

-- CHILD OF YHWH (A CHRISTMAS STORY)

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-- CHILD OF YHWH {@1} --

"LA LA AKBAR. {@2}
DOES IT RHYME? {@3}
ZEG HET MAAR. {@4}
GOD SUBLIME. {@5 as #171 - I AM NOT UNCHASTE WITH ANY ONE
{%20}}

ALLAT MOURNS. {@6}
LOST HER MATE. {@7 as #175 - I AM NOT A TRANSGRESSOR
{%22}}
GOD IS SCORNED. {@8}
HELL YOUR FATE." {@9}

CHILD OF GOD@{

@1: Sup: 30 (#30); Ego: 40 (#40),
@2: Sup: 22 (#52); Ego: 14 (#54),
@3: Sup: 19 (#71); Ego: 6 (#60),
@4: Sup: 67 (#138); Ego: 23 (#83),
@5: Sup: 33 (#171 - I AM NOT UNCHASTE WITH ANY ONE
{%20}); Ego: 71 (#154),
@6: Sup: 24 (#195); Ego: 11 (#165),
@7: Sup: 80 (#275); Ego: 10 (#175 - I AM NOT A
TRANSGRESSOR {%22}),
@8: Sup: 67 (#342); Ego: 6 (#181 - I LEND NOT A DEAF EAR TO
THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO
CURSETH THE KING {%35}),
@9: Sup: 22 (#364); Ego: 58 (#239),
Male: #364; Feme: #239
}

YOUTUBE: "Holy Holy Holy Lord God Almighty .. [Agnus Dei]"

<<https://www.youtube.com/watch?v=HPBmFwBSGb0>>

"Now when Jesus was born in Bethlehem of Judaea in the days {#364 as
[#8, #40, #5, #100, #1, #10, #200] = hemera (G2250): day} of
Herod the king, behold, there came wise men from the east to
Jerusalem," [Matthew 2:1 (KJV)]

"But if it be a question {#364 as [#7, #8, #300, #8, #40, #1] = **zetema (G2213): question**} of words and names, and of your law, look ye to it; for I will be no judge of such matters." [Acts 18:15 (KJV)]

"But when ye pray, use not vain repetitions, as the heathen {#364 as [#5, #9, #50, #10, #20, #70, #200] = **ethnikos (G1482): heathen**} do: for they think {#614 as [#4, #70, #20, #70, #400, #50] = **dokeo (G1380): think**} that they shall be heard for their much speaking." [Matthew 6:7 (KJV)]

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice {#239 as [#40, #90, #4, #100, #5] = **tsedaqah (H6666): righteousness**} and judgment; that the LORD may bring upon Abraham {father of a multitude} that which he hath spoken of him." [Genesis 18:19 (KJV)]

"And he asked his father, How long is it ago since this came unto him? And he said, Of a child {#239 as [#80, #1, #10, #4, #10, #70, #9, #5, #50] = **paidiothen (G3812): of**}." [Mark 9:21 (KJV)]

IMMANUEL KANT'S (1783) PROLEGOMENA IDEA: @364: "*HERE* *I* *NOW* *FIND* *THAT* *THE* *PSYCHOLOGICAL* *IDEA*, *HOWEVER* *LITTLE* *INSIGHT* *I* *MAY* *GAIN* *THROUGH* *IT* *INTO* *THE* *PURE* *NATURE* *OF* *THE* *HUMAN* *SOUL* *ELEVATED* *BEYOND* *ALL* *CONCEPTS* *OF* *EXPERIENCE*", at least reveals clearly enough the inadequacy of those concepts of experience, and thereby leads me away from materialism, as a psychological concept unsuited to any explanation of nature and one that, moreover, constricts reason with respect to the practical. Similarly, the cosmological ideas, through the manifest inadequacy of all possible cognition of nature to satisfy reason in its rightful demands, serve to deter us from naturalism, which would have it that nature is sufficient unto itself.

Finally, since all natural necessity in the sensible world is always conditioned, in that it always presupposes the dependence of one thing on another, and since unconditioned necessity must be sought only in the unity of a cause distinct from the sensible world, although the causality of that cause, in turn, if it were merely nature, could never make comprehensible the existence of the contingent as its consequence; reason, therefore, by means of the theological idea, frees itself from fatalism – from blind natural necessity both in the connection of nature itself, without a first principle, and in the causality of this principle itself – and leads the way to the concept of a cause through freedom, and so to that of a highest intelligence. The transcendental ideas therefore serve, if not to instruct us positively, at least to negate the impudent assertions of

materialism, naturalism, and fatalism which constrict the field of reason, and in this way they serve to provide moral ideas with space outside the field of speculation; and this would, I should think, to some extent explain the aforementioned natural predisposition.

The practical benefit that a purely speculative science may have lies outside the boundaries of this science; such benefit can therefore be seen simply as a scholium, and like all scholia does not form part of the science itself. Nonetheless, this relation at least lies within the boundaries of philosophy, and ***ESPECIALLY* *OF* *THAT* *PHILOSOPHY* *WHICH* *DRAWS* *FROM* *THE* *WELLSPRINGS* *OF* *PURE* *REASON*, *WHERE* *THE* *SPECULATIVE* *USE* *OF* *REASON* *IN* *METAPHYSICS* *MUST* *NECESSARILY* *HAVE* *UNITY* *WITH* *ITS* *PRACTICAL* *USE* *IN* *MORALS***. Hence the inevitable dialectic of pure reason deserves, in a metaphysics considered as natural predisposition, to be explained not only as an illusion that needs to be resolved, but also (if one can) as a natural institution in accordance with its purpose – although this endeavour, as supererogatory, cannot rightly be required of metaphysics proper." [page 113 - 114]

SUPER (MALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:

{**OUTER: #40** - Reversal, Avoiding Activity; I-Ching: H36 - Suppression of the Light, Sinking/Darkening Light, Brilliance injured, Intelligence hidden; Tetra: 68 - Dimming / **INNER: #36** - Natural Reversals, 'Secret' Explanation; I-Ching: H4 - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: 12 - Youthfulness} **#364** has **13 Categories:**

G2250@{

@1: Sup: 8 (**#8**); Ego: 8 (**#8**),

@2: Sup: 48 (**#56**); Ego: 40 (**#48**),

@3: Sup: 53 (**#109**); Ego: 5 (**#53**),

@4: Sup: 72 (**#181 - I LEND NOT A DEAF EAR TO THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO CURSETH THE KING {%35}**); Ego: 19 (**#72**),

@5: Sup: 73 (**#254**); Ego: 1 (**#73**),

@6: Sup: 2 (**#256**); Ego: 10 (**#83**),

@7: Sup: 40 (**#296**); Ego: 38 (**#121**),

Male: #296; Feme: #121

} // #364

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #154 % #41 = #31 - Military Stratagem, Quelling War; I-Ching: **H32** - Perseverance, Endurance, Duration, Constancy; Tetra: **51** - Constancy;

THOTH MEASURE: #31 - Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind.

