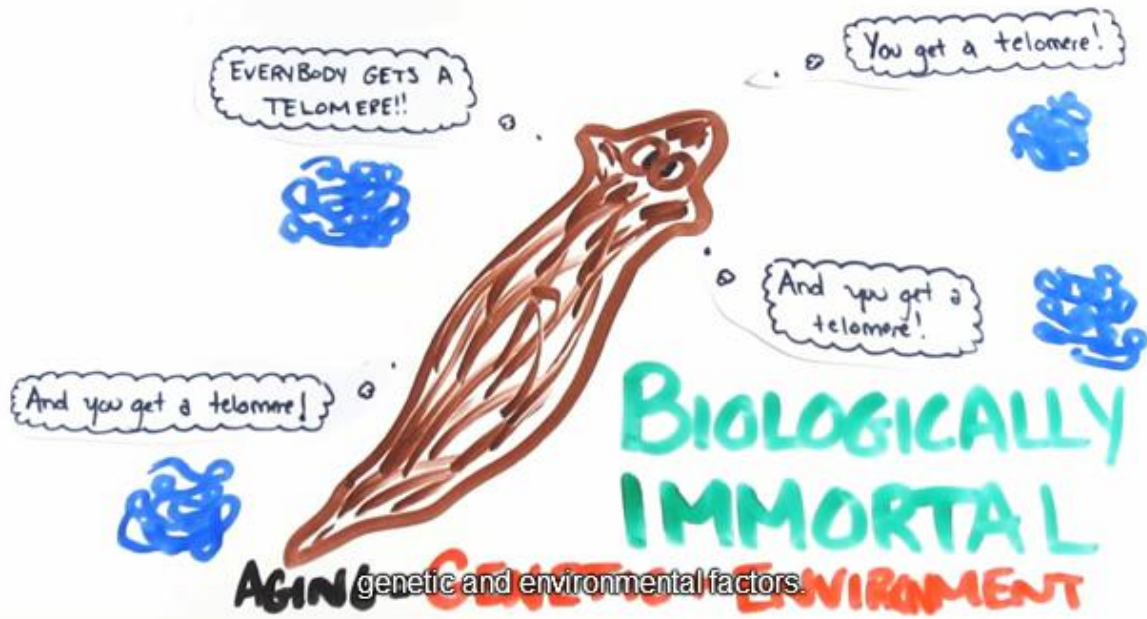
...effectively biologically immortal, but their lifespans do vary and they're...



# BIOLOGICALLY IMMORTAL

still susceptible to disease further suggesting that aging is a mix of

...still susceptible to disease further suggesting that aging is a mix of...



...genetic and environmental factors.



But why don't our cells do this?  
Ultimately this replication limit

But why don't our cells do this? Ultimately this replication limit...



actually helps to prevent cancer which  
is the uncontrollable growth of cells

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...actually helps to prevent cancer which is the uncontrollable growth of cells...



and evasion of cell death. The point at  
which a cell stops replicating is

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...and evasion of cell death. The point at which a cell stops replication is...



# CELLULAR SENESCENCE

known as cellular senescence.

...known as cellular senescence.



# CELLULAR SENESCENCE

## HUMANS ≈ 50

In humans this replication limit is around  
fifty times. Once it is reached the cell

In humans this replication limit is around fifty times. Once it is reached, the cell...



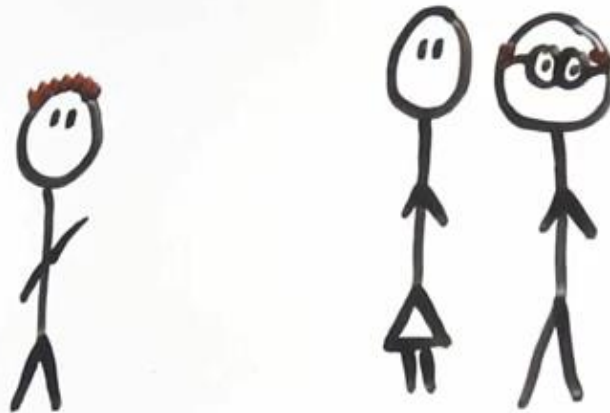


# CELLULAR SENESCENCE

HUMANS  
≈ 50

gradually begins to lose its function  
and die causing age-related

...gradually begins to lose its function and die causing age-related...



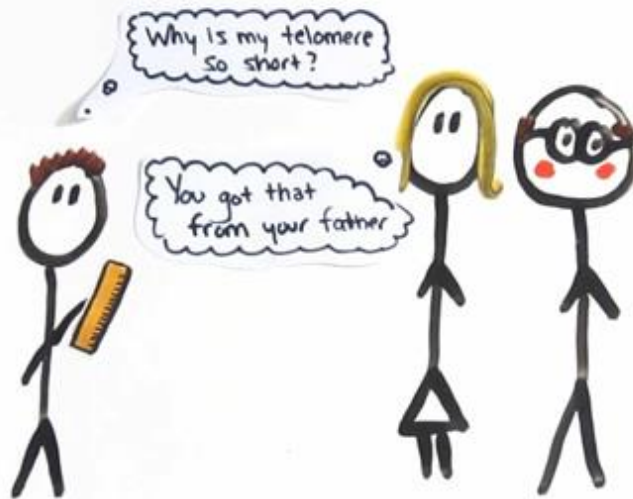
characteristics. This also helps to  
explain why life expectancy is a

...characteristics. This also helps to explain why life expectancy is a...



strongly heritable trait from your parents, because you got your initial

...strongly heritable trait from your parents, because you get your initial...



telomere length from them.



## The Science of Aging

...telomere length from them.

This is another wicked black line. But I won't bother forcing it out—it can serve a purpose.

## **"SKIP" verses**

### **Psalm 29**

- <sup>1</sup> Give unto the Lord, O ye mighty, give unto the Lord glory and strength.
- <sup>2</sup> Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.
- <sup>3</sup> The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.
- <sup>4</sup> The voice of the Lord is powerful; the voice of the Lord is full of majesty.
- <sup>5</sup> The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.
- <sup>6</sup> He maketh them also to **skip like a calf**; Lebanon and Sirion [**"Sir, iron" is a variant of "Orion" → "O, iron"**] like a young **unicorn** [**a "crop" consisting of only ONE "head"**].
- <sup>7</sup> The voice of the Lord divideth the flames of fire.
- <sup>8</sup> The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.
- <sup>9</sup> The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.
- <sup>10</sup> The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.
- <sup>11</sup> The Lord will give strength unto his people; the Lord will bless his people with peace.

### **Psalm 114**

- <sup>1</sup> When Israel went out of Egypt, the house of Jacob from a people of strange language;
- <sup>2</sup> Judah was his sanctuary, and Israel his dominion.
- <sup>3</sup> The sea saw it, and fled: Jordan was driven back.
- <sup>4</sup> **The** mountains **skipped like rams**, and **the** little hills **like lambs**.
- <sup>5</sup> What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
- <sup>6</sup> **Ye** mountains, that ye **skipped like rams**; and **ye** little hills, **like lambs**?
- <sup>7</sup> Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- <sup>8</sup> Which turned the rock into **a** standing water, the flint into a fountain of waters.

### **Jeremiah 17:9-10** [This was the "Thought for the Day" on Biblegateway.com (7-2-2013)]

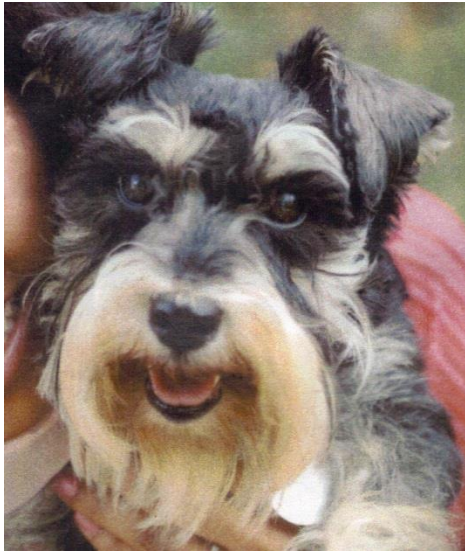
The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I **try the reins**, even **to give every man** according to his ways, and according to the fruit of his doings. [**"Deceive" is to "un" sieve—therefore, this speaks of LIFE.**]

### **July 11, 2013** [This is my final entry. I promise!]

Today our family celebrates two birthdays—my second oldest niece's (Nikisha), and Raleigh's. My niece turns 33 today. Raleigh turns 6. My niece lives out-of-town so we won't be participating in her festivities. Knowing her, she will probably work the entire day! She stays so busy that her soon-to-be fiancé can't find the appropriate opportunity to pop the "BIG" question [**I know because we secretly drove to their town to help him pick out the ring—so "mum's" the word!**]. She's [**and "he"**] a workaholic like my sister, Lee.

But today is also Raleigh's birthday, and you know how she plans to spend it? You probably guessed it—SLEEPING! She seems to require many hours of "it." Everyone has been wishing her a "Happy Birthday", but she has seemed uninterested as those greetings are disturbing her sleep. She'll perk-up though, once I put the chicken in the oven. She lo-o-o-oves chicken! She'll find a perch that allows her to see directly into the

kitchen so that she'll be ready to beg for some when she sees me taking it out of the oven; also, from there she can see if anything falls to the floor—that would be “sweet” to her.



My father greeted her this morning. He normally refers to her as “the BOY.” He has difficulty seeing her as a “girl” because of her “grooming.” She has the traditional Schnauzer’s “cut”—with beard and mustache. Right now it’s getting pretty long but next week she’ll be going to the groomers to get her “do” spruced-up. We take her to her veterinarian’s office. The people at the place that her former owner had been taking her “plucked” her whiskers [unknown to the former owner]. My sister thought that to be inhumane. So when she discovered that that was happening, she decided that the vet’s office was the safest place for her. Besides, she can get her “shots” (☹) and grooming done at the same time.

This dog has a totally different attitude when she comes from the groomers wearing a bandana around her neck—the ones given to the “good” dogs [“good” is a “relative” term]. For a long time, my sister didn’t know that there was such rewards because Raleigh had never earned one before. Then one day things changed. She came home with a bandana and she had to “strut her stuff”—so to speak. We all raved about her having earned it. Several groom appointments later when she didn’t earn one, she came home behaving as though she was “ashamed”—I didn’t know that dogs could act that way until I actually saw it with my own eyes. She clearly had a different attitude. Perhaps our asking if she had gotten [“earned”] a bandana had some effect upon her that we were not aware was possible.

Raleigh [I normally spell it as “Riley” since that is the way everyone pronounces it] is a “DIVA” [a variant of “dive”]—in the sense of the intrinsic meaning of the word. She is a “goddess” and knows it. As I have said before, she demands “worship” the moment “family” walks through the door of our home. She also likes “dressing-up” and getting her picture “taken.”

Raleigh has something that even I don’t have—a personal Facebook page! She has had it for a few years now and has many “Friends” who send her greetings regularly—or, better said, “seasonally.” Her “Friends” often respond whenever “she” posts an update. I believe she forgets she’s not “human.” I forget she’s not human, sometimes. She is seen as the “baby” of the family. My father calls her his “Buddy.” I believe that dog gets more “loving-on” [XXOO→hugs and kisses] than the rest of us “humans.”

This year with Riley has been “unique” to say the least. For the first time in my life (of having dogs), we have had to fight the Battle of the Fleas. I am still trying to figure out: Why are fleas called “fleas” if they are more interested in “staying”? They should have named them something that sounds like “dwellers”. Well anyway, we had to fight the good fight with pesticides, powders, medicine and the like. I think that today we may have won—at least it looks like it for now. The summer is just getting into full swing. Hopefully, our efforts will keep them at bay for the remainder of this heat spell. But I don’t think it is just the heat that has caused them to “attack” with such ferocity. There is an energy company drilling for natural gas in our area. We’ve noticed some subtle changes in the ecology since they’ve begun. They are removing the gas and replacing it with salt water. “They say” it is all harmless. “I say” that they are only using the water because it causes the gas to rise to the top. I doubt if they really care if what they are doing is harmless or not—it’s money in their pockets. But we have all noticed in my neighbourhood that there are “holes” appearing that resemble anthills but **without the ants**. I’m inclined to believe it is the result of the drilling.

After typing the previous paragraphs, I went to church as this is Thursday night. I have just returned home. It is still quite early—the service was only an hour long. Pastor Cox mentioned a verse in John 6. As I was looking for that verse, I came upon these:

John 6:35-40,

<sup>35</sup>And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth **on** me shall never thirst. <sup>36</sup>But I said unto you, That ye also have seen me, and believe not. <sup>37</sup>**All that the Father giveth me shall come to me**; and **him** that **cometh** to me I will in no wise cast out [does “no wise” refer to “lacking wisdom” → the FOOL—i.e. LOVE?]. <sup>38</sup>For I came down from heaven, not to do mine [“mine” instead of “my” relates to the “hole” down under] own will, but the will of him that sent me. <sup>39</sup>And this is the Father’s will which hath sent me, that **of all which he hath given me I should lose nothing** [Matthew 11:27, “**All things** are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him”; “Behold I make all things new”], but should raise it up again at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth **on** him, may have everlasting life: and I will raise him up at the last day.

[Below are some of the search results from biblegateway.com for “all things”]

1. [Revelation 21:5](#)

And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful.

51. [Luke 10:22](#)

**All things** are delivered to me of my Father: and no man knoweth **who the Son is**, but the Father [Son is but the Father → Son = Father]; and who the Father is, but the Son [Father is but the Son → Father = Son], and **he** to whom the Son will reveal him.

76. [John 3:35](#)

The Father loveth the Son, and hath given **all things** into his hand.

76. [John 13:3](#)

Jesus knowing that the **Father had given all things into his hands**, and that he was come from God, and went to God;

76. [John 16:15](#)

**All things** that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

101. [Acts 17:25](#)

Neither is worshipped with men's hands, as though he needed any thing [there's that wicked “gap”], seeing **he giveth to all life, and breath, and all things**;

Also today, I was flipping through the dictionary and saw the following definitions from Webster’s Ninth New Collegiate Dictionary [the words before and after them are also significant]:

**<sup>1</sup>distress** [a variant of “mistress”]—

**<sup>2</sup>distress**—

**divergence**—

**end**—

## July 14, 2013

Alright. So that wasn't my last entry. But, it is a woman's prerogative to change her mind. I have to make mention of this because so many people are talking about it—the Zimmerman verdict. Having served on a jury and been called in to participate in the selection process numerous times [about 9-11 and most within the past few years] I can somewhat understand the “thinking” of the jurors. There are a very small few who long to be on a jury. The majority see it as a “necessary evil.” Being “passed-over” is a delight and a longing. Only the “few” want to play “God” with someone else's life. But once placed in that role—whether by “choice” or by “force”—most feel obligated to do their best and render a “fair” decision. But there can be those that no matter what, have already made their decision and will stick to it regardless of the “evidence.” I am not saying that that is what happened in the Zimmerman case. I don't know the intimate details. I haven't read anything other than the caption of a news article. I am not emotionally connected to this case—but not without “feeling.” All I see when I hear or watch the news is “imagery”—none of it meaningless. All is significant—in some way telling “our” story. And I know that “good” **will** “come.” It's programmed into the equation of our existence—“subtraction → addition → division → multiplication!” I believe that you could replace the name “Zimmerman” with Hitler, Bin Laden, Idi Amin, and so on, because in Father's “whorled” they all play a part in the telling of the story—“His-story” [Father is the “Villain” of the TALE]—just as in the “pillars of creation” [the DNA strand], there are “elements” needed to “tear-down” the strand so it can be rebuilt. The “victims” of such cases [“crime”] are not “erased” but “translated” into the “ultimate” dimension. Death is simply the “doorway” that, until we all come into the understanding of who we really are, is the “means” of our “graduation” out of this sphere in which we currently dwell. Death is not an “enemy” but the mere “process” of the “rite of passage.” **All** of those who have gone before us are waiting with longing and anticipation for the time of the “realization” of Father's “expectation.” The “time” when we, on this “earth,” come into the “knowing.” When we know who we are and where we have come “from,” then we can get to where we are supposed to “HE.” And I believe that that is as easily as “stepping-out” of the “present” into the “gift.” Concerning our “lost” loved ones [it is like a scene from the stage play, “Our Town” by Thornton Wilder—the heroine, Emily, is “dead” to her family and friends but she is very much alive and is trying to communicate with them but they are not able to “hear” [This is the imagery of Father trying to communicate with His children and they are hard of “hearing”—which also produces the imagery of séances and spiritists]]: No, we didn't lose them; they lost us. “They” are the ones who are truly “alive.” “We” are the “dead.”

