

-- CONSIDERATION OF A 34 CHARACTER HEBREW HEURISTIC GIVEN THE TEN COMMANDMENTS (STAGES OF DEVELOPMENT as LINEAR TEMPORAL and MILESTONE) ARE CAPABLE OF BEING VIEWED AS A LOGICAL ONTIC PREMISE APPLIED TO SPEECH

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■ **#65 - 12 *JANUARY* 2021** as [#50, #8, #6, #1] / #34 as [#10, #5, #8, #6, #5] = chăvâ' (H2324): {**UMBRA: #19 % #41 = #19**} 1) ***TO* *SHOW*, *INTERPRET*, *EXPLAIN*, *INFORM*, *TELL*, *DECLARE***; 1a) (Pael) to show, interpret; 1b) (Aphel) to show;

I don't have much time for KEN WILBUR excepting for a summation, however I was personally known to CHRISTOPHER COWAN and before his death in 2015, he praised my informal research into NEURAL LINGUISTIC / TRINOMIAL NOUMENON, and I perceive what you are needing is a rationalism over **#1934 - *APPEARANCES*** relating to **KANTIAN PROLEGOMENA IDEAS: #352: (*APHELION* on 3 JULY)** and **#300:** which by a POETIC DIALECTIC, I have given an anchoring of the apparatus which is the BINOMIAL STATIS as related to ***PERIHELION* on 3 JANUARY + #77 - COMPLIANCE = 21 MARCH...**

— DOTH RULE THE DAY —

“WHAT OF MALCONTENT,
SHALL WE NOT DECLARE.
IMPERIAL MENSTRUALISM.
BY SCHEMES HELL BENT.
FRAUD WITHOUT COMPARE.

DID I JUST SPEAK A TRUISM?” {**@7: Sup: 46 (#352: *APHELION* on 3 JULY / SEE KANT'S PROLEGOMENA IDEA); Ego: 33 (#300: SEE KANT'S PROLEGOMENA IDEA)**}

FOR EXPLANATION SEE PAGE 25 OF: "TRANSFORMING THE LEGEND OF THE OMEGA MAN AS LOGICAL GROUNDING"

<<https://www.grapple369.com/Groundwork/Trailer%20Trash%20-%20Adventures%20of%20Omega%20Man.pdf>>

#410 - 12 *JANUARY* 2021 as [#6, #4, #400] / #414 - *METASTASIS* as [#4, #400, #10] = dâth (H1882): {UMBRA: #404 % #41 = #35} 1) decree, law; 1a) a decree (of the king); 1b) law; 1c) *LAW* (*OF* *GOD*);

And I'm currently working on a METALOGIC (AUTONOMOUS DELIMITER) premise associated to the TEN COMMANDMENTS...

DECALOGUE (ONTIC / COSMOLOGICAL PREMISE: #205 - PERSISTENT SUBSTANCE / #164 - MATERIALITY)

TEXT META ALL YANG YIN @10 @9 @8 @1 @2 @3 @4 @5 @6 @7

YIN NATURE (EGO)

#TEN:	#48 as #48 - RITUAL (LI)
#NINE:	#549 as #63 - WATCH (SHIH)
#EIGHT:	#60 as #60 - ACCUMULATION (CHI)
#ONE:	#91 as #10 - DEFECTIVENESS, DISTORTION (HSIEN)
#TWO:	#135 as #54 - UNITY (K'UN)
#THREE:	#97 as #16 - CONTACT (CHIAO)
#FOUR:	#226 as #64 - SINKING (CH'EN)
#FIVE:	#323 as #80 - LABOURING (CH'IN)
#SIX:	#107 as #26 - ENDEAVOUR (WU)
#SEVEN:	#156 as #75 - FAILURE (SHIH)

We've made the prudent consideration about the ULTIMATE NOTION OF LIMIT that is applied to the concept of **#TEN** and whether given the premise that the DECALOGUE is both an **ONTIC (#41 x 10 = #410)** and **COSMOLOGICAL (#369 [#205 / #164] - HUMAN DISCRIMINATING NORM / COURSE-trochos OF NATURE-**genesis [James 3:6]) sapient concept, it is not simply an aggregation of the **#FOUR + #FIVE METALOGIC AUTONOMOUS DELIMITER** elements of the SYLLOGISM: NATURE (EGO), NURTURE (SUPERNAL) and SYNCRETIC (AMALGAM) as a SPATIAL extent, but rather the **#41 - ONTIC** product of the modulo operation applied against that SPATIAL extent ...

GIVEN A WISDOM HEURISTIC APPLIED TO THE TEN COMMANDMENTS THEIR CONSIDERATION AS STAGES OF DEVELOPMENT (LINEAR TEMPORAL / MILESTONE)

Just an informal research comment on STAGES OF DEVELOPMENT as **LINEAR TEMPORAL and MILESTONE** achievement... Since I have anchored rationality (22 elements / 7 - days of causality) to the equilibrium of the cosmology upon WEDNESDAY 20 MARCH 1996 / NEW MOON ON THURSDAY 21 MARCH 1996 I can then deploy a BASE-7 numbering to make any ***LINEAR* / *TEMPORAL* *PROGRESSION*** of #2184 days cycle which gives $6 \times \#364$ (**6D**) and $\#2184 \times 49 = 294 \times \#364$ (**6J**) = 107016 days or $293 \times 365.242320819112628$ tropical year, thereby intuit a heuristic for a temporal consciousness (ie. I **MARK** the 22 cycle with a vMEME sequence giving a midnight seed and 5 minutes segment cascade for the duration of the day).