#VIRTUE: With Packing (no. #31), a move home, but

#TOOLS: With Stoppage (no. #71), a failure to proceed.

#POSITION: With Stove (no. #44), love of profit.

#TIME: With Law (no. #40), abhorrence of the cruel.

#CANON: #186

ONTIC_OBLIGANS_186@{

@1: Sup: 31 (**#31**); Ego: 31 (**#31**),

@2: Sup: 21 (**#52**); Ego: 71 (**#102 - I AM NOT RAPACIOUS**

{%4}),

@3: Sup: 65 (**#117**); Ego: 44 (**#146 - I AM NOT A LAND-GRABBER**

{%15}),

@4: Sup: 24 (**#141**); Ego: 40 (**#186 - I AM NOT ONE OF**

INCONSTANT MIND {%31}),

Male: #141; Feme: #186

} // #186

#364 as [#8, #40, #5, #100, #1, #10, #200] = hemera (G2250):
{UMBRA: #11 as #154 % #41 = #31} 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night; **2)** of the civil day, or the space of twenty four hours (thus including the night); **3) *OF* *THE* *LAST* *DAY* *OF* *THIS* *PRESENT* *AGE*, *THE* *DAY* *CHRIST* *WILL* *RETURN* *FROM* *HEAVEN*, *RAISE* *THE* *DEAD*, *HOLD* *THE* *FINAL* *JUDGMENT*, *AND* *PERFECT* *HIS* *KINGDOM*;** **4)** used of time in general, ie. the days of his life.; **1a)** in the daytime; **1b)** metaph., the day is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness; **2a)** Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression three days and three nights does not mean literally three whole days, but at least one whole day plus part of two other days.;

G1482@{

@1: Sup: 5 (**#5**); Ego: 5 (**#5**),

@2: Sup: 14 (**#19**); Ego: 9 (**#14**),

@3: Sup: 64 (**#83**); Ego: 50 (**#64**),

@4: Sup: 74 (**#157 - I AM NOT ONE OF PRATING TONGUE** {%17}
 / **I HAVE NO STRONG DESIRE EXCEPT FOR MY OWN PROPERTY**
 {%41}); Ego: 10 (**#74**),
 @5: Sup: 13 (**#170**); Ego: 20 (**#94**),
 @6: Sup: 2 (**#172**); Ego: 70 (**#164**),
 @7: Sup: 40 (**#212**); Ego: 38 (**#202**),
Male: #212; Feme: #202
 } // **#364**

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #364 % #41 = #36 - Natural Reversals, 'Secret' Explanation;
 I-Ching: **H4** - Juvenile Ignorance, Youthful Inexperience, Enveloping, The
 young shoot, Discovering; Tetra: **12** - Youthfulness;

THOTH MEASURE: #36 - Oh thou who doest according to thine own will,
 and makest thine appearance in Tebuu; I put no check upon the water in
 its flow.

- #VIRTUE:** With Strength (no. #36), untiring good.
- #TOOLS:** With Aggravation (no. #76), unending evil.
- #POSITION:** With Contact (no. #16), many friends.
- #TIME:** With Closed Mouth (no. #56), few allies.
- #CANON: #184**

ONTIC_OBLIGANS_184@{

@1: Sup: 36 (**#36**); Ego: 36 (**#36**),
 @2: Sup: 31 (**#67**); Ego: 76 (**#112**),
 @3: Sup: 47 (**#114**); Ego: 16 (**#128**),
 @4: Sup: 22 (**#136**); Ego: 56 (**#184 - I PUT NO CHECK UPON THE**
WATER IN ITS FLOW {%36}),
Male: #136; Feme: #184
 } // **#184**

#364 as [#5, #9, #50, #10, #20, #70, #200] = ethnikos (G1482):
{UMBRA: #9 as #364 % #41 = #36} 1) adapted to the genius or
 customs of a people, peculiar to a people, national; **2)** suited to the
 manners or language of foreigners, strange, foreign; **3)** in the New
 Testament savouring of the ***NATURE* *OF* *PAGANS*, *ALIEN***
***TO* *THE* *WORSHIP* *OF* *THE* *TRUE* *GOD*,**
***HEATHENISH*; 3a)** of the pagan, the Gentile;

G2213@{

@1: Sup: 7 (**#7**); Ego: 7 (**#7**),
 @2: Sup: 15 (**#22**); Ego: 8 (**#15**),

@3: Sup: 72 (#94); Ego: 57 (#72),
@4: Sup: 80 (#174); Ego: 8 (#80),
@5: Sup: 39 (#213); Ego: 40 (#120),
@6: Sup: 40 (#253); Ego: 1 (#121),
Male: #253; Feme: #121
} // #364

#364 as [#7, #8, #300, #8, #40, #1] = zetema (G2213): {UMBRA: #10 as #364 % #41 = #36} 1) a question, debate; 1a) about the law;

EGO (FEMALE) Y-M-T-A HOMOIOS THEORY ON NUMBER IDEA:
{**OUTER: #77** - Natural Guide, Heaven's Reason; I-Ching: H12 - Obstruction, Standstill (stagnation), Selfish persons; Tetra: 57 - Guardedness / **INNER: #34** - Great Guide, Trust in its Perfection; I-Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties} **#239** has **7 Categories:**

H6666@{
@1: Sup: 40 (#40); Ego: 40 (#40),
@2: Sup: 49 (#89); Ego: 9 (#49),
@3: Sup: 53 (#142); Ego: 4 (#53),
@4: Sup: 72 (#214); Ego: 19 (#72),
@5: Sup: 77 (#291); Ego: 5 (#77),
Male: #291; Feme: #77
} // #239

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #199 % #41 = #35 - Great Guiding Signs?, Virtue of Benevolence; I-Ching: **H17** - Following, Allegiance; Tetra: **19** - Following;

THOTH MEASURE: #35 - Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.