## July 15, 2013

I woke up this morning thinking about several things—but mainly about “anger.” One of the aides at the resident center where I work said that she felt as though someone was about to do something that was going to make her angry and asked me if I knew what that meant. I informed her that I had never had that feeling before and asked her if she was “expecting” IT. After she left I thought about it a while. “Offense” is a “choice.” We “choose” whether or not we will be “off-ended” by something totally “outside” of ourselves. I went through a time of anger when I was in my twenties. It taught me one thing that I never forget—“anger” is a “waste” of precious “inner G”! I don't allow it any longer. I set my mind to “forgive” whatever the offence may be—and I keep it set. I see so many people these days walking around with pent up anger—the young husband and father next door, the older driver on the road, the male nurse at the hospital, the young divorcée at the office. Most appear to me to be like “time-bombs” waiting to explode. That was how I felt in my twenties. I spent a lot of time in prayer—to little avail. Prayer eased it a little, but did not rid me of it. I

finally, “removed” myself from the “place” of my anger. I had almost instantaneous “relief” from the anger but I began to feel “depressed” because I knew that I was not “where” I should have “bin.” It took the love of my mother to pull me out of that “hole” that I felt that I had sank into. When Father led me to go back “there” to that “place,” I felt like a different person, able to take on the “whorled.” The anger was gone and peace had taken its place. And I was determined to keep it that way. At fifty years of age, I can testify that “that” is the way it has “remained.” When something upsets me, or makes me angry, I don’t allow it to linger. I rid myself of those feelings as quickly as possible. A moment is “enough.” One day of anger is “more” than enough. A week is too long. A month is an extreme—it is “exceeding” [1 Samuel 20:41, 26:21, 2 Samuel 8:8, 1 Chron. 20:2, 22:5, 2 Chron. 1:1]. [By the way, as far as the “environment” at works goes, things “reset” themselves. All is “well.”]

I may have mentioned this before, but as I was growing up [early adolescence], I often felt as though there was a “game” being “played” [variant of “plaid”—i.e. a “net”] and everyone knew the rules—everyone except “me.” I finally gave up trying to figure “it” out. I gave up on trying to “fit-in.” My mother encouraged me to blaze my own trail and discouraged me from merely “following” other people. She always taught me to be the unique individual that I “am”—not the “copy” others wanted me to be. She said, “It doesn’t require courage to follow everyone else. Anyone can do that.” She encouraged me to discover my purpose for being on this planet and pursue it with all of my heart—to “chase” after it until I have not only “caught it,” but “fulfilled” it to the point that when I leave this world, I leave it “emptied” of all that was “in” me to give it—receiving the satisfaction, or better said, the “joy” of knowing that I lived my life to the full. That is what this paper is about, for me. That is why I keep making additions when I could easily have stopped a long time ago. But as long as I keep seeing something “new,” I feel I have to “share” it.

My mother wasn’t an engineer [she never went to college], but she thought like one—and did her best to teach me to “think.” As a result, when I hear that something “fell,” I don’t envision an “object” falling. I see “lines” and “angles”—as in a geometry book. Not that any of what I see in my mind is correct or not, but that is “how” I see. That (and being an amateur artist) is probably why I see “patterns”—a cocktail party scene in the designs of the carpet, or the face of a dragon; clouds that look like a battle scene, or long-eared puppies at play. It doesn’t take much to get my mind going [I initially typed “my” as “mi=y”]. I wish that I could show you all that I see. But I don’t believe that that is possible, because once I’ve come to what I think is the “end,” there are MORE. I believe that if everyone knew what I believe I know, then there just might be a little more peace to go around [“the whorled”].

Early this morning, I thought about the following imagery:



Image: deloitte.com  
[“water” only]

CONSIDER the “rock” [or grain of sand] that made the splash. In the “scene” [seen] “whorled,” the rock that “fell” from the “unseen” to the “seen” is “un-scene.” In the “un-scene” whorled, the rock that fell from the “seen” to the “unseen” is “scene.” That is the imagery of Father in the Holy Bible. Father is “seen” in the unseen realm of Heaven as a “stone” figure sitting on a “thrown.” In our “seen” realm, Father is “unseen” by our “eyes”—thus, our decision to declare Him to be “Nothing”! [cf. John 4:22, “Ye worship ye know not what: we know what we worship: for salvation is of the Jews.”]

## July 18, 2013

You know...I love to play solitaire on my computer—actually, “two” computers—mine and my sisters old one. I’m not referring to the original game, but one called “FreeCell.” I play it, practically, every day. FreeCell is a game consisting of a single deck of cards (52) dealt face-up into eight columns. The object of the game is to get four suits of 13 cards to their “home” cells, stacked from the lowest (ace) to the highest (king). You have to rearrange the cards in the eight columns (with the aid of only four free cells that hold only one card each; and the four home cells) so that you are able to build the four stacks of 13 cards. The cards in the **eight** columns can only be arranged in alternating colors (with the highest against the “board”)—i.e. red cannot touch red and black cannot touch black; red must touch black and black must touch red. I love the way I have to set the cards up so that I get to that one pivotal card that causes all of the remaining cards to go up “at once.” I used to be very meticulous about “how” I set it up, though. I favored the neat stacking of the cards in the columns **before** the computer “released” them all to “go up” to their “home” cell. They had to all be in perfect order (King to the lowest card available). I would get upset with the computer if I failed to notice that the card I was moving was “the” one that caused all of the others to “move.” I wanted to see them perfectly arranged in their “columns” first. Now, however, I just play to get to that moment when they all go up, whether each column consists of a perfect stack (from the King downward), or simply one card. I play to see them all go “home” (and maintain my 100% average—on the second computer, anyway).

Tonight, I went to rehearsal for the “Praise Team.” I used to be able to sing, but I stopped for a long while. My mother always would say that if you don’t use “it” you’ll lose “it.” I believe I’ve lost it, but it doesn’t stop me from trying again. My voice cracks now. No one seems to mind, though. It bothers me. I need to get it back into shape. I may be too old and my voice too far gone. For a long time I didn’t do that much talking, least of all, singing. Actually, I didn’t realize that I had “stopped,” until one day, I heard Father say, “Sing to Me.” You see, for years, I would sing this little medley of songs to Him every night before going to bed—“My Soul Loves Jesus,” “Yes, Jesus Loves Me [and He died to let me know],” “I Love Him (Because He First Loved Me)” —it was my way of saying, “I love you,” to Jesus. Sometime after my Mom died, I “stopped” without being aware that I had. I had become busy working on “Father’s” dream, and that didn’t require me to talk—or sing. We had all become busy with “life”—and I had “forgotten” about the “little” things of my relationship with Him.

I thoroughly enjoyed the “work” that I was doing. I’m not much of a talker anyway, so I didn’t miss doing it. My verbal communication skills did suffer some, however. At least so I’m told. My sister tells me that I need to learn “how” to talk to people. I like having an opinion of my own and not simply going along with “everyone else’s.” Apparently, that is a “No-no.” You see, one night during Bible Study I asked a question because of something I heard someone say and I wanted to make them “think.” We Christians have so much “tradition” when it comes to certain things and we tend to “ignore” parts of the Bible that might “contradict” those traditional “thoughts” (I’ve heard the same complaint from people of all religions about how people of “like mind” seem to lean more towards “tradition”—perhaps the same can be said for the “secular” areas of “life.”). So I kept asking questions based upon the Scriptures in the Holy Bible. The answers I received were based upon the interpretation of Scripture as understood in our American English interpretation of the “surface” meaning of the words. I wanted to challenge them to dig deeper and explore what those words they were reading meant from the perspective of the “men” Father used to “pen” them—none of them American (the Holy Bible is not an American, nor English, “book”—it was written in the Aramaic, Hebrew and



Greek languages). As we were leaving church, my pastor's wife laughingly said to me, "You really stirred them up," to which I replied, "Isn't that what Bible Study is for?"

I was just thinking how much of a joy it is to go to a church I enjoy being in (and it's not that they are "perfect" in any way—but, they are "genuine" in love and "sincere" in faith). There was a time that I belonged to a church that I grew to "hate." I don't say that "lightly." Growing up in my parents' home, the word "hate" was never allowed. I've never even heard my parents say that word. I was grown before I used it myself—and when I did it was like a...I don't know what word to use to describe it. The truth is, every time I "thought" about the church I belonged to, the words, "God, I hate that church," came out of my mouth without the "thought" of those words ever entering my conscious mind. And yes, I stayed there because I knew that there was a purpose for my being there—Father's purpose. When that purpose no longer existed, I left—having "gained" some very important understanding that helped me discover the things that I have been writing about. No matter how difficult the situation, I believe that it was all "necessary" for me to understand what I know today. So it wasn't wasted time—just difficult. As David said in Psalm 119:71, "It is good for me that I have been afflicted; that I might learn thy statutes." Even a bed of roses has "thorns."

### July 19, 2013

My thoughts are still on "having an opinion of my own." Perhaps I should join the "TEXT" generation—I converse more easily with a writing instrument than with my "voice." Maybe then, I would be more "silent" about "voicing" my own opinion—as I should be. But then, people shouldn't ask me for my opinion if they didn't really want it. I refuse to lie to them, especially when I can see them heading towards "trouble." Some people prefer that you lie to them and then give them a shoulder to cry on after they have learned the hard way. Personally, if I were them, I would prefer to do what my mother advised me as I was growing up—learn from "other people's" mistakes. Why go out there and do what they did and get the same disastrous results? A lot can be learned from "observation." Unfortunately, most people prefer to "copy" what someone else did, all the while hoping for a different result—that is the definition of "insanity." Which proves: we all have "issues."

I used the "Find" function to find the part where I talked about "ratio" and discovered that many words (58 in this document at the time I am typing this) have those combined letters **in** them—they caused me to see this:

**Ratio "in" → ration = share, portion, allotment,  
allowance, quota, helping, measure, allocation  
(These synonyms are terminology found in the Holy Bible)**

### July 20, 2013

Towards the end of the workday today, David (the cook) asked another fellow employee if she was ready to "go home." She replied, "I was born ready." My thought, "You don't know how true you are."

### July 21, 2013

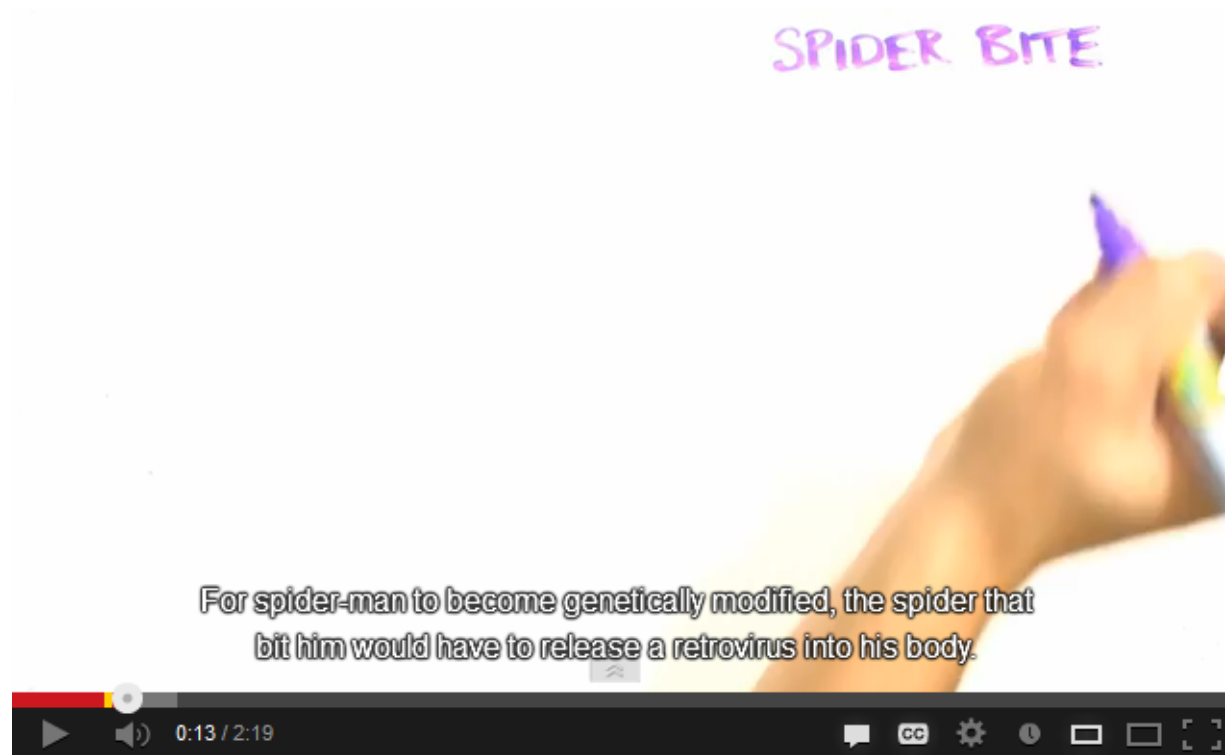
Judges and Layers (lawyers) = "thieves"—i.e. (sub) "tractors" = the "plowmen"

Pre-acres (preachers) = 0 ("zero")—i.e. the "center" point of the graph

"foreigner" → "Four Ain Er" ["Ain us"]

Psalm 150:1, 6, "Praise God in his **sanctuary**....Let everything that hath **breadth** praise the Lord."

The following are excerpts—not complete programs.



### The Science of Superheroes - SPIDER-MAN

...“Retro”-virus. Would he be going “back” in “time” [“Back to the Future”]?



### The Science of Superheroes - SPIDER-MAN



In this way, the strength of an organism increases as a square, or by 2 on the scale factor.



## The Science of Superheroes - SPIDER-MAN

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But as organisms get bigger, their volume increases by height, width and length,



## The Science of Superheroes - SPIDER-MAN



as a cube, or a 3 on the scale factor.



:



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



But because Spider-man is human shaped and sized,



the retrovirus would have to encode for the creation of more  
actin and myosin proteins.



These proteins effect the contraction abilities of muscles,  
and in effect could make a human stronger.

CLIMBING

Climbing walls? Not a problem for spiders,

## CLIMBING



they have tiny hairs on each leg

## CLIMBING



and these hairs have tons of even smaller hairs with triangular ends

# CLIMBING



which interact within nanometers of the atoms on the surface.