I QUOTE PETER COLLINS: "So differentiation in the most fundamental sense is associated with dualistic understanding. Integration by contrast relates directly to what is non-dual, which then indirectly can be intellectually conveyed through circular i.e. paradoxical type reason.

When one clearly distinguishes differentiation from integration, this leads to the requirement to provide three distinct treatments of development.

1. The differential aspect of development, using linear asymmetrical understanding (1). In my own model this incorporates the first two of eight major bands of development (i.e. lower and middle).
2. The integral aspect using circular complementary understanding (0). This incorporates the next three spiritual contemplative bands (i.e. the ascent, non-dual and the descent).
3. The radial aspect using the combined interpenetration of both linear (1) and circular aspects (0). This incorporates the final three major radial bands (early radial, middle radial and late radial respectively) where both activity and contemplation can be harmoniously combined with each other in an increasingly dynamic interactive manner.

Though Ken Wilber certainly approaches development with an integral vision, it is largely limited to appreciation of the various states associated with the three contemplative stages. He does not apparently clearly realise that distinctive affective, cognitive and volitional structures are likewise associated with these stages and

that the cognitive structures — which cannot be confused with his use of vision-logic — are especially vital in terms of an intellectual treatment of development that can be properly consistent in integral terms.

So, from my perspective, at best Wilber offers but a reduced Integral Theory, where once again integration is consistently identified with the multi-differentiation of experience.

And as the radial approach requires the balanced interpenetration of both differential and integral aspects that have been properly distinguished from each other, he clearly therefore does not provide a radial treatment.

In fact, even in terms of states, Wilber does not really venture into radial territory. He often gives the impression, perhaps arising from strong immersion in Eastern mystical traditions, that somehow human development is largely completed with the realisation of non-dual reality (which represents the peak integral state of such development).

Though the precise clarification of contemplative states is less emphasised in the Western tradition, there is however a stronger appreciation that the final stages of development entail a return to the marketplace in a greatly enhanced form of human involvement with society. [<http://www.integralworld.net/collins36.html>]

Thusly (*as a preliminary hypothesis which I am yet to fully elucidate as an actuality of fact*) if I consider that the SEPTET INTELLECTUS AS GENITIVE VOLUNTĀTIS represents STAGES of DEVELOPMENT relative to the #EIGHT METALOGIC AUTONOMOUS DELIMITER, I could then consider that the **@12 - MILESTONE** RELATES TO THE HISTORICAL EVENT OF SODOM / GOMORRAH circa **40J4W** as **IDEAS: #395 / #484** whereas the **@13 - MILESTONE** RELATES TO THE HISTORICAL EVENT OF ISRAEL DEPARTING EGYPT AS 40 YEARS SOJOURN AND THE GIVING OF THOSE COMMANDMENTS in **49J1W2D + 40 YEARS: 49 x #2184 = 294 x 364 days = 107016 days / 293 = 365.24232 TROPICAL YEAR LENGTH** as **IDEAS: #468 / #560**.

UPON LOOKING INTO THE HYPOTHETICAL QUESTION THIS MORNING THEN AS CONSIDERATION MADE OF A 34 CHARACTER HEBREW HEURISTIC GIVEN THE TEN COMMANDMENTS ARE IN OUR

INFORMAL RESEARCH PERSPECTIVE, CAPABLE OF BEING VIEWED AS A LOGICAL ONTIC / COSMOLOGICAL #205 - PERSISTENT SUBSTANCE / #164 - MATERIALITY PREMISE APPLIED TO SPEECH BY THEN (ie. the task is laborious and prone to errors because of the right to left sequence and I cannot read the language) COUNTING THE HEBREW (WITH A SPACE DESIGNATION) WORDS WITHIN THIS BIBLICAL TEXT I FIND AN EXACTING **#34 LETTERS**: "AND GOD SPAKE ALL THESE WORDS, SAYING," [Exodus 20:1] as conveying the REVERSE TRANSCRIPTASE: Sup: 72 - **HARDNESS**: CHIEN (#72 - 'êlôhîym (H430): **THE (TRUE) GOD**); Ego: 36 - **STRENGTH**: CH'IANG (#36 - 'âlâh (H423): **OATH OF COVENANT**)}

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה
לְאֹמֹר

And this dynamic to an underlying dialectic comprising **#34 LETTERS** also occurs within the first verse to the book of GENESIS: "IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH." [Genesis 1:1] as conveying the REVERSE TRANSCRIPTASE: Sup: 58 - **GATHERING IN**: HSI (#58 - yâ'al (H2974): **MAKE A BEGINNING**); Ego: 28 - **CHANGE**: KENG (#28 - kôach (H3581): **POWER (OF GOD)**)}