#VIRTUE: As to Gathering (no. #35), it is success.
#TOOLS: With Failure (no. #75), loss of fortune.
#POSITION: With Ascent (no. #7), high ambitions.
#TIME: With Sinking (no. #64), low ambitions.
#CANON: #181

ONTIC_OBLIGANS_181@{
@1: Sup: 35 (#35); Ego: 35 (#35),
@2: Sup: 29 (#64); Ego: 75 (#110),

@3: Sup: 36 (#100); Ego: 7 (#117),
@4: Sup: 19 (#119); Ego: 64 (#181 - I LEND NOT A DEAF EAR TO
THE WORDS OF RIGHTEOUSNESS {%24} / I AM NOT ONE WHO
CURSETH THE KING {%35}),
Male: #119; Feme: #181
} // #181

#239 as [#40, #90, #4, #100, #5] = tsedaqah (H6666): {UMBRA:
#3 as #199 % #41 = #35} 1) justice, righteousness; 1a)
righteousness (in government); 1a1) of judge, ruler, king; 1a2) of law;
1a3) of Davidic king Messiah; 1b) righteousness (of God's attribute); 1c)
righteousness (in a case or cause); 1d) righteousness,
TRUTHFULNESS; 1e) *RIGHTEOUSNESS* (*AS* *ETHICALLY*
RIGHT); 1f) *RIGHTEOUSNESS* (*AS* *VINDICATED*),
JUSTIFICATION, *SALVATION*; 1f1) *OF* *GOD*; 1f2)
PROSPERITY (*OF* *PEOPLE*); 1g) *RIGHTEOUS* *ACTS*;

G3812@{
@1: Sup: 80 (#80); Ego: 80 (#80),
@2: Sup: 81 (#161 - I AM NOT A TELLER OF LIES {%9}); Ego: 1
(#81),
@3: Sup: 10 (#171 - I AM NOT UNCHASTE WITH ANY ONE
{%20}); Ego: 10 (#91),
@4: Sup: 14 (#185 - I AM NOT BOISTEROUS IN BEHAVIOUR
{%25}); Ego: 4 (#95),
@5: Sup: 24 (#209); Ego: 10 (#105),
@6: Sup: 13 (#222); Ego: 70 (#175 - I AM NOT A TRANSGRESSOR
{%22}),
@7: Sup: 22 (#244); Ego: 9 (#184 - I PUT NO CHECK UPON THE
WATER IN ITS FLOW {%36}),
@8: Sup: 27 (#271); Ego: 5 (#189),
@9: Sup: 77 (#348); Ego: 50 (#239),
Male: #348; Feme: #239
} // #239

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF
OPPOSITES} [4 BCE]:

UMBRA: #239 % #41 = #34 - Great Guide, Trust in its Perfection; I-
Ching: H18 - Ills to Be Cured, Arresting Decay, Correcting, Work on what
has been spoiled (decay), Decaying, Branch; Tetra: 27 - Duties;

THOTH MEASURE: #34 - Oh Nefertmu, who makest thine appearance in
Memphis; I am neither a liar nor a doer of mischief.

#VIRTUE: With Kinship (no. #34), drawing close to goodness, but

#TOOLS: With Closure (no. #74), closing out feelings of obligation.
#POSITION: As to Closure (no. #74), both are shut off, but
#TIME: As to Closeness (no. #33), all use the One.
#CANON: #215

ONTIC_OBLIGANS_215@{

@1: Sup: 34 (**#34**); Ego: 34 (**#34**),
@2: Sup: 27 (**#61**); Ego: 74 (**#108**),
@3: Sup: 20 (**#81**); Ego: 74 (**#182 - I AM NOT FRAUDULENT IN MEASURES OF GRAIN {%6}**),
@4: Sup: 53 (**#134**); Ego: 33 (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**),
Male: #134; Feme: #215
} // #215

#239 as [#80, #1, #10, #4, #10, #70, #9, #5, #50] = paidiothen (G3812): {UMBRA: #6 as #239 % #41 = #34} 1 from childhood, from a ***CHILD***;

"The vision of Obadiah {**SERVANT OF THE LORD**}. Thus saith the Lord GOD concerning Edom {**RED, EARTHY; OF BLOOD**}; ***WE* *HAVE* *HEARD* *A* *RUMOUR* *FROM* *THE* *LORD*, *AND* *AN* *AMBASSADOR* *IS* *SENT* *AMONG* *THE* *HEATHEN*, *ARISE* *YE*, *AND* *LET* *US* *RISE* *UP* *AGAINST* *HER* *IN* *BATTLE***."

BEHOLD*, *I* *HAVE* *MADE* *THEE* *SMALL* *AMONG* *THE* *HEATHEN*:** ***THOU* *ART* *GREATLY* *DESPISED.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

How are the things of Esau {**HE THAT ACTS OR FINISHES**} searched out! how are his hidden things sought up!

H1285@{

@1: Sup: 2 (**#2**); Ego: 2 (**#2**),
@2: Sup: 4 (**#6**); Ego: 2 (**#4**),

@3: Sup: 42 (#48); Ego: 38 (#42),
@4: Sup: 52 (#100); Ego: 10 (#52),
@5: Sup: 47 (#147); Ego: 76 (#128),
Male: #147; Feme: #128
} // #614

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #614 % #41 = #40 - Reversal, Avoiding Activity; I-Ching: **H36** - Suppression of the Light, Sinking/Darkening Light, Brilliance injured, Intelligence hidden; Tetra: **68** - Dimming;

THOTH MEASURE: #40 - Oh Neheb-kau, who makest thy appearance at thy cavern; I have no unjust preferences.

#VIRTUE: Law (no. #40) means to facilitate union with All-under-Heaven.

#TOOLS: Labouring (no. #80) means to lack achievement despite strenuous efforts.

#POSITION: With Duties (no. #27), to exhaust oneself.

#TIME: With Fostering (no. #81), to increase oneself.

#CANON: #228

ONTIC_OBLIGANS_228@{

@1: Sup: 40 (#40); Ego: 40 (#40),

@2: Sup: 39 (#79); Ego: 80 (#120),

@3: Sup: 66 (#145); Ego: 27 (#147),

@4: Sup: 66 (#211); Ego: 81 (#228 - I HAVE NO UNJUST

PREFERENCES {%40}),

Male: #211; Feme: #228

} // #228

"But with thee will I establish my covenant {#614 as [#2, #2, #200, #10, #400] = beryth (H1285): covenant}; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." [Genesis 6:18 (KJV)]

#614 as [#2, #2, #200, #10, #400] = beryth (H1285): {UMBRA: #7 as #614 % #41 = #40} 1) covenant, alliance, pledge; 2) (phrases); 1a) between men; 1a1) treaty, alliance, league (man to man); 1a2) constitution, ordinance (monarch to subjects); 1a3) agreement, pledge (man to man); 1a4) alliance (of friendship); 1a5) *ALLIANCE* (*OF* *MARRIAGE*); 1b) *BETWEEN* *GOD* *AND* *MAN*; 1b1) *ALLIANCE* (*OF* *FRIENDSHIP*); 1b2) *COVENANT* (*DIVINE* *ORDINANCE* *WTH* *SIGNS* *OR*

***PLEDGES*); 2a) covenant making; 2b) covenant keeping; 2c)
COVENANT *VIOLATION*;**

— CONFEDERATE APPETITE —
[Written 10 November 2018]

“THE KERNEL LOVES TO BBQ {**#118 - *TO* *DEVOUR*, *CONSUME***
(*OF* *FIRE*)}.
AFTER EVERY BIG #419 - ***SLAUGHTER***.
THE FRENZIED LUSTFUL CAUSE.
WHETHER IT’S BAR FLYS OR JEW.
ANYONES SON OR DAUGHTER.
THERE IS NO TIME FOR PAUSE.”