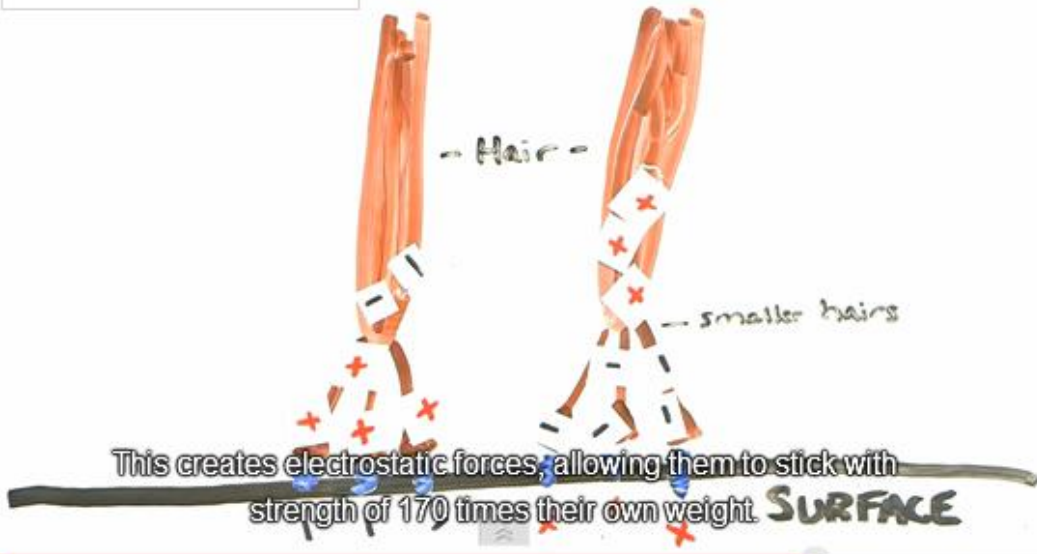
# CLIMBING



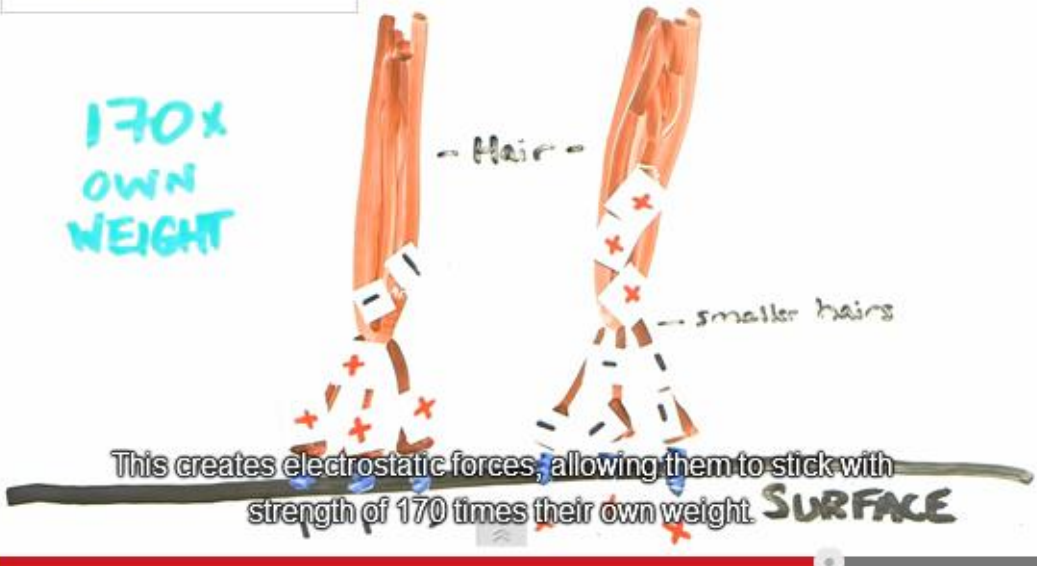
This creates electrostatic forces, allowing them to stick with strength of 170 times their own weight.



# CLIMBING



# CLIMBING






Too capture this ability, Spider-man would need permanently hairy hands and feet,



which may not overly impress his damsels in distress.

1:54 / 2:19

The Science of Superheroes - SPIDER-MAN

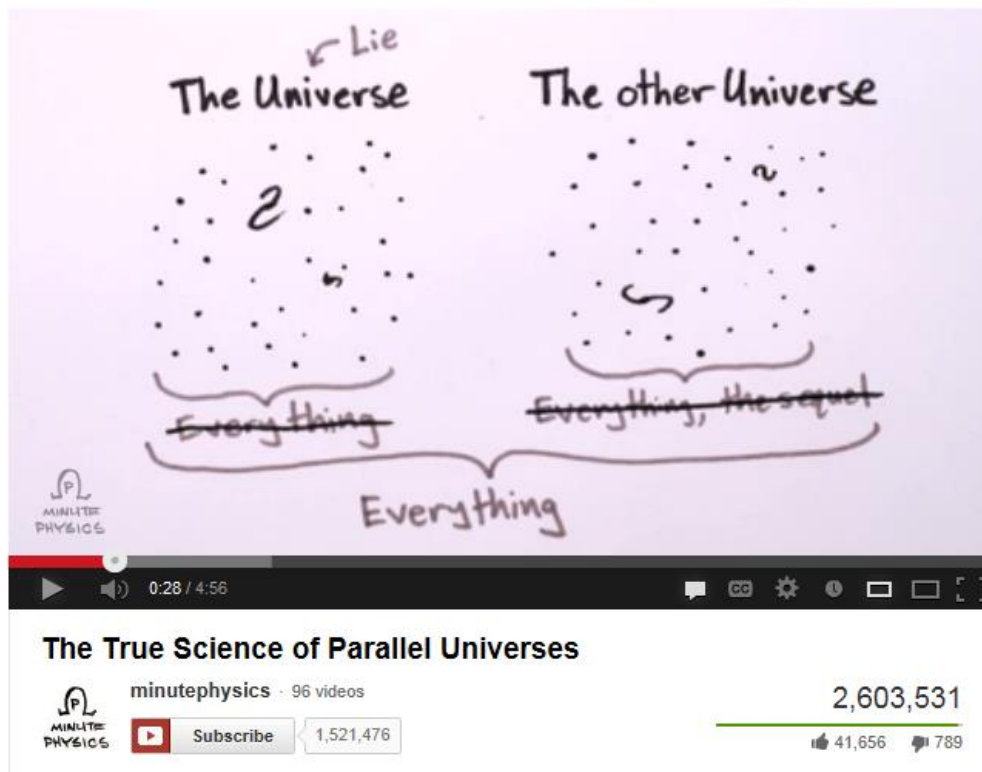


And finally, what about the Spidey Sense?

"SPIDEY  
SENSE"



Well, spider hairs are extremely sensitive to vibration and air pressure changes.



Webster's online dictionary:

VOCABULARY—"top 10 words for unusual colors worth looking at" + UBIQUITOUS:

1. SMALT

2. CATTLEYA
3. DAMASK [“the/father mask”—Damascus→ “the mask, us”]
4. JASPER—“The ancient Hebrew word from which jasper comes may have meant something like ‘glittering’ or ‘polish.’”
5. VERMILION—vivid reddish orange
6. VERDIGRIS GREEN—the color that copper corrodes into
7. TITIAN—brownish orange
8. BISQUE—light grayish brown [prob. a shortened and altered form of “*biscuit*” (meaning “earthenware or porcelain after the first firing and before glazing”), which comes in turn from the Anglo-French (pain) *besquit*, “twice-cooked bread.”]
9. PUCE—dark red
10. Bittersweet—deep reddish orange [The oval berries of the European bittersweet plant taste first sweetish, and then bitter. But it was the American plant called “false bittersweet,” with its orange-colored fruits, that inspired the color name *bittersweet*.]

## ubiq·ui·tous

*adjective* \yü-`bi-kwə-təs\

### Definition of **UBIQUITOUS**

: existing or being everywhere at the same time : constantly **encountered** : **WIDESPREAD** <a *ubiquitous* fashion>

— **ubiq·ui·tous·ly** *adverb*

— **ubiq·ui·tous·ness** *noun*

 See **ubiquitous** defined for English-language learners »

See **ubiquitous** defined for kids »

### Examples of **UBIQUITOUS**

1. The company's advertisements are *ubiquitous*.
2. <by that time cell phones had become *ubiquitous*, and people had long ceased to be impressed by the sight of one>
3. Hot dogs are the ideal road trip food—inexpensive, portable, *ubiquitous*. —Paul Lucas, *Saveur*, June/July 2008
4. Shawarma is the new street meat. Both a late night favourite and a quick lunch classic, the Middle Eastern dish is now *ubiquitous* on the streets of Toronto. —Chris Dart, *Torontoist*, 8 Feb. 2007
5. In major league locker rooms, ice packs are *ubiquitous* appendages for pitchers, who wrap their shoulder or elbow or both, the better to calm muscles, ligaments and tendons that have been stressed by the unnatural act of throwing a baseball. —Tom Verducci, *Sports Illustrated*, 26 Mar. 2007
6. It was before the day of the *ubiquitous* automobile. Given one of those present adjuncts to farm life, John would have ended his career much earlier. As it was, they found him lying by the roadside at dawn one morning after the horses had trotted into the yard with the wreck of the buggy bumping the road behind them. —Edna Ferber, “Farmer in the Dell,” 1919, in *One Basket*, 1949
7. [+ ]more[- ]hide

### Origin of **UBIQUITOUS**

(see **UBIQUITY**)

First Known Use: 1830

## Related to **UBIQUITOUS**

### Synonyms

COMMON OR GARDEN [*chiefly British*], COMMONPLACE, EVERYDAY, FAMILIAR, FREQUENT, GARDEN-VARIETY, HOUSEHOLD, ORDINARY, QUOTIDIAN, ROUTINE, COMMON, USUAL

### Antonyms

EXTRAORDINARY, INFREQUENT, RARE, SELDOM, UNCOMMON, UNFAMILIAR, UNUSUAL

### Related Words

NORMAL, REGULAR, STANDARD; DE RIGUEUR, MANDATORY, OBLIGATORY; GENERAL, UNIVERSAL; CEASELESS, CONSTANT, CONTINUAL, CONTINUOUS, INCESSANT, UNCEASING; ENDEMIC, POPULAR, PREVAILING, PREVALENT, RAMPANT; PERENNIAL, RECURRENT, REPEATED

### Near Antonyms

ABERRANT, ABNORMAL, IRREGULAR, UNNATURAL; INTERMITTENT, OCCASIONAL, SPORADIC

MORE

## Rhymes with **UBIQUITOUS**

INIQUITOUS

---

### Leonardo da Vinci quotes

- **“Iron rusts from disuse; water loses its purity from stagnation ... even so does inaction sap the vigour of the mind.”**
- **“You can have no dominion greater or less than that over yourself.”**
- **“A well-spent day brings happy sleep”**
- **“Where the spirit does not work with the hand there is no art”**
- **“Time stays long enough for anyone who will use it.”**
- **“Why does the eye see a thing more clearly in dreams than the imagination when awake?”**
- **“There are three classes of people: those who see. Those who see when they are shown. Those who do not see.”**
- **“Art is never finished, only abandoned.”**
- **“I have been impressed with the urgency of doing. Knowing is not enough; we must apply. Being willing is not enough; we must do.”**
- **“Simplicity is the ultimate sophistication.”**

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Mercury	Venus	Earth
Mars	Jupiter	Saturn
Uranus	Neptune	Pluto
Pluto	Sun	Moon

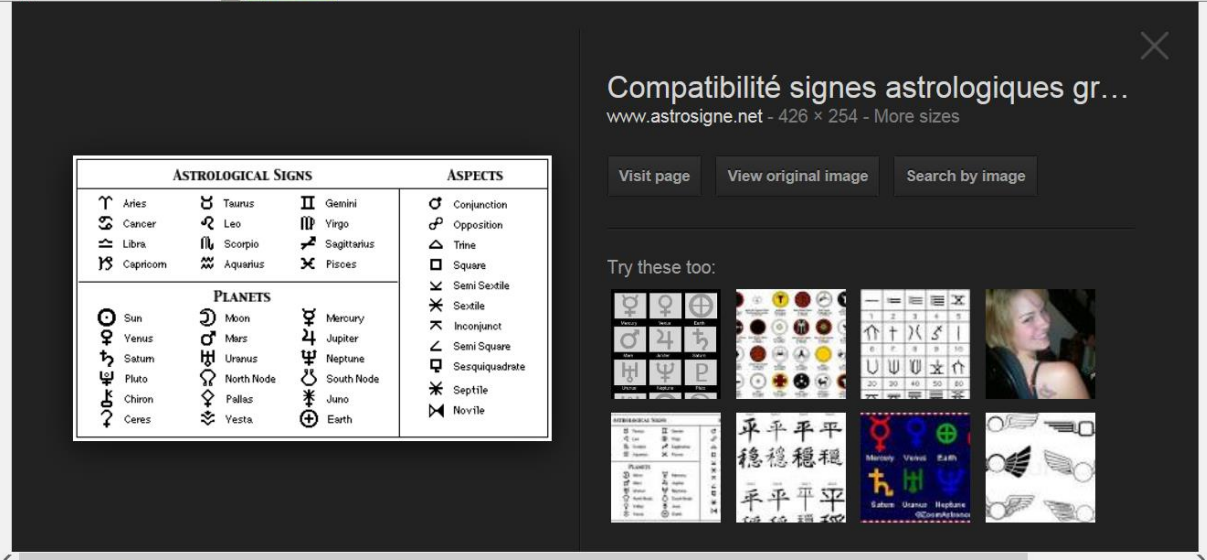
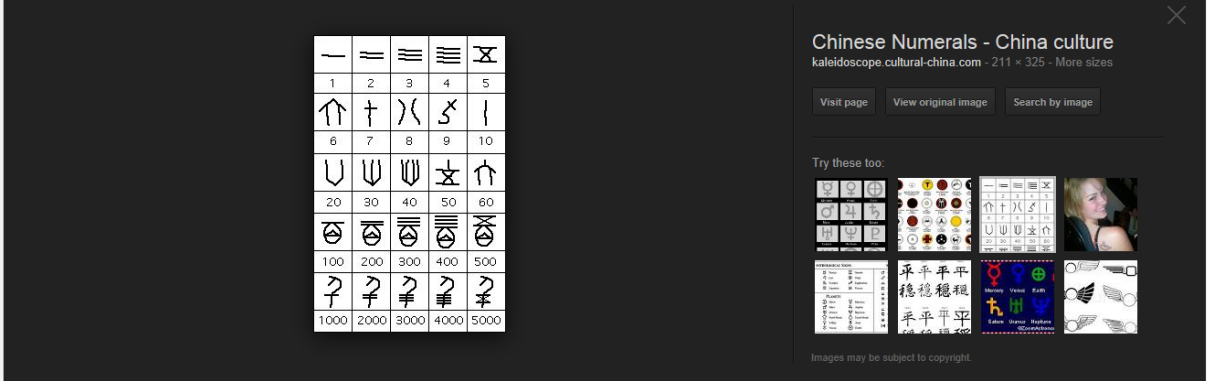
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一	二	三	四	五
1	2	3	4	5
六	七	八	九	十
20	30	40	50	60
百	二百	三百	四百	五百
千	二千	三千	四千	五千
1000	2000	3000	4000	5000