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ

THUSLY WE ***REASONABLY* *CONCLUDE*** THAT THE TEN COMMANDMENTS / DECALOGUE ARE CAPABLE OF BEING VIEWED AS A LOGICAL ONTIC / COSMOLOGICAL PREMISE: #205 - PERSISTENT SUBSTANCE / #164 - MATERIALITY AS PRINCIPLES WHICH ARE RELATIVE TO THE METALOGIC (AUTONOMOUS DELIMITER) APPIED TO ANY SPEECH:

#414 - *METASTASIS* as [#400, #2, #6, #1, #5] /
#819 - *THREE* *COMMANDMENTS* *TABLET* as [#400, #2, #6, #1, #400, #10] /

#829 - *SEVEN* *COMMANDMENTS* *TABLET* as [#20, #400, #2, #6, #1, #400] / [#400, #2, #6, #1, #400, #500] /

#839 - *PARTING* *OF* *WAYS* *POEM* AS THOUGHTS RUSSELL STREET BOMBING OF 27 MARCH 1986 as [#30, #400, #2, #6, #1, #400] = t^ebûw'âh (H8393): {UMBRA: #414 % #41 = #4} 1) produce, product, revenue; 1a) product, yield, crops (of the earth usually); 1b) income, revenue; 1c) ***GAIN*** (***OF* *WISDOM***) (fig); 1d) ***PRODUCT* *OF* *LIPS*** (fig);

#9 - 12 *JANUARY* 2021 as [#2, #6, #1] / [#2, #1, #6] / **#30** as [#6, #5, #2, #10, #1, #6] / [#6, #10, #2, #1, #5, #6] /

#39 as [#30, #2, #6, #1] / [#6, #30, #2, #1] /

#65 - *SOLDIER* / 'ăbaddôwn (H11): ***PLACE* *OF* *DESTRUCTION* *OR* *RUIN*** as [#2, #2, #1, #20, #600] / [#6, #10, #2, #1, #6, #600] /

#819 - *THREE* *COMMANDMENTS* *TABLET* as [#6, #400, #2, #1, #400, #10] = bôw' (H935): {UMBRA: #9 % #41 = #9} 1) to go in, enter, come, go, come in; 1a) (Qal); 1a1) to enter, come in; 1a2) to come; i) to come with; ii) ***TO* *COME* *UPON*, *FALL* *OR* *LIGHT* *UPON*, *ATTACK* (*ENEMY*)**; iii) to come to pass; 1a3) ***TO* *ATTAIN* *TO***; 1a4) to be enumerated; 1a5) to go; 1b) (Hiphil); 1b1) to lead in; 1b2) to carry in; 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon; 1b4) ***TO* *BRING* *TO* *PASS***; 1c) (Hophal); 1c1) to be brought, brought in; 1c2) ***TO* *BE* *INTRODUCED*, *BE* *PUT***;

#65 - 12 *JANUARY* 2021 as [#5, #10, #20, #30] / **#111** as [#40, #5, #10, #20, #30, #6] = hêykâl (H1964): {UMBRA: #65 % #41 = #24} 1) palace, temple, nave, sanctuary; 1a) palace; 1b) ***TEMPLE* (*PALACE* *OF* *GOD* *AS* *KING*)**; 1c) hall, nave (of Ezekiel's temple); 1d) temple (of heavenly temple);

----- OPENING REMARK AND FIRST THREE COMMANDMENTS -----

"AND GOD SPAKE ALL THESE WORDS, SAYING, I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT,

OUT OF THE HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME;

AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

#819 as [**#5, #30, #5, #8, #40, #70, #200, #400, #50, #1, #10**] = *eleēmosýnē* (**G1654**): **{UMBRA: #816 % #41 = #37}**
1) *MERCY*, *PITY*; **1a)** esp. as exhibited in giving alms, charity; **2)** the benefaction itself, a donation to the poor, alms;

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." [**Exodus 20:1-7**]

וידבר אלהים את כל הדברים האלה לאמר {**@1:** Sup: 72 - **HARDNESS:** CHIEN (**#72**); Ego: 36 - **STRENGTH:** CH'IAN (**#36**)}
אנכי יהוה אשר הוצאתיך מארץ {**@2:** Sup: 80 - **LABOURING:** CH'IN (**#152**); Ego: 79 - **DIFFICULTIES:** NAN (**#115 - I AM NOT A SLAYER OF MEN** {**%5**})}
מצרים מבית עבדים לא יהיה לך אלהים {**@3:** Sup: 22 - **RESISTANCE:** KE (**#174**); Ego: 21 - **RELEASE:** SHIH (**#136**)}
אחרימ על פני {**@4:** Sup: 59 - **MASSING:** CHU (**#233**); Ego: 13 - **INCREASE:** TSENG (**#149**)} **<-- *END* *OF* *FIRST* *COMMANDMENT***
לא תעשה לך פסל וכל תמונה אשר בשמים {**@5:** Sup: 70 - **SEVERANCE:** KE (**#303**); Ego: 46 - **ENLARGEMENT:** K'UO (**#195**)}
ממעל ואשר בארץ מתחת ואשר במימ מתחת {**@6:** Sup: 6 - **CONTRARIETY:** LI (**#309**); Ego: 35 - **GATHERING:** LIEN (**#230**)}
לארץ {**@7:** Sup: 11 - **DIVERGENCE:** CH'A (**#320**); Ego: 78 - **ON THE VERGE:** CHIANG (**#308**)}
לא תשתחוה להם ולא תעבדם כי אנכי {**@8:** Sup: 25 - **CONTENTION:** CHENG (**#345**); Ego: 26 - **ENDEAVOUR:** WU (**#334**)}