H398@{

@1: Sup: 6 (**#6**); Ego: 6 (**#6**),
@2: Sup: 7 (**#13**); Ego: 1 (**#7**),
@3: Sup: 27 (**#40**); Ego: 20 (**#27**),
@4: Sup: 57 (**#97**); Ego: 30 (**#57**),
@5: Sup: 26 (**#123**); Ego: 50 (**#107**),
@6: Sup: 31 (**#154**); Ego: 5 (**#112**),
@7: Sup: 37 (**#191 - I DO NOT STEAL THE SKINS OF THE SACRED ANIMALS** {%32});
Ego: 6 (**#118**),
Male: #191; Feme: #118
} // #118

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #118 % #41 = #36 - Natural Reversals, 'Secret' Explanation; I-Ching: **H4** - Juvenile Ignorance, Youthful Inexperience, Enveloping, The young shoot, Discovering; Tetra: **12** - Youthfulness;

THOTH MEASURE: #36 - Oh thou who doest according to thine own will, and makest thine appearance in Tebuu; I put no check upon the water in its flow.

#VIRTUE: With Strength (no. #36), untiring good.
#TOOLS: With Aggravation (no. #76), unending evil.
#POSITION: With Contact (no. #16), many friends.
#TIME: With Closed Mouth (no. #56), few allies.
#CANON: #184

ONTIC_OBLIGANS_184@{

@1: Sup: 36 (**#36**); Ego: 36 (**#36**),
@2: Sup: 31 (**#67**); Ego: 76 (**#112**),
@3: Sup: 47 (**#114**); Ego: 16 (**#128**),
@4: Sup: 22 (**#136**); Ego: 56 (**#184 - I PUT NO CHECK UPON THE WATER IN ITS FLOW**
{%36}),
Male: #136; Feme: #184
} // #184

#118 as [#6, #1, #20, #30, #50, #5, #6] = 'akal (H398): {UMBRA: #46 as #118 % #41 = #36} 1) to eat, devour, burn up, feed; **1a)** (Qal); **1a1)** to eat (human subject); **1a2)** to eat, devour (of beasts and birds); **1a3)** to devour, consume (of fire); **1a4)** to devour, slay (of sword); **1a5)** to devour, consume, destroy (inanimate subjects - ie, pestilence, drought); **1a6) *TO* *DEVOUR* (*OF* *OPPRESSION*); 1b)** (Niphal); **1b1) *TO* *BE* *EATEN* (*BY* *MEN*); 1b2)** to be devoured, consumed (of fire); **1b3) *TO* *BE* *WASTED***,

***DESTROYED* (*OF* *FLESH*); 1c** (Pual); **1c1** to cause to eat, feed with; **1c2** to cause to devour; **1d** (Hiphil); **1d1** to feed; **1d2** to cause to eat; **1e** (Piel); **1e1** consume;

SEE ALSO: "ARCHAEOLOGISTS SHED NEW LIGHT ON BIBLICAL SITE {#65 {Inner} / #52 {Measure} / #43 {Encounters} / #74 {Closure} = #234 @1 - @728 - REACTANCE {8 x #273 / 2 = #364} - PASSOVER {#ONE: FRIDAY OF 3 APRIL 33 AD}} LINKED TO THE ARK OF THE COVENANT"

<<http://www.grapple369.com/Groundwork/Ark%20of%20the%20Covenant.pdf>>

All the men of thy confederacy {*IN* *THE* *SENSE* *OF* *CUTTING* *AS* #419 - *SLAUGHTER* / *BUTCHERING*; *A* *COMPACT* (*BECAUSE* *MADE* *BY* *PASSING* *BETWEEN* *PIECES* *OF* *FLESH*):--*CONFEDERACY*, *COVENANT*, *LEAGUE*} have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

G2816@{

@1: Sup: 20 (#20); Ego: 20 (#20),

@2: Sup: 50 (#70); Ego: 30 (#50),

@3: Sup: 58 (#128); Ego: 8 (#58),

@4: Sup: 77 (#205); Ego: 19 (#77),

@5: Sup: 66 (#271); Ego: 70 (#147),

@6: Sup: 35 (#306); Ego: 50 (#197 - I AM NOT NOISY IN MY

SPEECH {#33}),

@7: Sup: 24 (#330); Ego: 70 (#267),

@8: Sup: 64 (#394); Ego: 40 (#307),

@9: Sup: 72 (#466); Ego: 8 (#315),

@10: Sup: 29 (#495); Ego: 38 (#353),

@11: Sup: 37 (#532); Ego: 8 (#361),

@12: Sup: 47 (#579); Ego: 10 (#371),

Male: #579; Feme: #371

} // #614

#614 as [#20, #30, #8, #100, #70, #50, #70, #40, #8, #200, #8, #10] = kleronomeo (G2816): {UMBRA: #31 as #614 % #41 = #40} 1) to receive a lot, receive by lot; 2) *TO* *RECEIVE* *THE* *PORTION* *ASSIGNED* *TO* *ONE*, *RECEIVE* *AN* *ALLOTTED* *PORTION*, *RECEIVE* *AS* *ONE'S* *OWN* *OR* *AS* *A* *POSSESSION*; 3) to become partaker of, to obtain; 1a) esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; 1b) to be an heir, to inherit;

"Blessed are the meek: for they shall inherit {#614 as [#20, #30, #8, #100, #70, #50, #70, #40, #8, #200, #8, #10] = kleronomeo (G2816): inherit} the earth." [Matthew 5:5 (KJV)]

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit {#614 as [#20, #30, #8, #100, #70, #50, #70, #40, #8, #200, #8, #10] = kleronomeo (G2816): inherit} everlasting life." [Matthew 19:29 (KJV)]

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit {#614 as [#20, #30, #8, #100, #70, #50, #70, #40, #8, #200, #8, #10] = kleronomeo (G2816): inherit} the kingdom prepared for you from the foundation of the world:" [Matthew 25:34 (KJV)]

G1380@{

@1: Sup: 4 (#4); Ego: 4 (#4),

@2: Sup: 74 (#78); Ego: 70 (#74),

@3: Sup: 13 (#91); Ego: 20 (#94),

@4: Sup: 2 (#93); Ego: 70 (#164),

@5: Sup: 78 (#171 - I AM NOT UNCHASTE WITH ANY ONE {#20}); Ego: 76 (#240),

@6: Sup: 47 (#218); Ego: 50 (#290),

Male: #218; Feme: #290

} // #614

#614 as [#4, #70, #20, #70, #400, #50] = dokeo (G1380):
{UMBRA: #32 as #614 % #41 = #40} 1) to be of opinion, think, suppose; **2)** to seem, to be accounted, reputed; **3)** it seems to me; **3a)** I think, judge: thus in question; **3b)** it seems good to, pleased me, I determined;