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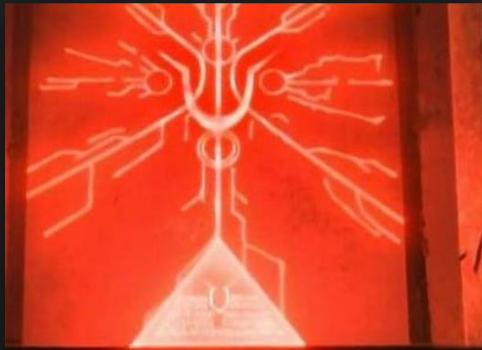
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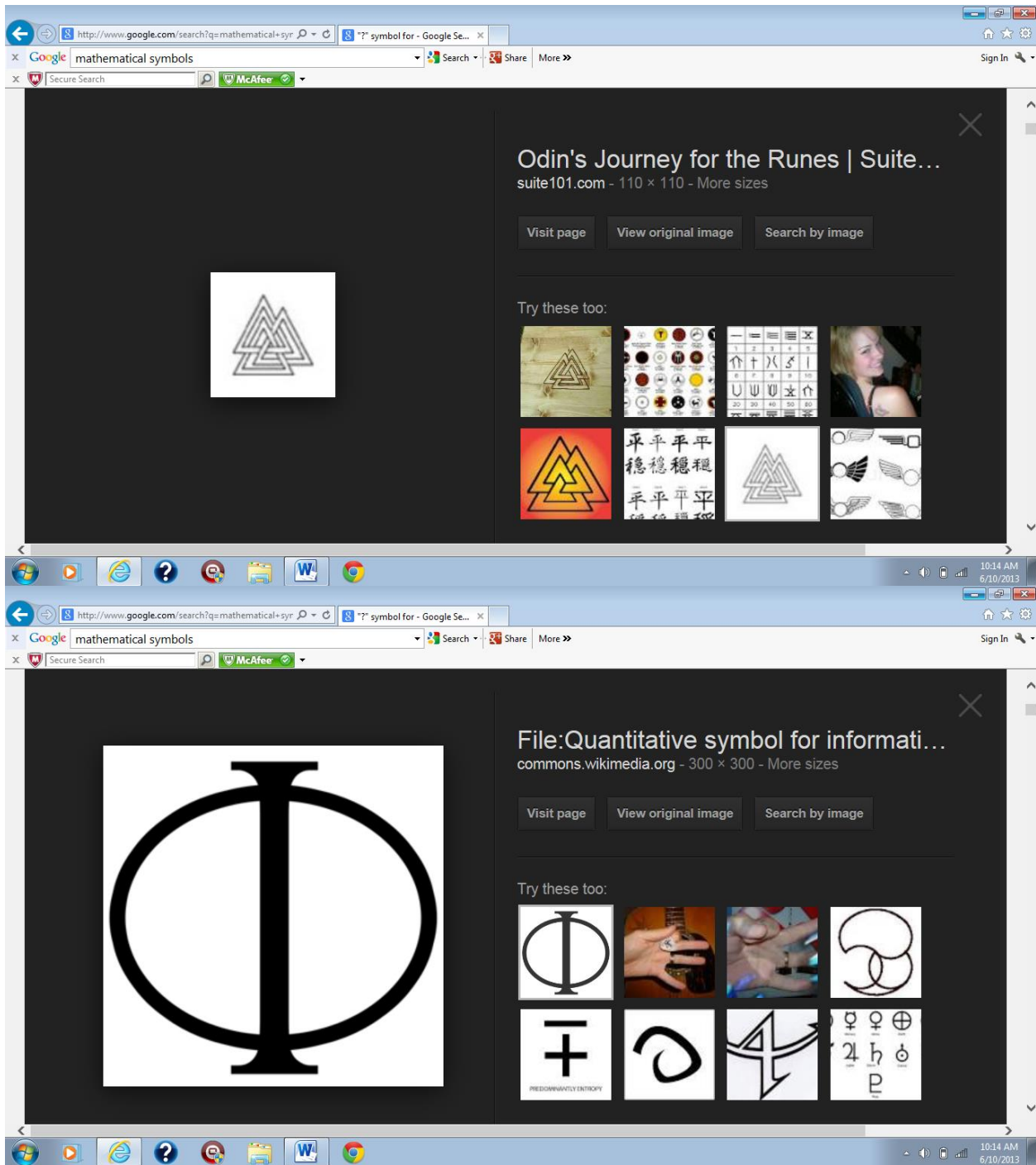
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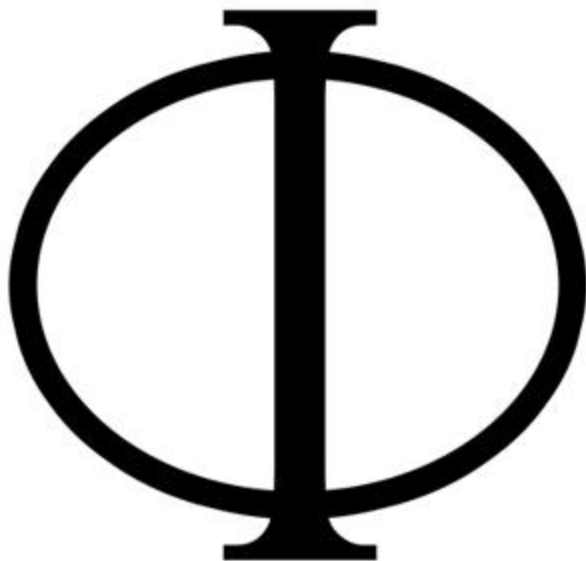
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**Summary**[\[edit\]](#)

**Description** **English:** This is a Quantitative Symbol (and "I" for "Information" with an elipse centered on it)created by Biochemist, Artist, Psychologist Dr. Ray R. Mansuri (PorMansor). It may be used

	to quantify the amount/change in Information/Infodynamics as a function of the change in Entropy. It is a basic attempt to view information as a physical force by treating it analogously to physical thermodynamic models.
<b>Date</b>	05/23/00
<b>Source</b>	<a href="#">Template:Raysonik</a>
<b>Author</b>	<a href="#">Ray Mansuri (PorMansor)</a>
<b>Other versions</b>	may be a circle with the I inside of it.

This image should be converted into a font and made available for public use. Copyright/royalty free. This symbol was created by Biochemist, Artist, Psychologist Dr. Ray R. PorMansor.

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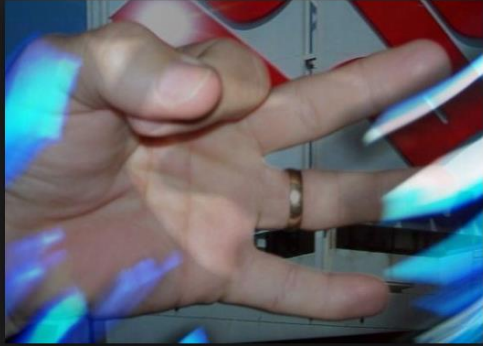
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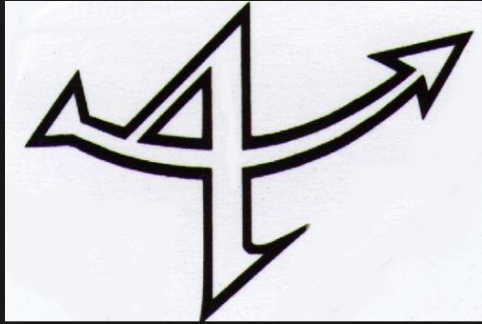
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## Is there is nothing more than signs & symbols?

Posted on [July 7, 2010](#) by [lightboxes4u](#)

Here's a collection of particular symbols. At a glance they look pretty eclectic in style and subject matter, but actually they share a common theme. Can you see what it is?

- |     |              |     |  |     |                   |     |  |     |  |
|-----|--------------|-----|--|-----|-------------------|-----|--|-----|--|
| 1   |              | 2   |  | 3   |                   | 4   |  | 5   |  |
| 6   | 無神論者<br>无神论者 | 7   |  | 8   |                   | 9   |  | 10  |  |
| 11  |              | 12  |  | 13  |                   | 14  |  | 15  |  |
| 16  |              | 17  |  | 18  | <br>CelebAtheists | 19  |  | 20  |  |
| 21  |              | 22  |  | 23  |                   | 24  |  | 25  |  |
| 26  |              | 27  |  | 28  |                   | 29  |  | 30  |  |
| 31  |              | 32  |  | 33  |                   | 34  |  | 35  |  |
| 36  |              | 37  |  | 38  |                   | 39  |  | 40  |  |
| 41  |              | 42  |  | 43  |                   | 44  |  | 45  |  |
| 46  |              | 47  |  | 48  |                   | 49  |  | 50  |  |
| 51  |              | 52  |  | 53  |                   | 54  |  | 55  |  |
| 56  |              | 57  |  | 58  |                   | 59  |  | 60  |  |
| 61  |              | 62  |  | 63  |                   | 64  |  | 65  |  |
| 66  |              | 67  |  | 68  |                   | 69  |  | 70  |  |
| 71  |              | 72  |  | 73  |                   | 74  |  | 75  |  |
| 76  |              | 77  |  | 78  |                   | 79  |  | 80  |  |
| 81  |              | 82  |  | 83  |                   | 84  |  | 85  |  |
| 86  |              | 87  |  | 88  |                   | 89  |  | 90  |  |
| 91  |              | 92  |  | 93  |                   | 94  |  | 95  |  |
| 96  |              | 97  |  | 98  |                   | 99  |  | 100 |  |
| 101 |              | 102 |  | 103 |                   | 104 |  | 105 |  |
| 106 |              | 107 |  | 108 |                   | 109 |  | 110 |  |
| 111 |              | 112 |  | 113 |                   | 114 |  | 115 |  |
| 116 |              | 117 |  | 118 |                   | 119 |  | 120 |  |

So did you get it? Number 5 might be the least subtle if you are in need of a strong hint. If you still didn't get it, the roll over text will give you the answer.

I would like to add that I hope none of these symbols offend anyone – and they are not in any way a reflection of my beliefs. Good night and God bless.

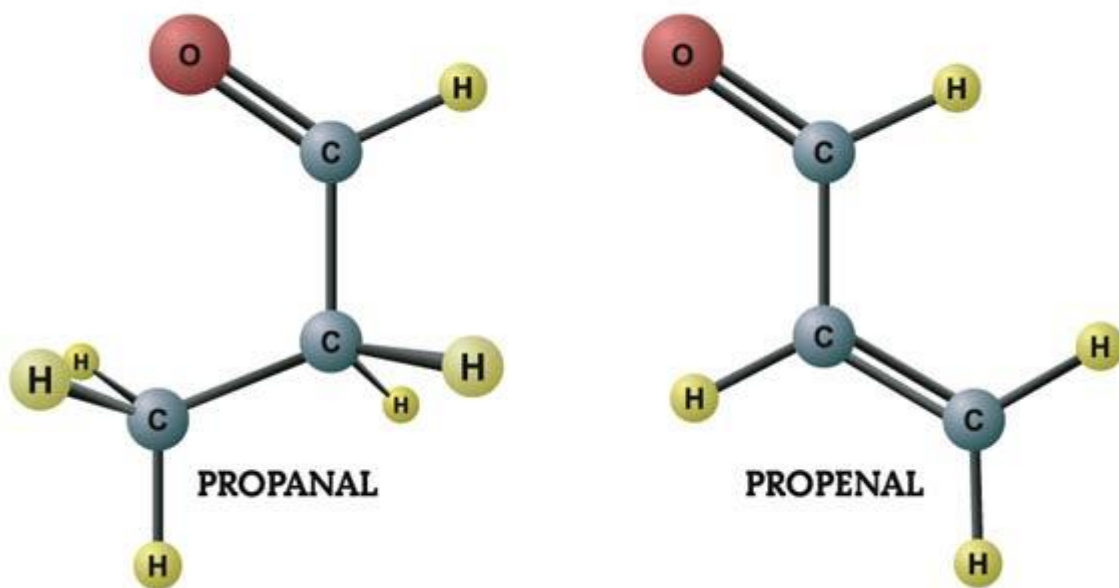
**EDIT:** I've now made available for download as vectors files, eight of the more commonly accepted and used atheist symbols. Just click the link [Atheist Symbol or Logo Vectors](#)

## Scientists Discover Two New Interstellar Molecules: Point to Probable Pathways for Chemical Evolution in Space —source: National Radio Astronomy Observatory (posted June 21, 2004)

- Press Release Source: [National Radio Astronomy Observatory](#)
- Posted Monday, June 21, 2004

A team of scientists using the National Science Foundation's (NSF) Robert C. Byrd Green Bank Telescope (GBT) has discovered two new molecules in an interstellar cloud near the center of the Milky Way Galaxy. This discovery is the GBT's first detection of new molecules, and is already helping astronomers better understand the complex processes by which large molecules form in space.

The 8-atom molecule propenal and the 10-atom molecule propanal were detected in a large cloud of gas and dust some 26,000 light-years away in an area known as Sagittarius B2. Such clouds, often many light-years across, are the raw material from which new stars are formed.



"Though very rarefied by Earth standards, these interstellar clouds are the sites of complex chemical reactions that occur over hundreds-of-thousands or millions of years," said Jan M. Hollis of the NASA Goddard Space Flight Center in Greenbelt, Md. "Over time, more and more complex molecules can be formed in these clouds. At present, however, there is no accepted theory addressing how interstellar molecules containing more than 5 atoms are formed."

So far, about 130 different molecules have been discovered in interstellar clouds. Most of these molecules contain a small number of atoms, and only a few molecules with eight or more atoms have been found in interstellar clouds. Each time a new molecule is discovered, it helps to constrain the formation chemistry and the nature of interstellar dust grains, which are believed to be the formation sites of most complex interstellar molecules.

Hollis collaborated with Anthony Remijan, also of NASA Goddard; Frank J. Lovas of the National Institute of Standards and Technology in Gaithersburg, Md.; Harald Mollendal of the University of Oslo, Norway; and Philip R. Jewell of the National Radio Astronomy Observatory (NRAO) in Green Bank, W.Va. Their results were accepted for publication in the *Astrophysical Journal Letters*.

In the GBT experiment, three aldehyde molecules were observed and appear to be related by simple hydrogen addition reactions, which probably occur on the surface of interstellar grains. An aldehyde is a molecule that contains the aldehyde group (CHO): a carbon atom singly bonded to a hydrogen atom and double-bonded to an oxygen atom; the remaining bond on that same carbon atom bonds to the rest of the molecule.

Starting with previously reported propynal (HC<sub>2</sub>CHO), propenal (CH<sub>2</sub>CHCHO) is formed by adding two hydrogen atoms. By the same process propanal (CH<sub>3</sub>CH<sub>2</sub>CHO) is formed from propenal.

After these molecules are formed on interstellar dust grains, they may be ejected as a diffuse gas. If enough molecules accumulate in the gas, they can be detected with a radio telescope. As the molecules rotate end-for-end, they change from one rotational energy state to another, emitting radio waves at precise frequencies. The "family" of radio frequencies emitted by a particular molecule forms a unique "fingerprint" that scientists can use to identify that molecule. The scientists identified the two new aldehydes by detecting a number of frequencies of radio emission in what is termed the K-band region (18 to 26 GHz) of the electromagnetic spectrum.