יהוה אלהיכ אל קנא פקד עונ אבת על {**@9:** Sup: 47 - **PATTERN:** WEN (#392); Ego: 34 - **KINSHIP:** CH'IN (#368)}
 בנימ על שלשימ ועל רבעימ לשנאי {**@10:** Sup: 7 - **ASCENT:** SHANG (#399); Ego: 81 - **FOSTERING:** YANG (#449)}
 לא תשא את שמ יהוה אלהיכ לשוא כי לא {**@11:** Sup: 58 - **GATHERING IN:** HSI (#457); Ego: 19 - **FOLLOWING:** TS'UNG (#468)}
 ינקה יהוה את אשר ישא את שמו לשוא {**@12:** Sup: 9 - **BRANCHING OUT:** SHU (#466); Ego: 58 - **GATHERING IN:** HSI (#526)}
 זכור את יום השבת לקדשו ששת ימימ {**@13:** Sup: 72 - **HARDNESS:** CHIEN (#538); Ego: 21 - **RELEASE:** SHIH (#547)}
 תעבד ועשית כל מלאכתכ ויום השביעי {**@14:** Sup: 16 - **CONTACT:** CHIAO (#554); Ego: 14 - **PENETRATION:** JUI (#561)}
 שבת ליהוה אלהיכ לא תעשה כל מלאכה {**@15:** Sup: 20 - **ADVANCE:** CHIN (#574); Ego: 75 - **FAILURE:** SHIH (#636)}
 אתה ובנכ ובתכ עבדכ ואמתכ ובהמתכ {**@16:** Sup: 65 - **INNER:** NEI (#639); Ego: 4 - **BARRIER:** HSIEN (#640)}
 וגרכ אשר בשעריכ כי ששת ימימ עשה {**@17:** Sup: 54 - **UNITY:** K'UN (#693); Ego: 2 - **FULL CIRCLE:** CHOU (#642)}
 יהוה את השמימ ואת הארצ את הימ ואת {**@18:** Sup: 58 - **GATHERING IN:** HSI (#751); Ego: 39 - **RESIDENCE:** CHU (#681)}
 כל אשר במ וינח ביום השביעי על כנ {**@19:** Sup: 38 - **FULLNESS:** SHENG (#789); Ego: 77 - **COMPLIANCE:** HSUN (#758)}
 ברכ יהוה את יום השבת ויקדשו {**@20:** Sup: 38 - **FULLNESS:** SHENG (#827); Ego: 61 - **EMBELLISHMENT:** SHIH (#819)} **<-- *END* *OF* *SECOND* *COMMANDMENT***
 לא תשא את שמ יהוה אלהיכ לשוא כי לא {**@21:** Sup: 8 - **OPPOSITION:** KAN (#835); Ego: 19 - **FOLLOWING:** TS'UNG (#838: ***ONTIC* *CHECKSUM* *FOR* *THE* *BIBLE* *GREEK* *LEXICON* *PRAGMA* *FOR* *QUEEN* *VICTORIA'S* *LETTERS* *PATENT*:** @150 + @104 + @175 + @181 + @228)}
 ינקה יהוה את אשר ישא את שמו לשוא {**@22:** Sup: 40 - **LAW/MODEL:** FA (#875); Ego: 58 - **GATHERING IN:** HSI (#896)} **<-- *END* *OF* *THIRD* *COMMANDMENT***

GRUMBLE TO THIRD COMMANDMENT (#875 - *MAKE* *A* *FOOL* *OF* / *LACERATE* *WITH* *REPROACHES*, #896 - *SOUL* / *GIFT* / *CINNAMON*)@[72, 36, 80, 79, 22, 21, 59, 13, 70, 46, 6, 35, 11, 78, 25, 26, 47, 34, 7, 81, 58, 19, 9, 58, 72, 21, 16, 14, 20, 75, 65, 4, 54, 2, 58, 39, 38, 77, 38, 61, 8, 19, 40, 58]

<<http://www.grapple369.com/?idea:115,875,896>>

■ **#65 - *SOLDIER* / 'ăbaddôwn (H11): *PLACE* *OF* *DESTRUCTION* *OR* *RUIN* as [#5, #30, #30] /**
■ **#155 - 12 *JANUARY* 2021 as [#40, #5, #30, #30, #10, #600] /**
#875 as [#400, #400, #5, #30, #30, #10] = hâlal (H1984):
{UMBRA: #65 % #41 = #24} 1) to shine; 1a) (Qal) to shine (fig. of God's favour); 1b) (Hiphil) to flash forth light; 2) to praise, boast, be boastful; 2a) (Qal); 2a1) to be boastful; 2a2) boastful ones, boasters (participle); 2b) (Piel); 2b1) to praise; 2b2) to boast, make a boast; 2c) (Pual); 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise; 2d) (Hithpael) to boast, glory, make one's boast; 2e) (Poel) *TO* *MAKE* *A* *FOOL* *OF*, *MAKE* *INTO* *A* *FOOL*; 2f) (Hithpoel) to act madly, act like a madman;