"And think {#614 as [#4, #70, #20, #70, #400, #50] = dokeo (G1380): think} not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." [Matthew 3:9 (KJV)]

"But when ye pray, use not vain repetitions, as the heathen {#364 as [#5, #9, #50, #10, #20, #70, #200] = ethnikos (G1482): heathen} do: for they think {#614 as [#4, #70, #20, #70, #400, #50] = dokeo (G1380): think} that they shall be heard for their much speaking." [Matthew 6:7 (KJV)]

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest {#614 as [#4, #70, #20, #70, #400,

#50] = dokeo (G1380): think} thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" [**Matthew 17:25 (KJV)**]

G703@{

@1: Sup: 1 (**#1**); Ego: 1 (**#1**),
@2: Sup: 20 (**#21**); Ego: 19 (**#20**),
@3: Sup: 25 (**#46**); Ego: 5 (**#25**),
@4: Sup: 1 (**#47**); Ego: 57 (**#82**),
@5: Sup: 9 (**#56**); Ego: 8 (**#90**),
@6: Sup: 47 (**#103**); Ego: 38 (**#128**),
Male: #103; Feme: #128

} // #614

#614 as [#1, #100, #5, #300, #8, #200] = arete (G703):
{UMBRA: #33 as #614 % #41 = #40} 1) *A* *VIRTUOUS*
***COURSE* *OF* *THOUGHT*, *FEELING* *AND* *ACTION*;** 2)
ANY* *PARTICULAR* *MORAL* *EXCELLENCE*, *AS
***MODESTY*, *PURITY*;** 1a) virtue, moral goodness;

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue **{#614 as [#1, #100, #5, #300, #8, #200] = arete (G703): virtue}**, and if there be any praise, think on these things." [**Philippians 4:8 (KJV)**]

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar- people; that ye should show forth the praises **{#614 as [#1, #100, #5, #300, #8, #200] = arete (G703): virtue}** of him who hath called you out of darkness into his marvellous light:" [**1Peter 2:9 (KJV)**]

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue **{#614 as [#1, #100, #5, #300, #8, #200] = arete (G703): virtue}**:" [**2Peter 1:3 (KJV)**]

"And beside this, giving all diligence, add to your faith virtue **{#614 as [#1, #100, #5, #300, #8, #200] = arete (G703): virtue}**; and to virtue **{#614 as [#1, #100, #5, #300, #8, #200] = arete (G703): virtue}** knowledge;" [**2Peter 1:5 (KJV)**]

***SHALL* *I* *NOT* *IN* *THAT* *DAY*, *SAITH* *THE* *LORD*,**
***EVEN* *DESTROY* *THE* *WISE* *MEN* *OUT* *OF* *EDOM* {RED,**
EARTHY; OF BLOOD}, *AND* *UNDERSTANDING* *OUT* *OF* *THE*
***MOUNT* *OF* *ESAU* {HE THAT ACTS OR FINISHES}?**

And thy mighty men, O Teman {**THE SOUTH; AFRICA WITH FATTENED BULLS; PERFECT** }, shall be dismayed, to the end that every one of the mount of Esau {**HE THAT ACTS OR FINISHES**} may be cut off by slaughter.

For thy violence against thy brother Jacob {**THAT SUPPLANTS, UNDERMINES; THE HEEL**} shame shall cover thee, and thou shalt be cut off for ever.

In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem {**VISION OF PEACE**}, even thou wast as one of them.

But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah {***THE* *PRAISE* *OF* *THE* *LORD*;
*CONFESSION***} in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

***FOR* *THE* *DAY* *OF* *THE* *LORD* *IS* *NEAR* *UPON*
ALL *THE* *HEATHEN*:
AS *THOU* *HAST* *DONE*, *IT*
SHALL *BE* *DONE* *UNTO* *THEE*:
THY *REWARD*
SHALL *RETURN* *UPON* *THINE* *OWN* *HEAD*.**

— **SHUHADA** {**witness / martyr**} **KERFUFFLE** —

[Written: 8 November 2018]

"SO ***LONG*** SINEAD {ie. Jehovah has been gracious}.
NOW WITH AN URGE.
TO HOWL THE MOON.
SUCH HULLABALOO.
GOING ON JIHAD.
SINGING A DIRGE.
ALL OUT OF TUNE.
ODE TO HOODOO."

YOUTUBE: "Nothing Compares 2U (Sinéad O'Connor)"

<<https://www.youtube.com/watch?v=0-EF60neguk>>

SHUHADA KERFUFFLE #1@{

@1: Sup: 40 (**#40**); Ego: 80 (**#80**),

@2: Sup: 61 (**#101**); Ego: 71 (**#151**),

@3: Sup: 5 (**#106**); Ego: 79 (**#230**),

@4: Sup: 74 (**#180 - I COMMIT NOT ADULTERY WITH ANOTHER'S WIFE {%19}**); Ego: 66 (**#296**),

@5: Sup: 22 (**#202**); Ego: 42 (**#338**),

@6: Sup: 20 (**#222**); Ego: 32 (**#370**),

@7: Sup: 55 (**#277**); Ego: 24 (**#394**),

@8: Sup: 27 (**#304**); Ego: 27 (**#421**),

@9: Sup: 58 (**#362**); Ego: 34 (**#455**),

@9: Sup: 61 (**#365**); Ego: 14 (**#435**),

Male: **#365**; Feme: **#435**

}

ITS TIME FOR YOU TO BURN WITH OUR INDIGNATION AGAINST ISLAM BEING ONLY A ***ROBBER*** OF OUR SACRED PROPERTY WHICH WE NOW TAKE BACK TO OURSELVES:

H2734@{

@1: Sup: 5 (**#5**); Ego: 5 (**#5**),

@2: Sup: 55 (**#60**); Ego: 50 (**#55**),

@3: Sup: 63 (**#123**); Ego: 8 (**#63**),

@4: Sup: 20 (**#143**); Ego: 38 (**#101**),

@5: Sup: 30 (**#173 - I AM NOT GIVEN TO UNNATURAL LUST {%27}**); Ego: 10 (**#111**),

@6: Sup: 70 (**#243**); Ego: 40 (**#151**),

Male: **#243**; Feme: **#151**

} // **#313**

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #213 % #41 = #8 - Worth of Water, Easy By Nature; I-Ching:

H48 - The Well, Welling; Tetra: **40** - Law/Model;

THOTH MEASURE: #8 - Oh thou of fiery face, whose motion is backwards; I am not a robber of sacred property.

#VIRTUE: Opposition (no. #8) means recklessness.

#TOOLS: Ritual (no. #48) means squareness the correspondence between word and deed.

#POSITION: With Departure (no. #66), leaving the old, but

#TIME: With On the Verge (no. #78), coming to a new start.