"Interstellar molecules are identified by means of the frequencies that are unique to the rotational spectrum of each molecule," said Lovas. "These are either directly measured in the laboratory or calculated from the measured data. In this case we used the calculated spectral frequencies based on an analysis of the literature data."

Complex molecules in space are of interest for many reasons, including their possible connection to the formation of biologically significant molecules on the early Earth. Complex molecules might have formed on the early Earth, or they might have first formed in interstellar clouds and been transported to the surface of the Earth.

Molecules with the aldehyde group are particularly interesting since several biologically significant molecules, including a family of sugar molecules, are aldehydes.

"The GBT can be used to fully explore the possibility that a significant amount of prebiotic chemistry may occur in space long before it occurs on a newly formed planet," said Remijan. "Comets form from interstellar clouds and incessantly bombard a newly formed planet early in its history. Craters on our Moon attest to this. Thus, comets may be the delivery vehicles for organic molecules necessary for life to begin on a new planet."

Laboratory experiments also demonstrate that atomic addition reactions -- similar to those assumed to occur in interstellar clouds -- play a role in synthesizing complex molecules by subjecting ices containing simpler molecules such as water, carbon dioxide, and methanol to ionizing radiation dosages. Thus, laboratory experiments can now be devised with various ice components to attempt production of the aldehydes observed with the GBT.

"The detection of the two new aldehydes, which are related by a common chemical pathway called hydrogen addition, demonstrates that evolution to more complex species occurs routinely in interstellar clouds and that a relatively simple mechanism may build large molecules out of smaller ones. The GBT is now a key instrument in exploring chemical evolution in space," said Hollis.

The GBT is the world's largest fully steerable radio telescope; it is operated by the NRAO.

"The large diameter and high precision of the GBT allowed us to study small interstellar clouds that can absorb the radiation from a bright background source. The sensitivity and flexibility of the telescope gave us an important new tool for the study of complex interstellar molecules," said Jewell.

The NRAO is a facility of the National Science Foundation, operated under a cooperative agreement with Associated Universities, Inc.

Editors:

A graphic of the molecules is located at:

<http://www.nrao.edu/pr/2004/GBTMolecules/molecules.JPG>

Images of the Green Bank Telescope are here:

<http://www.nrao.edu/imagegallery/php/level2a.php?class=3DTelescopes&subclass=3DGBT>

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1. [2 Peter 3:10](#)

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with **fervent heat**, the earth also and the works that are therein shall be burned up.

[2 Peter 3:9-11](#) (in Context) [2 Peter 3](#) (Whole Chapter) [Other Translations](#)

2. [2 Peter 3:12](#)

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with **fervent heat**?

[2 Peter 3:11-13](#) (in Context) [2 Peter 3](#) (Whole Chapter) [Other Translations](#)

1. [Psalm 97:5](#)

The hills melted **like wax** at the presence of the Lord, at the presence of the Lord of the whole **earth**. **COMPARE TO:** And the watchmen of Saul in Gibeah of Benjamin **looked**; and, behold, the multitude **melted** away [**like "wax"**], and they went **on** beating down **one** another."—1 Sam. 14:16

2. [Isaiah 51:6](#)

Lift up your eyes to the heavens, and look upon the **earth** beneath: for the heavens shall vanish away **like** smoke, and the **earth** shall **wax** old **like** a garment, and they that dwell therein shall die in **like** manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

[Isaiah 51:5-7](#) (in Context) [Isaiah 51](#) (Whole Chapter) [Other Translations](#)

1. [Genesis 18:16](#)

And the **men** rose up from thence, and **looked** toward Sodom: and Abraham went with them to bring them **on** the way.

[Genesis 18:15-17](#) (in Context) [Genesis 18](#) (Whole Chapter) [Other Translations](#)

2. [Exodus 25:20](#)

And the cherubims shall stretch forth their wings **on** high, covering the **mercy seat** with their wings, and their faces shall **look one** to another; toward the **mercy seat** shall the faces of the cherubims be.

[Exodus 25:19-21](#) (in Context) [Exodus 25](#) (Whole Chapter) [Other Translations](#)

3. [Judges 7:17](#)

And he said unto them, **Look on me**, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

[Judges 7:16-18](#) (in Context) [Judges 7](#) (Whole Chapter) [Other Translations](#)

4. [Judges 13:19](#)

So Manoah took a kid with a **meat offering**, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoah and his wife **looked on**.

[Judges 13:18-20](#) (in Context) [Judges 13](#) (Whole Chapter) [Other Translations](#)

5. [1 Samuel 1:11](#)

And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed **look on** the affliction of thine handmaid, and remember **me**, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

[1 Samuel 1:10-12](#) (in Context) [1 Samuel 1](#) (Whole Chapter) [Other Translations](#)

6. [1 Samuel 14:16](#)

And the watchmen of Saul in Gibeah of Benjamin **looked**; and, behold, the multitude **melted** away [like "wax"], and they went **on** beating down **one** another.

[1 Samuel 14:15-17](#) (in Context) [1 Samuel 14](#) (Whole Chapter) [Other Translations](#)

7. [2 Samuel 16:12](#)

It may be that the Lord will **look on** mine affliction, and that the Lord will requite **me** good for his cursing this day.

[2 Samuel 16:11-13](#) (in Context) [2 Samuel 16](#) (Whole Chapter) [Other Translations](#)

8. [2 Kings 10:3](#)

Look even out the best and **meetest** of your master's sons, and set him **on** his father's throne, and fight for your master's house.

[2 Kings 10:2-4](#) (in Context) [2 Kings 10](#) (Whole Chapter) [Other Translations](#)

9. [2 Kings 14:8](#)

Then Amaziah sent **messengers** to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us **look one** another in the face.

[2 Kings 14:7-9](#) (in Context) [2 Kings 14](#) (Whole Chapter) [Other Translations](#)

10. [Psalm 142:4](#)

I **looked on** my right hand, and beheld, but there was no man that would know **me**: refuge failed **me**; no man cared for my soul.

[Psalm 142:3-5](#) (in Context) [Psalm 142](#) (Whole Chapter) [Other Translations](#)

11. [Ezekiel 40:6](#)

Then came he unto the gate which **looketh** toward the east, and went up the stairs thereof, and **measured** the threshold of the gate, which was **one** reed broad; and the other threshold of the gate, which was **one** reed broad.

[Ezekiel 40:5-7](#) (in Context) [Ezekiel 40](#) (Whole Chapter) [Other Translations](#)



12. [Ezekiel 46:19](#)

After he brought **me** through the entry, which was at the side of the gate, into the holy chambers of the priests, which **looked** toward the north: and, behold, there was a place **on** the two sides westward.

[Ezekiel 46:18-20](#) (in Context) [Ezekiel 46](#) (Whole Chapter) [Other Translations](#)

13. [Ezekiel 47:2](#)

Then brought he **me** out of the way of the gate northward, and led **me** about the way without unto the utter gate by the way that **looketh** eastward; and, behold, there ran out waters **on** the right side.

[Ezekiel 47:1-3](#) (in Context) [Ezekiel 47](#) (Whole Chapter) [Other Translations](#)

14. [Zechariah 12:10](#)

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall **look** upon **me** whom they have pierced, and they shall mourn for him, as **one** mourneth for his **only** son, and shall be in bitterness for him, as **one** that is in bitterness for his firstborn.

[Zechariah 12:9-11](#) (in Context) [Zechariah 12](#) (Whole Chapter) [Other Translations](#)

15. [Mark 8:33](#)

But when he had turned about and **looked on** his disciples, he rebuked Peter, saying, Get thee behind **me**, Satan: for thou savourest not the things that be of God, but the things that be of **men**.

[Mark 8:32-34](#) (in Context) [Mark 8](#) (Whole Chapter) [Other Translations](#)

16. [Luke 1:25](#)

Thus hath the Lord dealt with **me** in the days wherein he **looked on me**, to take away my reproach among **men**.

[Luke 1:24-26](#) (in Context) [Luke 1](#) (Whole Chapter) [Other Translations](#)

17. [Luke 21:26](#)

Men's hearts failing them for fear, and for **looking** after those things which are coming **on** the earth: for the powers of heaven shall be shaken.

[Luke 21:25-27](#) (in Context) [Luke 21](#) (Whole Chapter) [Other Translations](#)

18. [Acts 3:12](#)

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

[Acts 3:11-13](#) (in Context) [Acts 3](#) (Whole Chapter) [Other Translations](#)

19. [Acts 10:4](#)

And when he **looked on** him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a **memorial** before God.

[Acts 10:3-5](#) (in Context) [Acts 10](#) (Whole Chapter) [Other Translations](#)

20. [2 Peter 3:12](#)

Looking for and hasting unto the coming of the day of God, wherein the heavens being **on** fire shall be dissolved, and the elements shall **melt** with fervent heat?

[2 Peter 3:11-13](#) (in Context) [2 Peter 3](#) (Whole Chapter) [Other Translations](#)

Leviticus 19:18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord."

**"Music is all around us. All we have to do is listen."**

—August Rush [the motion picture]

Psalms 19:1-2,

“The heavens **declare** the glory of God; and the firmament **sheweth** his handywork. Day unto day **uttereth** speech, and night unto night **sheweth** knowledge.”

Heavens = day

Firmament = night

Glory of God = speech

Handywork = knowledge

**“Nothing’ from some is more than gold from others.”**—Cecil B. DeMille’s *THE TEN COMMANDMENTS*

Mark 4:26-29 (PHILLIPS translation),

### Jesus gives pictures of the kingdom’s growth

Then he said, “The kingdom of God is like a man scattering seed on the ground and then going to bed each night and getting up every morning, while the seed sprouts and grows up, though he has no idea how it happens. The earth produces a crop without any help from anyone: first a blade, then the ear of corn, then the full-grown grain in the ear. And as soon as the crop is ready, he sends his reapers in without delay, for the harvest-time has come.

Notes to be added:

### FIGHT FIRE WITH FIRE

Jesus answered Satan during His “temptation” with the WORD. The WORD is LIFE itself. Therefore, Jesus “used” LIFE to fight LIFE. Satan is Prince of the power of the “air [heir]”—not the “ground [grind]”.

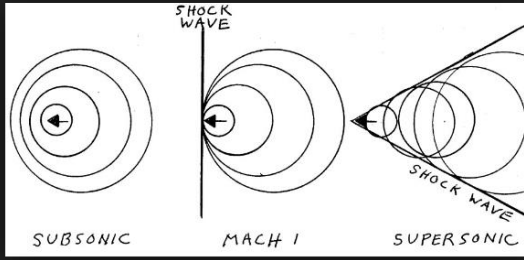


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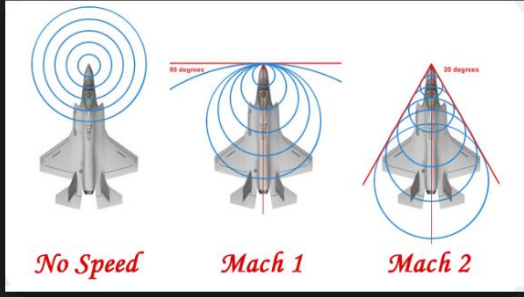
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SUBSONIC MACH 1 SUPERSONIC

Pebble thrown in a pond

Slow-moving boat

Boat with wake

Fast-moving boat with wake

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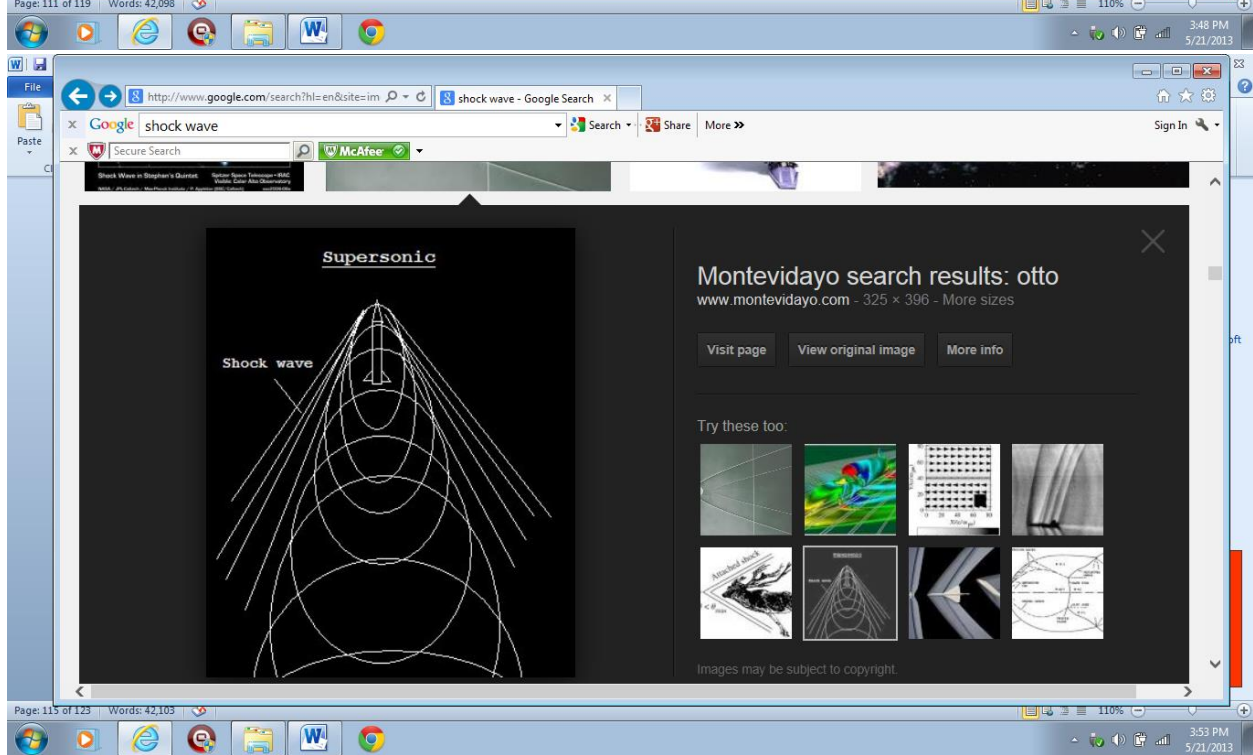
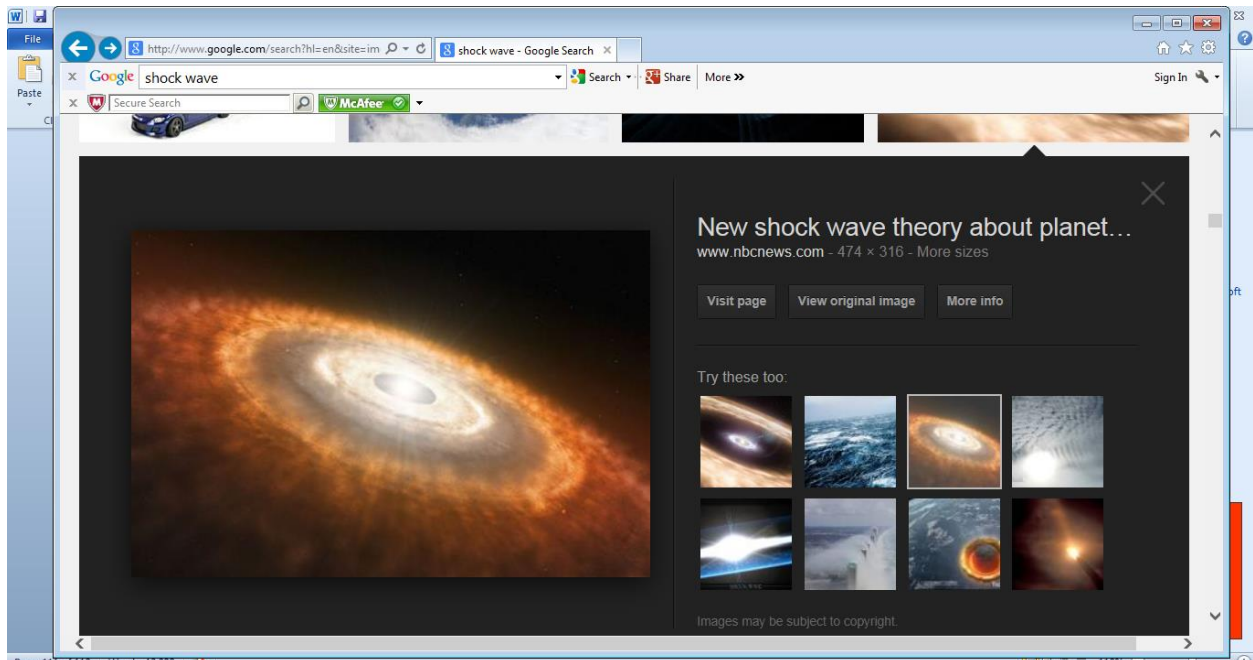
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Definitions:

**Stirling's formula**—the formula that gives the appropriate value of the factorial of a very large number

**Taylor's series** [tailor/sailor/wailer/whaler]—

T cell—

**t distribution**—

tea—

tea bag—

teaberry—[fr. use of its leaves as a substitute for tea] (ca. 1837) : CHECKERBERRY

**teach**—

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“cusp”// “magnetopause” → menopause // Tail lobe → ear lobe [lobe--love] // plasmasheet—“blood cover” → looks like leg bone

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Look like "breasts"

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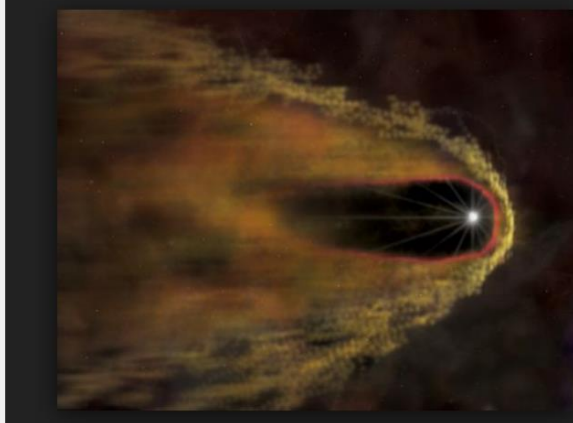
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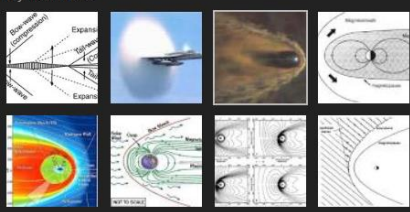
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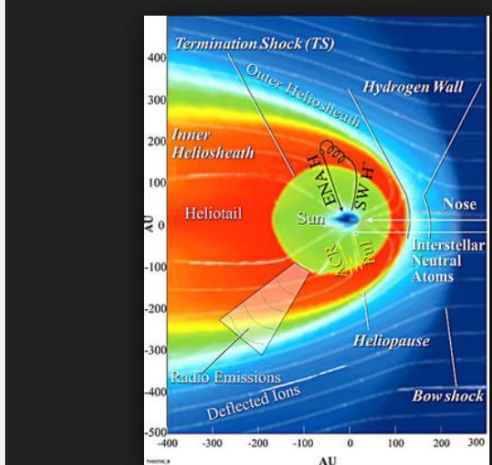
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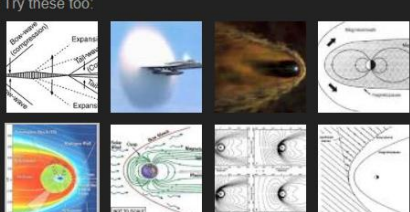
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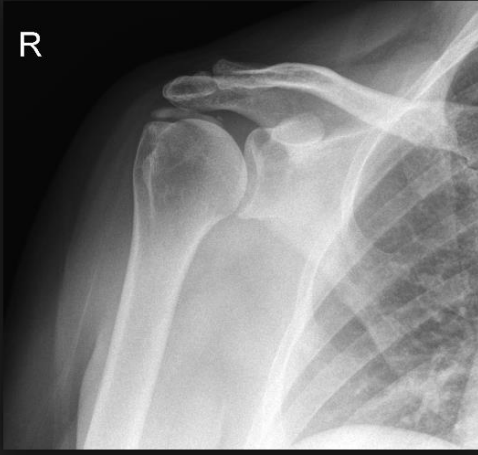
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Webster's Ninth New Collegiate Dictionary:

**fainthearted**—*adj* (15c) : lacking courage or resolution : TIMID — **faint-heart-ed-ly** *adv* — **faint-heart-ed-ness** *n*

**1**fair—

**2**fair—

**3**fair—

**4**fair—

**5**fair—

**fair ball**—

**fair catch**—

**fairground**—

**1**fairing—

**2**fairing—

**fairish**—

**fairlead**—

**fairly**—

**fair market value**—

**fair-minded**—

**fair trade agreement**—*n* (1937) : an agreement between a producer and a seller that commodities

bearing a **trademark** ["piercings" by the "dagger of the cross"—i.e. "the HOLE"/ "spot"], label ["hewn-man"], or brand name ["JESUS"] belonging to the producer [LOVE] be sold at or above a specified price [the "tithe"]

I came across this article [*"Why Do Electrons not fall into the Nucleus?"*] and this blog [*"Aasthik: Why Mr Electron, why? Why so Negative?? (part 1&2)– Understanding Negativity."*] on June 29, 2013 when I was looking for information on "electrons". I haven't read every word of the blog but felt led to place it here at the end:



## Why do electrons not fall into the nucleus?

- We have highlighted your search term **electrons in atoms** for you. If you'd like to remove the search term, [click here](#).

Table of contents

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2. [Quantum theory to the rescue!](#)
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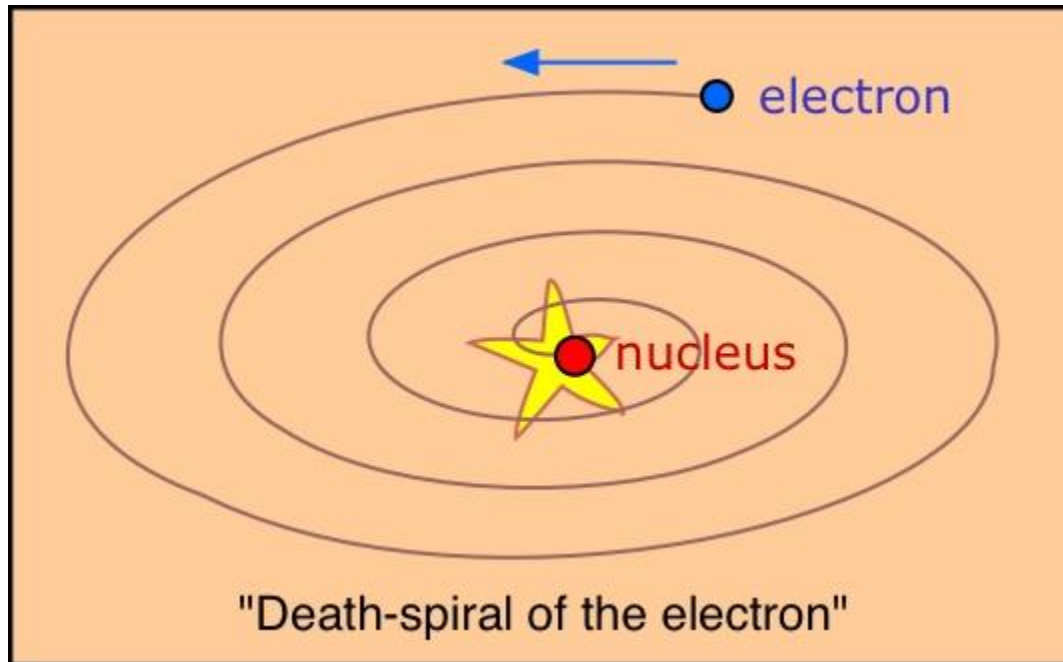
How the battle of the infinities saves the electron from its death spiral.

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### Introduction

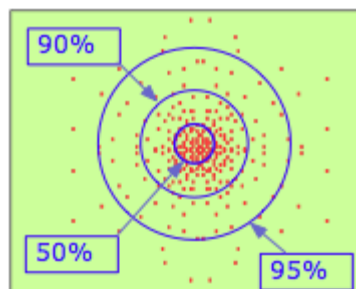
The picture of **electrons** "orbiting" the nucleus like planets around the sun remains an enduring one, not only **in** popular images of the atom but also **in** the minds of many of us who know better. The proposal, first made **in** 1913, that the centrifugal force of the revolving electron just exactly balances

the attractive force of the nucleus (in analogy with the centrifugal force of the moon in its orbit exactly counteracting the pull of the Earth's gravity) is a nice picture, but is simply untenable.

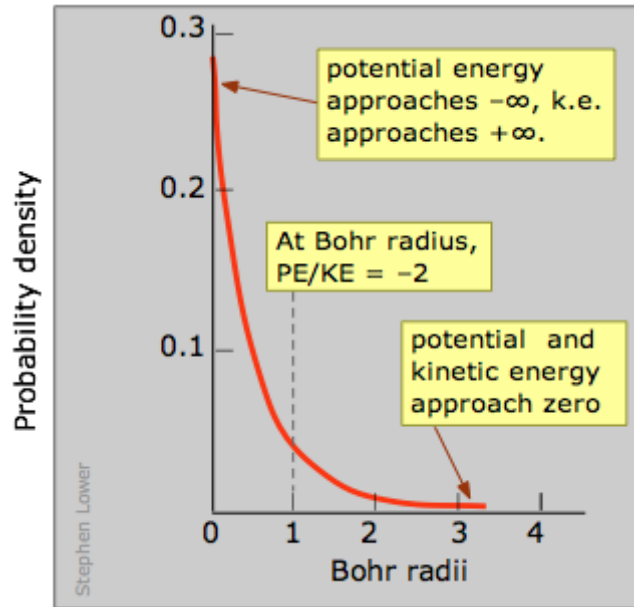


An electron, unlike a planet or a satellite, is electrically charged, and it has been known since the mid-19th century that an electric charge that undergoes acceleration (changes velocity and direction) will emit electromagnetic radiation, losing energy in the process. A revolving electron would transform the atom into a miniature radio station, the energy output of which would be at the cost of the potential energy of the electron; according to classical mechanics, the electron would simply spiral into the nucleus and the atom would collapse.

### Quantum theory to the rescue!



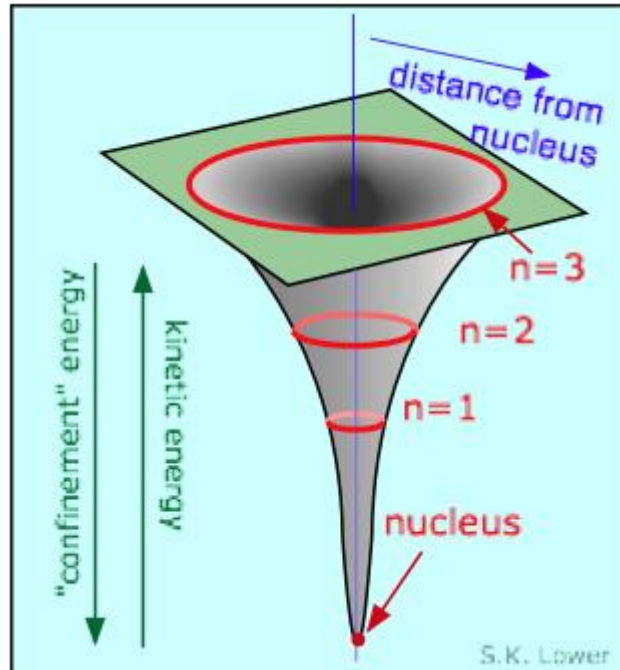
By the 1920's, it became clear that a tiny object such as the electron cannot be treated as a classical particle having a definite position and velocity. The best we can do is specify the probability of its manifesting itself at any point in space. If you had a magic camera that could take a sequence of pictures of the electron in the 1s orbital of a hydrogen atom, and could combine the resulting dots in a single image, you would see something like this. Clearly, the electron is more likely to be found the closer we move toward the nucleus.



This is confirmed by this plot which shows the quantity of electron charge per unit volume of space at various distances from the nucleus. This is known as a probability density plot. The per unit volume of space part is very important here; as we consider radii closer to the nucleus, these volumes become very small, so the number of **electrons** per unit volume increases very rapidly. **In** this view, it appears as if the electron does fall into the nucleus!

### Battle of the infinities

But it doesn't stay there! As you know, the potential energy of an electron becomes more negative as it moves toward the attractive field of the nucleus; **in** fact, it approaches negative infinity. But because the total energy remains constant (a hydrogen atom, sitting peacefully by itself, will neither lose nor acquire energy), the loss **in** potential energy is compensated for by an increase **in** the electron's kinetic energy (sometimes referred to **in** this context as "confinement" energy) which determines its momentum and its effective velocity.

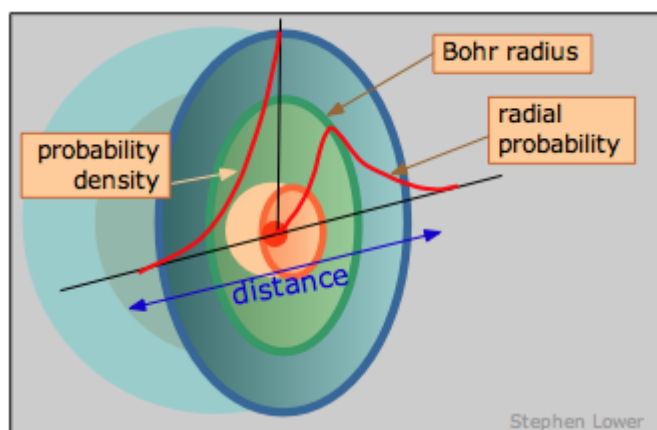


So as the electron approaches the tiny volume of space occupied by the nucleus, its potential energy dives down toward minus-infinity, and its kinetic energy (momentum and velocity) shoots up toward positive-infinity. This "battle of the infinities" cannot be won by either side, so a compromise is reached **in** which theory tells us that the fall **in** potential energy is just twice the kinetic energy, and the electron dances at an average distance that corresponds to the Bohr radius.

But there is still one thing wrong with this picture; according to the Heisenberg uncertainty principle (a better term would be "indeterminacy"), a particle as tiny as the electron cannot be regarded as having either a definite location or momentum. The Heisenberg principle says that either the location or the momentum of a quantum particle such as the electron can be known as precisely as desired, but as one of these quantities is specified more precisely, the value of the other becomes increasingly indeterminate. It is important to understand that this is not simply a matter of observational difficulty, but rather a fundamental property of nature. [See here](#) for more on the uncertainty principle

What this means is that within the tiny confines of the atom, the electron cannot really be regarded as a "particle" having a definite energy and location, so it is somewhat misleading to talk about the electron "falling into" the nucleus. (A famous physicist once suggested, not entirely **in** jest, that a better description of the electron would be "wavicle"!)