■ **#237 - *USE* *OF* *FORCE* / 12 *JANUARY* 2021 as [#1, #50, #5, #60, #70, #40, #1, #10] /**
#875 as [#1, #50, #5, #600, #5, #200, #9, #5] = anéchomai (G430): {UMBRA: #237 % #41 = #32} 1) to hold up; 2) to hold one's self erect and firm; 3) *TO* *SUSTAIN*, *TO* *BEAR*, *TO* *ENDURE*;

#875 as [#1, #3, #800, #50, #10, #1, #10] = agōnía (G74): {UMBRA: #865 % #41 = #4} 1) *A* *STRUGGLE* *FOR* *VICTORY*; 1a) gymnastic exercise, wrestling; 2) of severe mental struggles and emotions, agony, anguish;

#875 as [#4, #1, #20, #50, #800] = dáknō (G1143): {UMBRA: #875 % #41 = #14} 1) to bite with the teeth; 2) *METAPHOR*: *TO* *WOUND* *THE* *SOUL*, *CUT* *LACERATE*, *REND* *WITH* *REPROACHES*;

#875 as [#4, #400, #50, #1, #300, #70, #50] = dynatós (G1415): {UMBRA: #1025 % #41 = #41} 1) able, powerful, mighty, strong; 1a) mighty in wealth and influence; 1b) *STRONG* *IN* *SOUL*; 1b1) to bear calamities and trials with fortitude and patience; 1b2) *STRONG* *IN* *CHRISTIAN* *VIRTUE*; 1c) to be able (to do something); 1c1) mighty, excelling in something; 1c2) having power for something;

#875 as [#5, #20, #800, #50] = hekón (G1635): {UMBRA: #875 % #41 = #14} 1) *UNFORCED*, *VOLUNTARY*, *WILLING*; 2) of one's own will; 3) of one's own accord;

#446 - REDUCTIO AD HITLERUM AS TABLE TALK IDEA @252 - RELATIONS WITH THE FOREIGN PRESS / MISERLY OUTLOOK OF OUR PRESS CHIEF ON 6 JULY 1942 as [#6, #50, #80, #300, #10] /

#502 - *DESIRE*, *INCLINE*, *COVET* + #388 - *TONGUE* *BY* *DEFAMATION* = #890 as [#50, #80, #300, #400, #20, #600] /

#896 as [#50, #80, #300, #400, #10, #50, #6] = **nephesh** (H5315): {**UMBRA: #430 % #41 = #20**} **1**) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion; **1a**) that which breathes, the breathing substance or being, soul, the inner being of man; **1b**) living being; **1c**) living being (with life in the blood); **1d**) the man himself, self, person or individual; **1e**) seat of the appetites; **1f**) seat of emotions and passions; **1g**) activity of mind; **1g1**) dubious; **1h**) activity of the will; **1h1**) dubious; **1i**) activity of the character; **1i1**) dubious;

SEE ALSO: "THE 1971 FILM (TRANSFORMING THE LEGEND: THE OMEGA MAN) AS LOGICAL GROUNDING FOR HAS ANYONE SEEN THAT TRAILER TRASH COLONEL EDMUND BURKE AND HIS BARBY DOLL HOMELESS LISA ABOUT?"

<<https://www.grapple369.com/Groundwork/Trailer%20Trash%20-%20Adventures%20of%20Omega%20Man.pdf>>

#896 as [#80, #5, #100, #80, #5, #100, #5, #400, #70, #40, #1, #10] = **perpereúomai** (G4068): {**UMBRA: #896 % #41 = #35**} **1**) to boast one's self; **2**) ***A* *SELF* *DISPLAY*, *EMPLOYING* *RHETORICAL* *EMBELLISHMENTS* *IN* *EXTOLLING* *ONE'S* *SELF* *EXCESSIVELY***;

#896 as [#100, #50, #40, #6, #700] = **qinnâmôwn** (H7076): {**UMBRA: #246 % #41 = #41**} **1**) ***CINNAMON***; **1a**) fragrant bark used as spice;

#896 as [#30, #300, #40, #70, #400, #50, #6] = **sh^emûw'âh** (H8052): {**UMBRA: #421 % #41 = #11**} **1**) report, ***NEWS***, rumour; **1a**) report, news, tidings; **1b**) mention;

#890 - *MALE* *DEME* *ONTIC* *MORAL* *PROSCRIPTIONS* *BY* *GIFT* {@211 + @220 + @222+ @237 = #890} *FOR* *ETHICAL* *EMANATION*

**ASSOCIATED TO *FEME* *DEME* *ONTIC* *MORAL*
PROSCRIPTIONS AS #873 - PROBITY OF QUEEN
VICTORIA'S LETTERS PATENT as [#40, #400, #50, #400] /
#896 as [#40, #400, #50, #6, #400] = mattânâh (H4979):
{UMBRA: #495 % #41 = #3} 1) *GIFT*;**

**ONTIC CHECKSUM TOTAL: #115 as [#2, #1, #7, #50, #10,
#5, #600] = 'ôzen (H241): {UMBRA: #58 % #41 = #17} 1)
ear, as part of the body; 2) ear, as organ of hearing; 3) (subjective)
to uncover the ear to reveal; *THE* *RECEIVER* *OF*
DIVINE *REVELATION*;**