#CANON: #200

ONTIC_OBLIGANS_200@{

@1: Sup: 8 (**#8**); Ego: 8 (**#8**),

@2: Sup: 56 (**#64**); Ego: 48 (**#56**),

@3: Sup: 41 (**#105**); Ego: 66 (**#122**),

@4: Sup: 38 (**#143**); Ego: 78 (**#200 - I AM NOT A ROBBER OF**

SACRED PROPERTY { %8 }),

Male: #143; Feme: #200

} // #200

#313 as [#5, #50, #8, #200, #10, #40] = charah (H2734):

{UMBRA: #3 as #213 % #41 = #8} 1) *TO* *BE* *HOT*,

***FURIOUS*, *BURN*, *BECOME* *ANGRY*, *BE* *KINDLED*; 1a)**

(Qal) to burn, kindle (anger); **1b)** (Niphal) to be angry with, be incensed;

1c) (Hiphil) ***TO* *BURN*, *KINDLE*; 1d)** (Hithpael) ***TO* *HEAT***

***ONESELF* *IN* *VEXATION*;**

"And he said, Oh let not the Lord be angry {**#313 as [#5, #50, #8, #200, #10, #40] = charah (H2734): kindled**}, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." [**Genesis 18:32 (KJV)**]

— WORDS LEFT UNSAID —

[Written: 8 November 2018]

AKBAR UNTO YOU TOO.
ENDLESS SHIT DRIBBLE.
AS AN IMPIOUS JEW.
AND WATCH YOUR ASS.
SING OF GOD ABOVE.
OR YOU'RE IN TROUBLE.
SO ***LONG*** COOING DOVE.
NIGHTLY BROKEN GLASS."

YOUTUBE: "Prince - When Doves Cry

<<https://www.youtube.com/watch?v=UG3VcCAIUgE>>

KRISTALLNACHT@{

@1: Sup: 75 (**#75**); Ego: 1 (**#1**),

@2: Sup: 1 (**#76**); Ego: 79 (**#80**),

@3: Sup: 19 (**#95**); Ego: 24 (**#104 - I COMMIT NO FRAUD {%7}**),
 @4: Sup: 17 (**#112**); Ego: 40 (**#144**),
 @5: Sup: 14 (**#126**); Ego: 12 (**#156 - I DO NOT CAUSE TERRORS {%21}**),
 @6: Sup: 10 (**#136**); Ego: 42 (**#198**),
 @7: Sup: 23 (**#159**); Ego: 26 (**#224**),
 @8: Sup: 56 (**#215 - I AM NEITHER A LIAR NOR A DOER OF MISCHIEF {%34}**); Ego: 74 (**#298**),
 @9: Sup: 21 (**#236 *** SEE BELOW KANT'S PROLEGOMENA IDEA @B236**); Ego: 11 (**#309 *** SEE BELOW KANT'S PROLEGOMENA IDEA @309**),
 Male: **#236**; Feme: **#309**
 }

G912@{

@1: Sup: 2 (**#2**); Ego: 2 (**#2**),
 @2: Sup: 3 (**#5**); Ego: 1 (**#3**),
 @3: Sup: 22 (**#27**); Ego: 19 (**#22**),
 @4: Sup: 23 (**#50**); Ego: 1 (**#23**),
 @5: Sup: 25 (**#75**); Ego: 2 (**#25**),
 @6: Sup: 27 (**#102 - I AM NOT RAPACIOUS {%4}**); Ego: 2 (**#27**),
 @7: Sup: 28 (**#130 - I AM NOT EVIL MINDED {%3}**); Ego: 1 (**#28**),
 @8: Sup: 66 (**#196 - I AM NOT ONE OF LOUD VOICE {%37}**);
 Ego: 38 (**#66**),
 Male: **#196**; Feme: **#66**
 } // **#309**

T'AI HSÜAN CHING {POLAR OPPOSITIONS / INTERPLAY OF OPPOSITES} [4 BCE]:

UMBRA: #309 % #41 = #22 - Point to Reversal?, Humility's Increase;
 I-Ching: **H8** - Closeness, Seeking Unity, Grouping, Holding together,
 Alliance; Tetra: **34** - Kinship;

THOTH MEASURE: #22 - Oh Chemiu, who makest thine appearance in
 Kauu; ***I* *AM* *NOT* *A* *TRANSGRESSOR***.

- #VIRTUE:** What Resistance (no. #22) approves is right while
- #TOOLS:** What Doubt (no. #62) abhors is wrong.
- #POSITION:** With Advance (no. #20), the desire to proceed.
- #TIME:** With Stoppage (no. #71), the desire for constraints.
- #CANON: #175**

ONTIC_OBLIGANS_175@{

@1: Sup: 22 (**#22**); Ego: 22 (**#22**),

@2: Sup: 3 (#25); Ego: 62 (#84 - I AM NOT A MAN OF VIOLENCE { %2 }),
@3: Sup: 23 (#48); Ego: 20 (#104 - I COMMIT NO FRAUD { %7 }),
@4: Sup: 13 (#61); Ego: 71 (#175 - I AM NOT A TRANSGRESSOR { %22 }),
Male: #61; Feme: #175
} // #175

#309 as [#2, #1, #100, #1, #2, #2, #1, #200] = Barabbas (G912):
{UMBRA: #9 as #309 % #41 = #22} 1) the captive *ROBBER*
whom the Jews begged Pilate to release instead of Christ;

— *LIONS* GROWL OF BUTCHERS FOWL {FOUL} —

"GRISTLE AND BUNT.
SNAGS 'N SIZZLE.
DRIZZLE ON SAUCE.
SABBATH DAY CANT {#312 - *SEE* *EXPLANATION* *BELOW*}.
MUSTARD WEASEL.
VALOUR DIVORCE.
DO TIGERS GRUNT?"

YOUTUBE: "Hebrew National Hotdog Commercial (1977)"

<<https://www.youtube.com/watch?v=sOeJ4rmDTvg>>

YOUTUBE: "Hebrew National Hot Dog 1990s Commercial Ad on Beach"

<<https://www.youtube.com/watch?v=OO2PYAnxQSo>>

YOUTUBE: "I Won't Back Down (Tom Petty And The Heartbreakers)"

<<https://www.youtube.com/watch?v=nvITJrNJ5IA>>

CANT (noun):

- hypocritical and sanctimonious talk, typically of a moral, religious, or political nature: he had no time for the cant of the priests about sin.
- language specific to a particular group or profession and regarded with disparagement: thieves' cant.

GRUNT* / *POUGUE

- to utter the deep, guttural sound characteristic of a hog.
- A guttural noise made for several different circumstances: #1 - happy, #2 - sad, #3 - yes, #4 - Is no, #5 - oh yes, #6 - oh god yes, #7 - *during* *sex* and #8 - *taking* *a* *sh@t*
- taking a grunt is also known as taking a shit.