### Probability density vs. radial probability



We can, however, talk about where the electron has the highest probability of manifesting itself—that is, where the maximum negative charge will be found.

This is just the curve labeled "probability density"; its steep climb as we approach the nucleus shows unambiguously that the electron is most likely to be found **in** the tiny volume element at the nucleus. But wait! Did we not just say that this does not happen? What we are forgetting here is that as we move out from the nucleus, the number of these small volume elements situated along any radius increases very rapidly with  $r$ , going up by a factor of  $4\pi r^2$ . So the probability of finding the electron somewhere on a given radius circle is found by multiplying the probability density by  $4\pi r^2$ . This yields the curve you have probably seen elsewhere, known as the radial probability, that is shown on the right side of the above diagram. The peak of the radial probability for principal quantum number  $n = 1$  corresponds to the Bohr radius.

To sum up, the probability density and radial probability plots express two different things: the first shows the electron density at any single point **in** the atom, while the second, which is generally more useful to us, tells us the the relative electron density summed over all points on a circle of given radius.

## References

- Why Doesn't the Electron Fall Into the Nucleus? Franklin Mason and Robert Richardson, J Chem. Ed. 1983 (40-42). See also the comment on this article by Werner Luck, J Chem Ed 1985 (914).
- [Primer on quantum theory of the atom: a quantum catechism](#). An elementary introduction to quantum theory **in** the form of a question-and-answer "primer", emphasizing the concepts with a minimum of mathematics.
- For a thorough discussion of atomic structure, see the Chem1 Virtual Textbook lesson set on [Atomic Structure and the Periodic Table](#).
- For more detailed descriptions of these two kinds of plots, [see this McMaster U. page](#) by Richard Bader. A very nice set of radial probability plots for several values of  $n$  **in** the hydrogen atom can be found near the bottom of [this page](#). I am grateful to Robert Harrison of U. of Tennessee-Knoxville whose suggestions led me to improve this article.

## Contributors



- Stephen Lower, Professor Emeritus ([Simon Frasier U.](#)) [Chem1 Virtual Textbook](#)

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**“Every man gets to choose his destiny, Son,  
no matter what his father did.”**

—*GUESS WHO* (film)

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I want to add a portion of what this blogger had to say about himself. The blog is all the words of the blogger. **I make no comment.**

#### About Me

My name is [Vishal Gupta](#) and I would like to describe myself as an all-rounder with a passion towards creativity and innovation in fields varying from [Social Services](#), Recruitment (HR), Software Development, Algorithms Development, Research, Spirituality, Religion, Music, Arts, [Photography](#), Blogging and Psychology, who loves Dynamic Roles and Challenges and is known for his **out-of-the-box-thinking**, hard-work, commitment and **never-ending & infectious enthusiasm**.

Currently I am **Assistant Manager** in the Recruitment Team of [Samsung Electronics' Software Engineering Lab](#). I became Assistant Manager in the **age of 23** hence becoming the **youngest Asst. Manager (HR) in the History of Samsung Electronics**.

# Aasthik - A Believer by Choice!

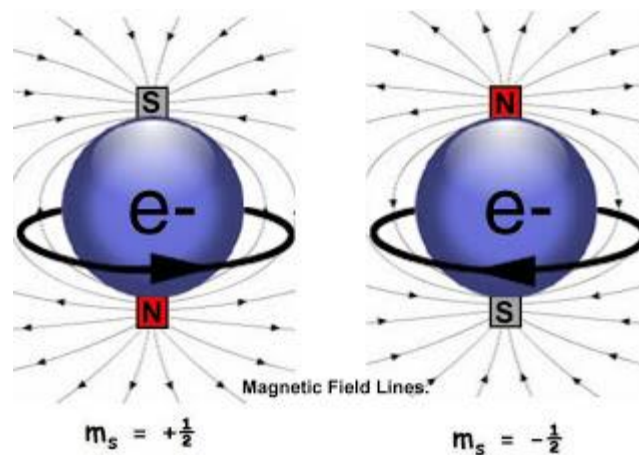
THURSDAY, DECEMBER 9, 2010

## Why Mr Electron, why? Why so Negative?? (part 1)– Understanding Negativity.

Posted by Vishal Gupta at 9:05 PM

After my experience with the post 'Einstein's success formula' and 'Keeping your mouth shut!', I knew that a series of posts in continuum is always better. I have been thinking of writing this post for a long time. Finally, the time has come. I know I have acted negatively in situations often and wondered why? I know many people have done this at some point in life. I wanted to know who is responsible for it. I wanted to bring the culprit to light. I wanted to bring the culprit to justice! And here I am...

So how do we describe an electron – “A negatively charged particle orbiting the nucleus”, right? And how do we usually see it in our science text books, or rather how do we visualize it? I visualize it somewhat like this:



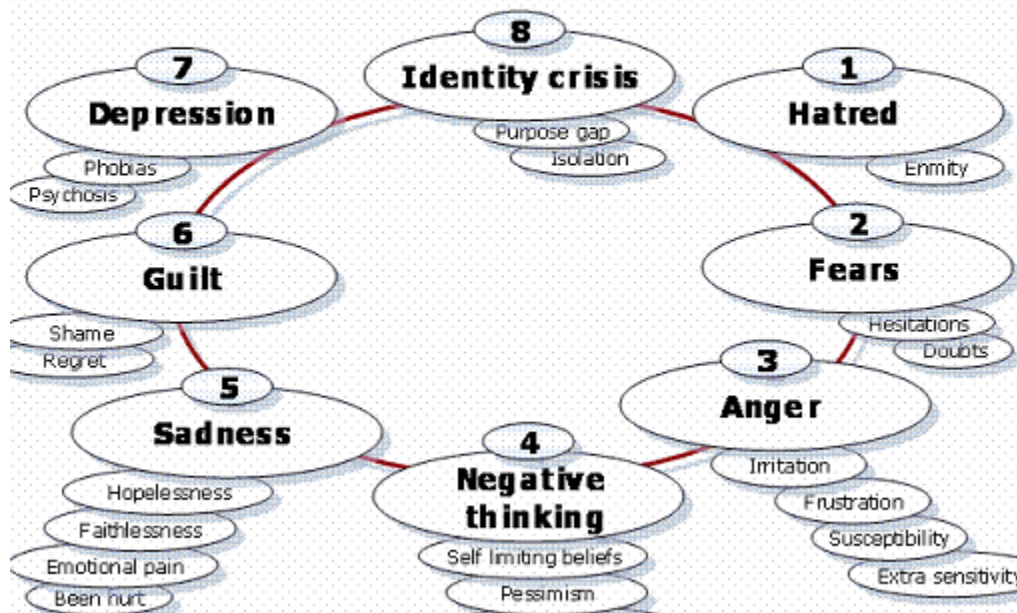
A sphere with a negative charge. However, we know that the number of electrons and protons are same in any atom. We are of-course made of matter and hence, we are made of equal amount of negative and positive charge. However, proton does not take part in day to day activities, for example all the chemical reactions occur due to interaction of electrons alone. Since electron is negative and most active, isn't it obvious for us to act negatively often? Doesn't that mean that Negativity lies in our nature?

You know what the funny part is? We act negative sometimes... and it has nothing to do with electrons. Simply because, they actually are NOT NEGATIVE! It's just a nomenclature used by Scientists to distinguish between two kinds of charges. They called protons – 'positive' and electrons – 'negative'. They could have called it otherwise too. There is absolutely nothing wrong with electrons. Still the poor fellas carry the burden of being Negative!



My study of scientific theories, discoveries and experimentation tells me, there is nothing fundamentally NEGATIVE about us... neither in the body nor the mind, nor the environment, nothing for that matter. But we still talk about Negative Emotions, Negative Thinking, Negative Thoughts... I wonder where does this Negativity creeps in? And where does it come from?

## Types of negative emotions, feelings and thoughts



Ever wondered what is the origin of Negativity? Wanna know? Carry on with the [next post](#) wherein I explain the origins of Negativity! [Click here to go to the next post.](#)

Reactions:

Labels: [Mr Electron](#), [Negativity](#), [Philosophy](#)

## Why Mr Electron, Why? Why so Negative?? (part 2)– Understanding Negativity and its Origins.

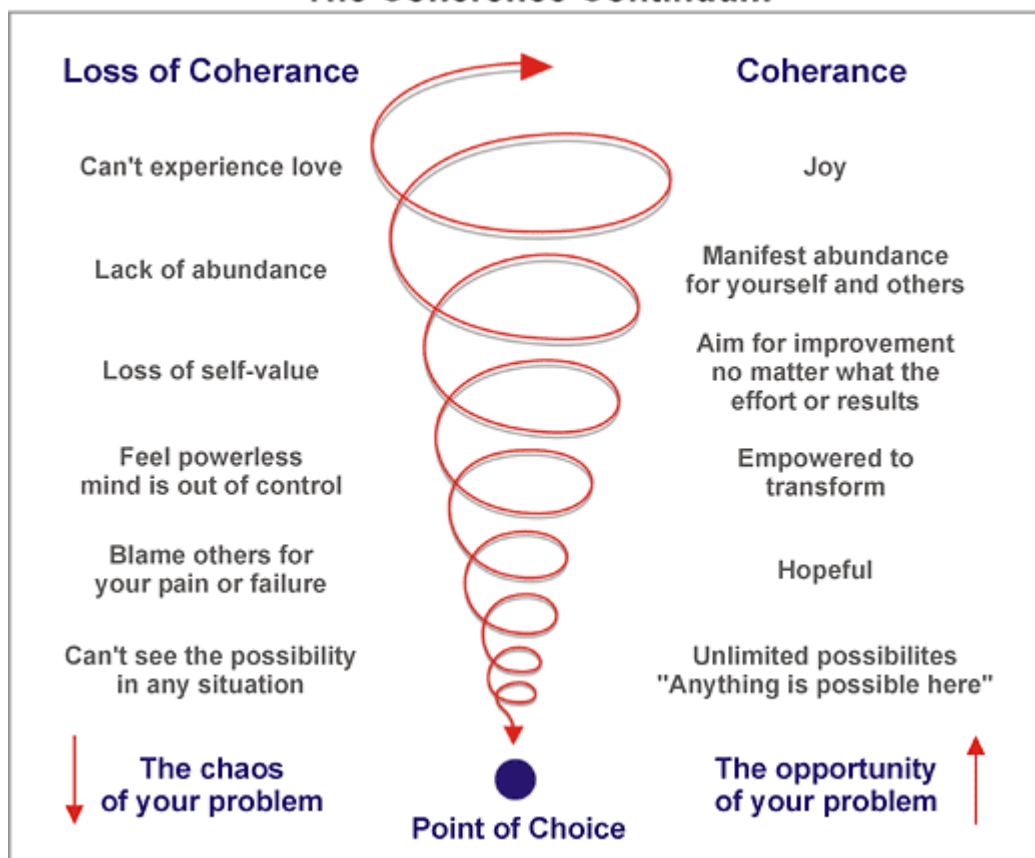
Posted by Vishal Gupta at 8:56 PM

**Note:** This theory is the sequel to [Why Mr Electron, why? Why so Negative?? \(part 1\)– Understanding Negativity](#). In this post I have also proposed '[Aasthik's Theory of Origin of Thoughts and Emotions](#)'.

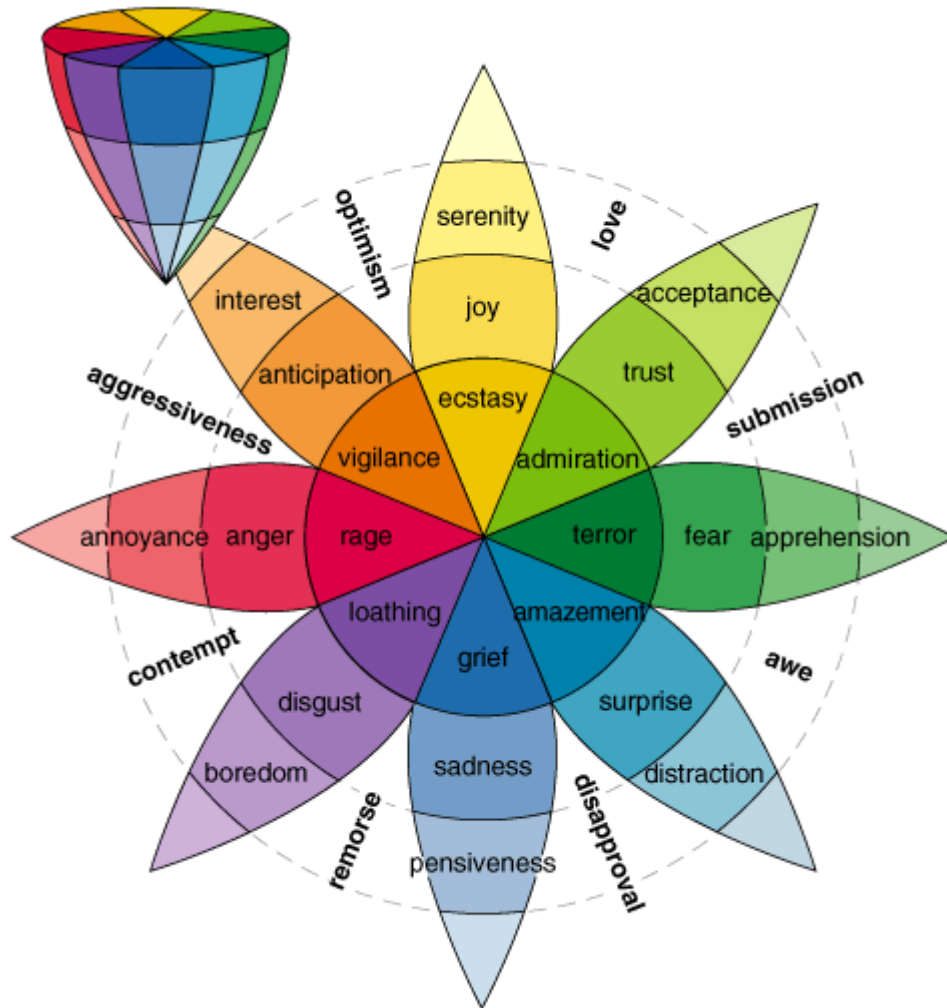
Scientists and psychologists tell us that thoughts have frequencies. Many claim that thoughts are waves and hence have frequency. Hence the term 'Thought Wave' has come into being. We know that electrons orbit the nucleus with certain frequency. They also spin on their respective axes, that also has some frequency. So we can consider them to be the fundamental originator of frequencies. Remember the phenomena – 'Resonance' and 'Coherence'? Think about it!

I am proposing a theory here. Lets call it the '[Aasthik's Theory of Origin of Thoughts and Emotions](#)'. When a group of electron are in coherence and/or vibrate with a same frequency they give rise to a resonance phenomenon. As a result of this Coherence and/or resonance, a particular frequency becomes dominant and a thought wave is generated. As an example, when you are hurt, electrons of that body part vibrate with a particular frequency and hence a thought wave signalling the brain is generated. The neurons in the brain interpret the signals and associate the emotion 'PAIN' with this thought wave, thus signalling the brain to take some action. On similar lines other emotions and thoughts like happiness, pleasure, sadness can be explained.