**#115 as [#30, #20, #60, #5] = kiççê' (H3678): {UMBRA: #81
% #41 = #40} 1) seat (of honour), throne, seat, stool; 1a)
SEAT (*OF* *HONOUR*), *THRONE*; 1b) *ROYAL*
DIGNITY, *AUTHORITY*, *POWER* (fig.);**

**#115 as [#30, #1, #4, #50, #10, #500] = 'âdôwn (H113):
{UMBRA: #61 % #41 = #20} 1) firm, strong, lord, master; 1a)
lord, master; 1a1) reference to men; i) superintendent of
household, of affairs; ii) master; iii) king; 1a2) *REFERENCE*
TO *GOD*; i) *THE* *LORD* *GOD*; ii) *LORD* *OF*
THE *WHOLE* *EARTH*; 1a3) lords, kings; i) reference to
men; 1) proprietor of hill of Samaria; 2) master; 3) husband; 4)
prophet; 5) *GOVERNOR*; 6) prince; 7) king; ii) reference to
God; 1) Lord of lords (probably = 'thy husband, Yahweh'); iii) my
lord, my master; 1) reference to men; 11) master; 12) husband;
13) prophet; 14) prince; 15) king; 16) father; 17) *MOSES*;
18) priest; 19) theophanic *ANGEL*; 110) captain; 111) general
recognition of superiority; 2) reference to God; 21) my Lord, my
Lord and my God; 22) Adonai (parallel with Yahweh);**

**#107 - 12 *JANUARY* 2021 as [#2, #5, #80, #500] /
#155 as [#50, #5, #80, #500] /
#115 as [#5, #80, #20, #10] / [#10, #5, #80, #500] =
hâphak (H2015): {UMBRA: #105 % #41 = #23} 1) to turn,
overthrow, overturn; 1a) (Qal); 1a1) to overturn, overthrow; 1a2)
to turn, turn about, turn over, turn around; 1a3) to change,
transform; 1b) (Niphal); 1b1) to turn oneself, turn, turn back;
1b2) to change oneself; 1b3) to be perverse; 1b4) *TO* *BE*
TURNED, *BE* *TURNED* *OVER*, *BE* *CHANGED*,
BE *TURNED* *AGAINST*; 1b5) to be reversed; 1b6) *TO*
BE *OVERTURNED*, *BE* *OVERTHROWN*; 1b7) to be**

upturned; **1c**) (Hithpael); **1c1**) ***TO* *TRANSFORM***
ONESELF; **1c2**) to turn this way and that, turn every way; **1d**)
(Hophal) to turn on someone;

■ **#142 - 12 *JANUARY* 2021** as [#6, #10, #20, #50, #50, #6] /
#115 as [#30, #5, #20, #10, #700] = *kûwn* (H3559):
{**UMBRA: #76 % #41 = #35**} **1**) to be firm, be stable, be established; **1a**) (Niphal); **1a1**) to be set up, be established, be fixed; **i**) to be firmly established; **ii**) to be established, be stable, be secure, be enduring; **iii**) to be fixed, be securely determined; **1a2**) ***TO* *BE* *DIRECTED* *ARIGHT*, *BE* *FIXED* *ARIGHT*, *BE* *STEADFAST* (*MORAL* *SENSE*)**; **1a3**) to prepare, be ready; **1a4**) to be prepared, be arranged, be settled; **1b**) (Hiphil); **1b1**) to establish, set up, accomplish, do, make firm; **1b2**) to fix, make ready, prepare, provide, provide for, furnish; **1b3**) to direct toward (moral sense); **1b4**) to arrange, order; **1c**) (Hophal); **1c1**) to be established, be fastened; **1c2**) to be prepared, be ready; **1d**) (Polel); **1d1**) to set up, establish; **1d2**) to constitute, make; **1d3**) to fix; **1d4**) to direct; **1e**) (Pulal) to be established, be prepared; **1f**) (Hithpolel) to be established, be restored;

■ **#107 - 12 *JANUARY* 2021** as [#40, #30, #1, #20, #10, #6] /
#115 as [#6, #2, #40, #30, #1, #20, #10, #6] = *măl'âk* (H4397): {**UMBRA: #91 % #41 = #9**} **1**) ***MESSENGER*, *REPRESENTATIVE***; **1a**) messenger; **1b**) ***ANGEL***; **1c**) the theophanic angel;

■ **#237 - *USE* *OF* *FORCE*** as [#8, #10, #4, #5, #10, #200] / [#5, #10, #4, #8, #10, #200] /
■ **#342 - *FORMA* *CORPORIS*** (*çêpher* (H5612): ***BOOK* / *LEGAL* *DOCUMENT*, *CERTIFICATE* *OF* *DIVORCE*, *INDICTMENT*, *SIGN***) as [#8, #10, #4, #5, #10, #300, #5] /