- to grumble, as in discontent.
- [Slang]: a soldier, especially an infantryman.
- {**#100 as #1, #3, #80, #10, #6** = 'aggaph (**H102**): {**#2 as #84**} **1**) wing (of an army), band, ***ARMY***, hordes / **#224 as #6, #8, #200, #4, #6** = charad (**H2729**): {**#48 as #224**} **1**) to tremble, quake, move about, be afraid, be startled, be terrified; **1a**) (Qal); **1a1**) to tremble, quake (of a mountain); **1a2**) to tremble (of people); **1a3**) to be anxiously careful; **1a4**) to go or come trembling (with prep); **1b**) (Hiphil); **1b1**) to cause to tremble; **1b2**) ***TO* *DRIVE* *IN* *TERROR*, *ROUT* (*AN* *ARMY*)**}
- [Slang]: a common or unskilled worker; labourer.

CHURCHES, FEDERATION, REJECTION OF ROMAN CATHOLIC PRECEDENCE ON SUPERIORITY AND THEIR NON-PARTICIPATION WITHIN THE OFFICIAL COMMONWEALTH INAUGURATION CEREMONY

With respect to its contextual history, I refer to observations of '**CHURCHES AND FEDERATION**' made by IAN BREWARD from pages 219 to 221 within '**A HISTORY OF THE CHURCHES IN AUSTRALASIA**' (1991 edition) in relation to individual conscience {ie. **#492 - VOLUNTARY FREE WILL (LIBERTÉ {17 SEPTEMBER 1900}: #12 X #41)**}

and the role of religion in political life associated with the adoption of Section 116 of the Constitution:

"The move to Federation of the Australasian colonies demonstrated the determination of leaders to reject sectarianism. Some were willing to create a secular constitution rather than see the possibility of a persecuting establishment. That led to some vigorous discussion on the desirability of 'God' being mentioned in the proposed constitution. Some opponents were strong Christians, who saw no need for any formal relation between religion and politics. Indeed, they argued, with a considerable amount of historical justification, that the freedom of churches to carry out their mission came from God, and did not need any constitutional foundation, apart from the liberty of individual conscience, and the prohibition of any religious tests for the holding of public office. Seventh-day Adventists, with American precedents in mind, were determined that they should not be the victims of Protestant Sabbatarians who denied them the right to work on Sunday. Some Jews felt equally strongly, even though the number of Orthodox Jews was not great.

*Other Protestant groups, like the New South Wales Council of Churches, were not only pressing for the recognition of God, but also for Parliament to be opened with prayer, and the governor-general to have the power to call days of national ***THANKSGIVING*** {*

— HEY GIBLET {@1} —

"DANG YOU SH@THOLE {@2}
A CAPED CRUSADER. {@3}
MEATHEAD PARASOL. {@4}
MY SPACE INVADER. {@5}

HYENAS EACH ONE. {@6}
ON A PICNIC TREAT. {@7}
CONGREGATING FUN. {@8}
GROWLING CONCEIT. {@9}

YOU'RE NO TROJAN. {@10}
JUST TURKEY ARSE. {@11}
A FORAGING *BOGAN*. {@12}
FEVERISH FOR FARCE." {@13}

YOUTUBE: "African Safari Oleg"

<<https://www.youtube.com/watch?v=ezYfujKJsxQ>>

THANKSGIVING (4TH THURSDAY OF NOVEMBER)@{

@1: Sup: 7 (**#7**); Ego: 75 (**#75**),

@2: Sup: 36 (**#43**); Ego: 3 (**#78**),

@3: Sup: 33 (**#76**); Ego: 29 (**#107**),

@4: Sup: 73 (**#149**); Ego: 49 (**#156 - I DO NOT CAUSE TERRORS
{%21}**),

@5: Sup: 25 (**#174**); Ego: 20 (**#176**),

@6: Sup: 4 (**#178**); Ego: 24 (**#200 - I AM NOT A ROBBER OF
SACRED PROPERTY {%8}**),

@7: Sup: 51 (**#229**); Ego: 22 (**#222**),

@8: Sup: 43 (**#272**); Ego: 35 (**#257**),

@9: Sup: 10 (**#282**); Ego: 30 (**#287**),

@10: Sup: 20 (**#302**); Ego: 56 (**#343**),

@11: Sup: 37 (**#339**); Ego: 15 (**#358**),

@12: Sup: 5 (**#344**); Ego: 27 (**#385**),

@13: Sup: 70 (**#414**); Ego: 74 (**#459**),

Male: **#414**; Feme: **#459**

}

} ***AND* *HUMILIATION*.**"

FOR* *AS* *YE* *HAVE* *DRUNK* *UPON* *MY* *HOLY

MOUNTAIN*, *SO* *SHALL* *ALL* *THE* *HEATHEN* *DRINK

CONTINUALLY*, *YEA*, *THEY* *SHALL* *DRINK*, *AND* *THEY

SHALL *SWALLOW* *DOWN*, *AND* *THEY* *SHALL* *BE* *AS*
THOUGH *THEY* *HAD* *NOT* *BEEN*.

— CRUSADING MATADORI —

"JINGO BELLS 🛎,
JINGO BELLS 🛎,
JINGO ALL THE WAY,
OH WHAT FUN IT IS TO RIDE,
ON A ONE TERSE—OPEN SLAY! 📣

IT IS NOT EVEN MONDAY."

YOUTUBE: "Heigh Ho - Snow White and the Seven Dwarfs"

<<https://www.youtube.com/watch?v=HI0x0KYChq4>>



<<http://www.grapple369.com/images/nedKellyGame.gif>>

[**IMAGE:** IT SEEMS THE KELLY GANG IS STILL RAGING WITH THE KNIGHTS / BISHOPS AGAINST THE TOWERS OF THE ESTABLISHMENT AND WE ARE MERE PAWNS ♟ IN THEIR {#65 / #175} POWER PLAY GAME]

But upon mount Zion {**MONUMENT; RAISED UP; SEPULCHER**} shall be deliverance, and there shall be holiness; and the house of Jacob {**THAT SUPPLANTS, UNDERMINES; THE HEEL**} shall possess their possessions.

And the house of Jacob {**THAT SUPPLANTS, UNDERMINES; THE HEEL**} shall be a fire, and the house of Joseph {**INCREASE; ADDITION**} a flame, and the house of Esau {**HE THAT ACTS OR**

FINISHES} for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau {**HE THAT ACTS OR FINISHES**}; for the LORD hath spoken it.

And they of the south shall possess the mount of Esau {**HE THAT ACTS OR FINISHES**}; and they of the plain the Philistines {**THOSE WHO DWELL IN VILLAGES**}: and they shall possess the fields of Ephraim {**FRUITFUL; INCREASING**}, and the fields of Samaria {**WATCH-MOUNTAIN**}: and Benjamin {**SON OF THE RIGHT HAND**} shall possess Gilead {**THE HEAP OR MASS OF TESTIMONY**}.