## The Coherence Continuum



So at the fundamental level, thoughts are nothing but waves produced by electrons vibrating in coherence. We human beings have attached feelings and interpretations of thoughts giving rise to positive and negative thoughts and emotions. This interpretation of 'Pain', 'Fear', 'Pleasure' i.e. positive and negative thoughts and emotions have been passed on from one generation to another since time unknown. There is nothing wrong with thoughts or words, until we attach a meaning or a feeling to it. As an example, same word in one language means a totally different thing in some other language.



I don't claim this to be an absolute theory. However, I do like to say that this explains many things. Some of you might argue that since electron is made up of quarks and is not the fundamental element of nature this theory should fail. However, even if you go at the most basic level, at the plank scale, you would find 'The String Theory'. Even those strings vibrate with a frequency and the same theory can be applied to these strings – just replace electrons with strings!



So now that we have some idea of Origin of Negativity, lets proceed to have a look at the effects of Negativity.[Click here to go to the next post.](#)

Reactions:

Labels: Aasthik's Theories, Mr Electron, Negativity, Philosophy

## **Why Mr Electron, why? Why so Negative?? (part 3)– Understanding Negativity and its Effects**

Posted by Vishal Gupta at 8:48 PM

**NOTE:** This post is a sequel to [Why Mr Electron, why? Why so Negative?? \(part 1\)– Understanding Negativity](#) and [Understanding Negativity and its Origins](#).

I was brought by my maternal grandparents from about the age of 10. They took the best care anyone could ever take. My grandfather always used to wake me up at 5 in the morning. He wanted me to greet every elder in the family and touch their feet, so as to get their blessings. Then he would take me to a long walk to a nearby pond. Throughout the journey he would make me chant different Mantras and Shlokas in Sanskrit, often explaining the meaning and the story behind them. He used to carry something I don't remember to feed the fish in the pond. I used to hate the schedule feeling its awful start to the day.

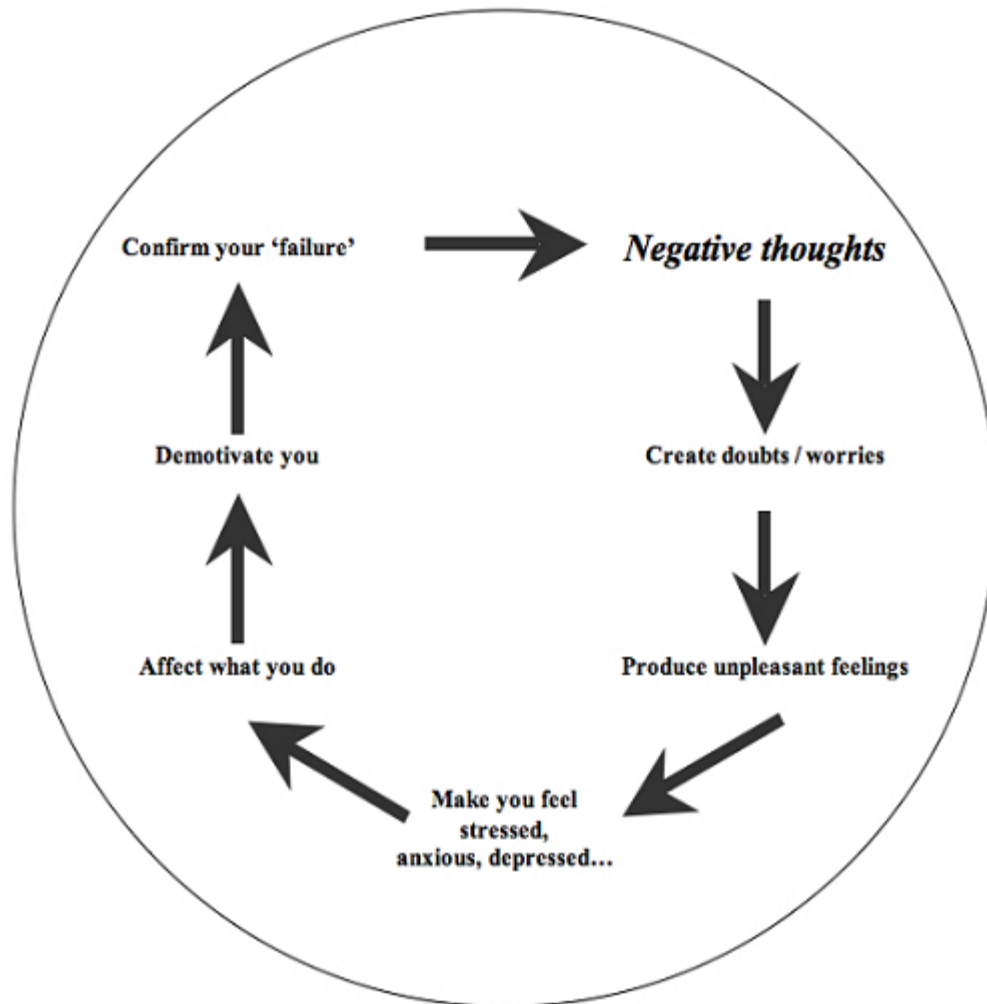
I did not know then, usually the negativity starts when we start our day:



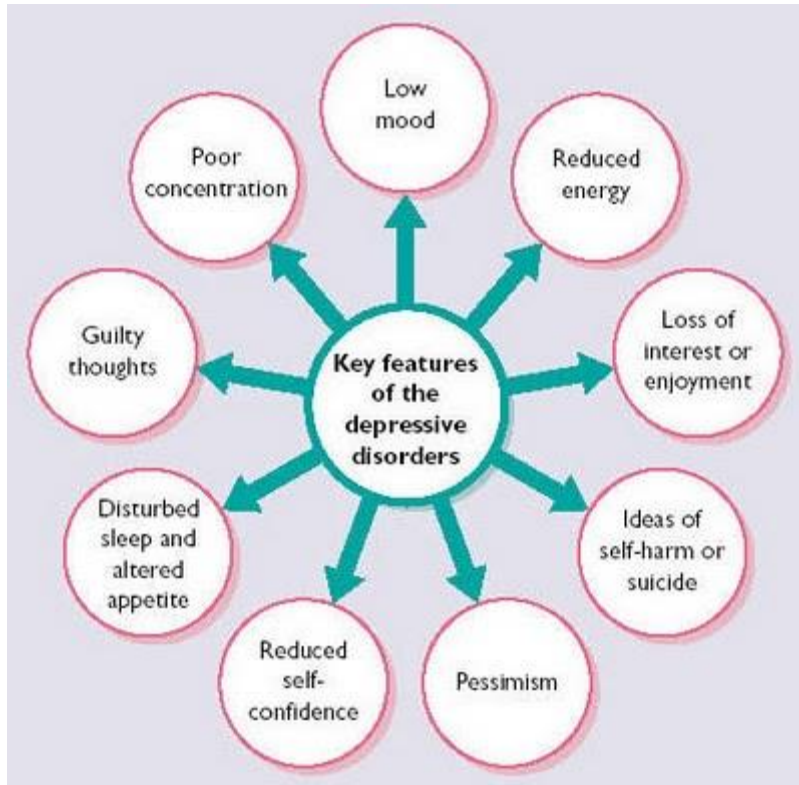
No wonder our ancestors have paid so much emphasis on getting up early in the morning, followed by reading Sanskrit Shlokas like “कराग्रे वसते लक्ष्मी, करमध्ये सरस्वती, करमूले च गोविन्दं, प्रभाते कर दर्शनं” They also tell us to greet the elders and receive their blessings - so that the first things we hear in the morning are good words and prayers - all positives. My grandfather was right and it was always an Awesome start to the day. I just wish he had explained to me then (or may be I should have understood then.)

In Part 2 we discussed Understanding Negativity and its Origins. Now its time for us to understand how does negativity affects us in our daily lives. Its simple right? It makes our lives a mess.





Negativity is a loop. Once you enter you cant get yourself out of it easily. Its just like Quicksand, the more you continue to fight it,the more you are sucked in. Negativity leads to depression, and here are some effects of depression:



So we know that Negativity affects us all. The Big Question is how to get rid of Negativity!  
[Check out the next post to get rid of Negativity!](#)



Reactions:

Labels: [Mr Electron](#), [Negativity](#), [Philosophy](#)

## Why Mr Electron, why? Why so Negative?? (part 4)– Say No to Negativity.

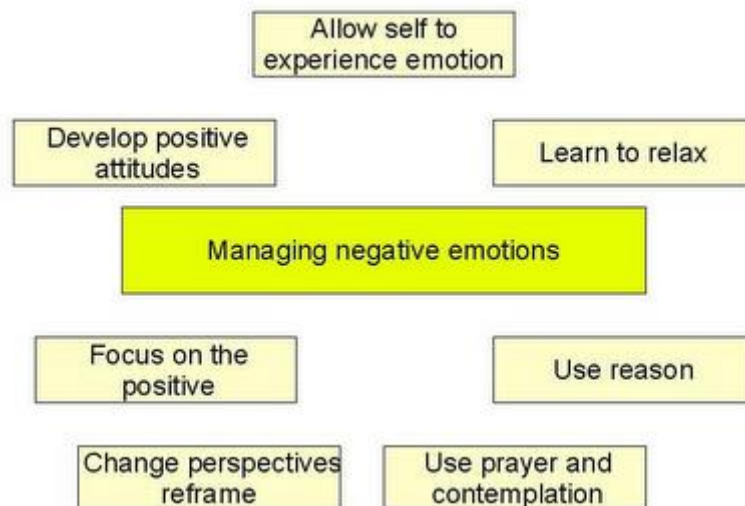
Posted by Vishal Gupta at 8:26 PM

**NOTE:** This post is a sequel to [Understanding Negativity](#), [Understanding Origins of Negativity](#) and [Understanding effects of Negativity](#).

In the previous post I have discussed the Negative effects of Negativity, and so we learned that it's necessary to say 'NO' to negativity. The question is how to do that?

# JUST SAY NO TO NEGATIVITY

To say know to negativity we need to learn to Manage Negativity. Manage the expression of our emotions. We need to learn to Relax! I refer you to the book ***Oh! Mind Relax please!*** by **Swami Sukhbodhananda**. And all that requires practice.

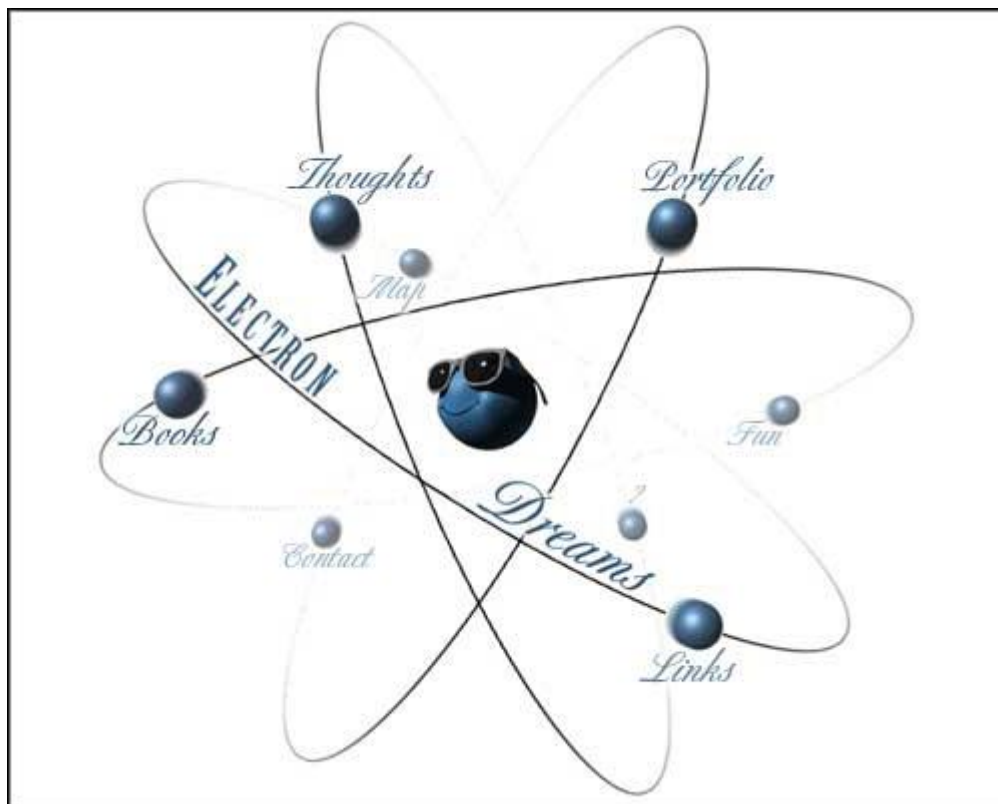


Other thing one can do is to invest time in positive thoughts. Keep ourselves busy. Doing good for the people around you. Helping friends and if possible to a limit – help strangers as well. And all you'll be thinking about is positive thoughts, emotions and feelings. Every time you are

bugged by Negativity turn on a beautiful Music, do something – anything that interests you. You can also practice [Antah Maun](#).



And then you'll finally see that our dear Mr Electron is no longer Negative. He's happy and positive just like you!



***This figure reminds me of the figure of Rudraksha in Hindu Mythology. So much similarity... coincidence? What say friends?***

Vishal Gupta.. Picture Window template. Template images by [konradlew](#). Powered by [Blogger](#).

As I've said before, I didn't read every word of this blog but felt led to place it here at the end. The final smiling image of the electrons in orbit is what caught my attention when I was on Google. I saw it as the image of Father smiling as His children orbit around Him.

**"Free at last! Free at last!**

**Thank God almighty,**

**I'm free at last!"**

—Dr. Martin Luther King

### **"Seasons Of Love"**

[From the "Broadway" hit  
musical play **RENT** ]

#### **All:**

Five Hundred Twenty-Five Thousand  
Six Hundred Minutes  
Five Hundred Twenty-Five Thousand  
Moments so dear  
Five Hundred Twenty-Five Thousand  
Six Hundred Minutes  
How Do You Measure - Measure A Year?  
In Daylights - In Sunsets  
In Midnights - In Cups Of Coffee  
In Inches - In Miles  
In Laughter - In Strife

In - Five Hundred Twenty-Five Thousand  
Six Hundred Minutes  
How Do You Measure  
A Year In The Life?

How About Love?  
How About Love?  
How About Love?  
Measure In Love

Seasons of Love.  
Seasons of Love.

#### **Joanne:**

Five Hundred Twenty-Five Thousand  
Six Hundred Minutes  
Five Hundred Twenty-Five Thousand  
Journeys To Plan

Five Hundred Twenty-Five Thousand  
Six Hundred Minutes  
How Do You Measure The Life  
Of A Woman Or A Man

#### **Collins:**

In Truth That She Learned  
Or In Times That He Cried  
In Bridges He Burned  
Or The Way That She Died

#### **All:**

It's Time Now - To Sing Out  
Though The Story Never Ends  
Let's Celebrate  
Remember A Year In The Life Of Friends

Remember the Love  
Remember the Love  
Remember the Love  
Measure In Love

#### **Joanne:**

Oh you got to you got to remember the love,  
You know that love is a gift from up above  
Share love, give love, spread love  
Measure, measure your life in love.

#### **ALL**

Seasons Of Love **(2x)**

#### **Joanne:**

Measure your life, measure your life in love

**Songwriter(s): Stevie Wonder, Jonathan D. Larson**

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