■ **#345 - 12 *JANUARY* 2021** as [#70, #10, #4, #1, #200, #10, #50] /
#819 - *THREE* *COMMANDMENTS* *TABLET* as [#5, #10, #4, #800] /
#139 = #60 - ACCUMULATION (CHI) + DIFFICULTIES (NAN)
as [#70, #10, #4, #5, #50] = *éidō* (G1492): {**UMBRA: #819 % #41 = #40**} **1**) to see; **1a**) to perceive with the eyes; **1b**) to

perceive by any of the senses; **1c)** to perceive, notice, discern, discover; **1d)** to see; **1d1)** i.e. ***TO* *TURN* *THE* *EYES*, *THE* *MIND*, *THE* *ATTENTION* *TO* *ANYTHING***; **1d2)** ***TO* *PAY* *ATTENTION*, *OBSERVE***; **1d3)** to see about something; **i)** i.e. to ascertain what must be done about it; **1d4)** to inspect, examine; **1d5)** to look at, behold; **1e)** to experience any state or condition; **1f)** to see i.e. have an interview with, to visit; **2)** to know; **2a)** to know of anything; **2b)** to know, i.e. get knowledge of, understand, perceive; **2b1)** of any fact; **2b2)** ***THE* *FORCE* *AND* *MEANING* *OF* *SOMETHING* *WHICH* *HAS* *DEFINITE* *MEANING***; **2b3)** to know how, to be skilled in; **2c)** to have regard for one, cherish, pay attention to (1Th. 5:12);

#115 as [#6, #40, #50, #6, #8, #5] = m^enûwchâh (H4496): {UMBRA: #109 % #41 = #27} 1) *RESTING* *PLACE*, *REST*; **1a)** resting place; **1b)** rest, quietness;

"THUS SAITH THE LORD, THE HEAVEN IS MY THRONE, AND THE EARTH IS MY FOOTSTOOL: WHERE IS THE HOUSE THAT YE BUILD UNTO ME? AND WHERE IS THE PLACE OF MY REST-**H4496**? FOR ALL THOSE THINGS HATH MINE HAND MADE, AND ALL THOSE THINGS HAVE BEEN, SAITH THE LORD: BUT TO THIS MAN WILL I LOOK, EVEN TO HIM THAT IS POOR AND OF A CONTRITE SPIRIT, AND TREMBLETH AT MY WORD." [Isaiah 66:2]

THE JADE EMPEROR (Chinese: 玉皇; pinyin: Yù Huáng or 玉帝, Yù Dì) in Chinese culture, traditional religions and myth is one of the representations of the first god (太帝 tài dì). In Daoist theology he is the assistant of Yuanshi Tianzun, who is one of the Three Pure Ones, the three primordial {ie. **HEBREW: ALEPH - U(SHIN) - MEM / #451 - Y-M-T-A**} emanations of the TAO.

-- PARTING OF WAYS --
[Thoughts of 27 MARCH 1986]

"ANSWER THE PHONE WILL YA.
MY DAUGHTER IS IN THE STREET.
ANSWER THE PHONE WILL YA.
FLESH BURNING LIKE BLAZING WHEAT.

I WANT TO HEAR HER SIGH
ANSWER THE PHONE WILL YA.

I JUST DON'T WANT HER TO DIE.
FOR GOD SAKE, WILL YA.

JUST ANSWER THE PHONE.
THERE'S NOT A PLANE IN SIGHT.
DON'T LEAVE HER ALONE.
WHAT CRIME THIS BLIGHT?

BLOWN GLASS IN ANY SHADE
AND EVERY WINDOW SILL.
DRAWN BY EMPATHY OF ***JADE***. {**@17**: Sup: 63 - **WATCH**: SHIH
(**#839**); Ego: 27 - **DUTIES**: SHIH (**#821**)}
FOR THE THINGS WE HOLD STILL." {**@18**: Sup: 41 - **RESPONSE**:
YING (**#880**); Ego: 18 - **WAITING**: HSI (**#839**)}

#821 as [#20, #400, #100, #10, #1, #20, #70, #200] =
kyriakós (**G2960**): {**UMBRA: #28 as #821 % #41 = #1**} **1**)
belonging to the Lord; **2**) related to the Lord;

#839 as [#300, #80, #9, #400, #10, #600] = shâphaṭ
(**H8199**): {**UMBRA: #4 as #389 % #41 = #20**} **1**) to judge,
govern, vindicate, punish; **1a**) (Qal); **1a1**) to act as law-giver or
judge or governor (of God, man); **i**) to rule, govern, judge; **1a2**) to
decide controversy (of God, man); **1a3**) to execute judgment; **i**)
discriminating (of man); **ii**) vindicating; **iii**) condemning and
punishing; **iv**) at theophanic advent for final judgment; **1a4**)
(Niphal); **i**) to enter into controversy, plead, have controversy
together; **ii**) to be judged; **1a5**) (Poel) judge, opponent-at-law
(participle);

The Jade Emperor is known by many names, including Heavenly Grandfather (天公, Tiān Gōng), which originally meant "Heavenly Duke", which is used by commoners; the Jade Lord; the Highest Emperor; Great Emperor of Jade (玉皇上帝, Yu Huang Shangdi or 玉皇大帝, Yu Huang Dadi).

It was said that the Jade Emperor was originally the crown prince of the kingdom of Pure Felicity and Majestic Heavenly Lights and Ornaments. At birth, he emitted a wondrous light that filled the entire kingdom. When he was young, he was kind, intelligent and wise. He devoted his entire childhood to helping the needy (the poor and suffering, the deserted and single, the hungry and disabled).