And the captivity of this host of the children of Israel {**WHO PREVAILS WITH GOD**} shall possess that of the Canaanites {**MERCHANT; TRADER; OR THAT HUMBLER AND SUBDUER**}, even unto Zarephath {**AMBUSH OF THE MOUTH**}; and the captivity of Jerusalem {**VISION OF PEACE**}, which is in Sepharad {**A BOOK DESCENDING**}, shall possess the cities of the south.

And saviours shall come up on mount Zion {**MONUMENT; RAISED UP; SEPULCHER**} to judge the mount of Esau {**HE THAT ACTS OR FINISHES**}; ***AND* *THE* *KINGDOM* *SHALL* *BE* *THE* *LORD'S***." [Obadiah 1:1-21 (KJV)]

YOUTUBE: "LA LA MEANS I LOVE YOU (DELPHONICS)"

<<https://www.youtube.com/watch?v=375vwVZ7uAs>>

"Many guys have come to you
With a line that wasn't true
And you passed them by (passed them by)
Now you're in the center ring
And their lines don't mean a thing
Why don't you let me try (let me try)
Now I don't wear a diamond ring
I don't even have a song to sing
All I know is

[Chorus:]

La la la la la la la la means
I love you

[1: Oh, baby please now

2: Oh... baby]

La la la la la la la la means
I love you

If I ever saw a girl

That I needed in this world
You are the one for me (one for me)
Let me hold me in my arms
Girl, and thrill you with my charms
I'm sure you will see (you will see)
The things I am sayin' are true
And the way I explain them to you
Listen to me
Instrumental break
Partial verse:
The things I am sayin' are true
And the way I explain them to you, yes to you
Listen to me

Coda [repeat to fade]:
La la la la la la la la means
I love you
[1: Oh, you'll have to understand
2: Come on and take my hand"

[Songwriters: Thomas Randolph Bell / William Alexander N Hart
La-La Means I Love You lyrics © Warner/Chappell Music, Inc, Reservoir
Media Management Inc]

**IMMANUEL KANT'S (1783 - *APRIORITY* *TO* *FRENCH*
REVOLUTION) PROLEGOMENA TO ANY FUTURE METAPHYSICS
THAT WILL BE ABLE TO PRESENT ITSELF AS A SCIENCE" FOR
FACILITATING #492 - AUTONOMOUS FREE WILL / #390 -
SOVEREIGNTY DYNAMIC BY #391 - HOMOGENEOUS REGARD FOR
#902 - RULE OF LAW IN SUSTAINABILITY OF THE IDEA @329
APPLICABLE TO #390 - BRITISH CROWN (CALENDAR (NEW STYLE)
ACT 1750 / ROYAL ASSENT: 27 MAY 1751) / AMERICAN
INDEPENDENCE (4 JULY 1776)} WHICH IS COMPLIANT WITH
JURISPRUDENCE AS A CAPACITY TO FRAME LEGISLATION DEFINING
PROTECTIONS AGAINST AUTONOMY IT BECOMES IN THE CIRCUMSTANCE
OF #343 - RIGHTS OF SUCCESSION (TELOS), A TREASONOUS
TRANSGRESSION AGAINST THE DIGNITY ROYAL AS SUI JURIS /
MEMBRUM VIRILE #390 - SOVEREIGN ENTITLEMENT.**

HUME (died 25 August 1776, Edinburgh) had raised objections to the notions of equality and congruence (among others) in geometry, which objections appealed to experience (Treatise, i.ii.4.4, pp. 42–53), thereby

subjecting mathematics to experience, and whereby he also
INCORRECTLY rejected **THE CONCEPTION THAT MATHEMATICS
CONSIDERS ITS OBJECTS INDEPENDENTLY OF THEIR EXISTENCE
IN NATURE:**

**GNOSIS EX MACHINA {#2184}: @6 - PRINCIPLE OF ENQUIRY
{#364}; @7 - PRINCIPLE OF CONTRADICTION {#312}; @8 -
PRINCIPLE OF SYNCRETIC SUCCESSION {#273}**

**#2184 - (#390 + #312 + #390) = #1092 as 'OTH CYCLE of 3 x
#364 / 4 = #273 - *MOMENT***

As an IDEA that the **#2184 - NATURE AND SO TO SPEAK THE
LEGAL *CONSTITUTION* *OF* *THIS* *PROVINCE* *OUGHT*
REST *ON* *COMPLETELY* *DIFFERENT* *PRINCIPLES*,
namely solely on the principle of **#312 - CONTRADICTION:****

**#364 - ADMITTANCE +
#312 - RESISTANCE {*WITHERED* *STATE* WREATHS* /
RUSSIAN CONTRADICTIONS ON NOVICHOK #274 - PERFUME
POISONING} +
#728 - REACTANCE {8 x #91} +
#390 - BRITISH CROWN (CALENDAR (NEW STYLE) ACT 1750 / ROYAL
ASSENT: 27 MAY 1751) / AMERICAN INDEPENDENCE (4 JULY 1776) +
#390 - *WREATHS* / ROBBERS / EXTORTION = #2184 {#24 x #7 x
#13 - PRIESTLY SERVICE DIVISIONS TO JERUSALEM TEMPLE FROM 1550
BCE - [LUKE 1:5]}**



<<http://www.grapple369.com/images/HOSPITABILITY.PNG>>

@1 {#451 - INCEPTION} +
@2 {#41 - AN ETHICAL / MORAL PRESCRIPTION "HAS TO CARRY ABSOLUTE [#41 - *ONTIC* X n] NECESSITY WITH IT" WHICH IMPLIES A TRINOMIAL WORLDVIEW} EQUALS
@3 {#492 - VOLUNTARY FREE WILL IN THE EXERCISE OF THE INTELLECTUS AS GENITIVE VOLUNTĀTIS: #205 - *PRINCIPLE* *OF* *THE* *PERSISTENCE* *OF* *SUBSTANCE* 🌀 / 🌟 #164 - *PRINCIPLE* *OF* *MATERIALITY*} +
@4 {#123 - JUDGEMENT SENSIBILITY} EQUALS
@10 {#615 - TO PRONOUNCE JUDGMENT AND TO SUBJECT TO PROCEDURES / #41 = #15}

<<http://www.grapple369.com/Groundwork/Sale%20Hospital%2020181219.pdf>>

If this trinomial #NUMBER paradigm image of Jewish / Christian / DAOist sapient identity: **#369 = #205 🌀 / 🌟 #164** as empire governance occasioning #41 - ontic necessity of moral prescriptions existed in 4 BCE {#81 = 17 to 21 December} then ISIS is defeated because they are only a binomial {#ALLAH: 9-1-7-3-5 / #ALLAT: 8-2-6-4} methodology as notion of #NUMBER.

- dolf

The various PDF resources being essays as work in progress notations for the prospect of producing a viable syncretism with Immanuel Kant's Ground Work for the Metaphysics of Morals are now available within the directory:

<<http://www.grapple369.com/Groundwork/>>

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