FURTHERMORE, HE SHOWED RESPECT AND BENEVOLENCE TO BOTH MEN AND CREATURES: **#880 as [#400, #10, #70, #400]** = huiós (**G5207**): **{UMBRA: #52 as #680 % #41 = #24} 1**) a son; **1a**) rarely used for the young of animals; **1b**) generally used of the offspring of men; **1c**) in a restricted sense, the male offspring (one born by a father and of a mother); **1d**) in a wider sense, a descendant, one of the posterity of any one,; **1d1**) the children of Israel; **1d2**) sons of Abraham; **1e**)) used to describe one who depends on another or is his follower; **1e1**) a pupil; **1f**) son of man; **1f1**) term describing man, carrying the connotation of weakness and mortality; **1f2**) son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.; **1f3**) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour;

YOUTUBE: "Who Is This King of Glory? — Jimmy Needham"

<https://www.youtube.com/watch?v=daGoP-PnMII>

1g) son of God; **1g1**) used to describe Adam (Lk. 3:38); **1g2**) used to describe those who are born again (Lk. 20:36) and of ***ANGELS*** and of Jesus Christ; **1g3**) of those whom God esteems as sons, whom he loves, protects and benefits above others; **i**) in the OT used of the Jews; **ii**) in the NT of Christians; **iii**) those whose character God, as a loving father, shapes by chastisements (Heb. 12:5-8); **1g4**) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom. 8:14, Gal. 3:26), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts;

In human terms the **@1 - SEMINAL** principle might in some sense be considered equitable to one's birth entity as **#9 - LIMITED / #72 - UNLIMITED** dynamic.

Whereas the other extremity is a bonding of **@1 - SELF IDENTITY** with the **#491 - PRINCIPLE OF CONTINUITY** which has been given actuality by the FORMULA OF PROGRESSION.

YOUTUBE: "Michael W. Smith - King of Glory"

<https://www.youtube.com/watch?v=GXWt64EEsTM>



http://www.grapple369.com/cosmos/Dali_Crucifixion_Hypercube.jpeg

#625 as [#3, #2, #200, #400, #500] = g^obereth (H1404):
{UMBRA: #605 % #41 = #31} 1) lady, *QUEEN*; 2) mistress
(of servants);

Yet QUEEN VICTORIA'S statement of religious belief "**I WISH JESUS WOULD COME IN MY DAY. I WOULD SO LOVE TO LAY MY CROWN AT HIS FEET.**" Appears to be an expression of religious belief which is at once relevant to a SOVEREIGN claim in not having a **PRIMA MATERIA** reliance upon the BINOMIAL STASIS (@1 / @5) of ROMAN GOVERNANCE:

APO: G575 (@150 - ONTIC JURISPRUDENT CRITERIA)

DIDOMI: G1325 (@104 - PRESENTS)

POIEO: G4160 (@175 - CONSTITUTE ORDER AND DECLARE: QUEEN VICTORIA'S LETTERS PATENT dated 29 OCTOBER 1900)

APODIDOMI: G591 (@181 - RESERVE)

EIDOMAI: G1492: (@228 - FORCE & DEFINITE MEANING) <--

BIBLE GREEK LEXICON ENTRIES

ONTIC CHECKSUM: @150 + @104 + @175 + @181 + @228 = #838 as [#200, #400, #50, #5, #2, #1, #10, #50, #70, #50] = symbainō (G4819): {UMBRA: #26 as #1503 % #41 = #27} 1) *TO* *WALK* *WITH* *THE* *FEET* *NEAR* *TOGETHER*; 2) *TO* *COME* *TOGETHER*, *MEET* *WITH* *ONE*; 3) of things which fall out at the same time, to happen, turn out, come to pass;

#838 as [#30, #5, #3, #800] = légō (G3004): {UMBRA: #1 as #838 % #41 = #18} 1) to say, to speak; 1a) affirm over, maintain; 1b) to teach; 1c) to exhort, advise, to command, direct; 1d) to point out with words, intend, mean, mean to say; 1e) *TO* *CALL* *BY* *NAME*, *TO* *CALL*, *NAME*; 1f) to speak out, speak of, mention;

#838 as [#5, #400, #200, #5, #2, #5, #10, #1, #10, #200] = eusébeia (G2150): {UMBRA: #20 as #628 % #41 = #13} 1) *REVERENCE*, *RESPECT*; 2) piety towards God, godliness;

GRUMBLE TO SECOND COMMANDMENT (#827 - *DOCTRINE* / *TEACHING* / *SET* *A* *MARK* / *PIOUS*, #819 - *TO* *OBSERVE* *AS* *HOLY*, *KEEP* *SACRED*)@[72, 36, 80, 79, 22, 21, 59, 13, 70, 46, 6, 35, 11, 78, 25, 26, 47, 34, 7, 81, 58, 19, 9, 58, 72, 21, 16, 14, 20, 75, 65, 4, 54, 2, 58, 39, 38, 77, 38, 61]

<<http://www.grapple369.com/?idea:115,827,819>>

#827 as [#6, #5, #400, #6, #10, #400] = tâvâh (H8427):
{UMBRA: #411 % #41 = #1} 1) to scabble, ***LIMIT***, mark,
MAKE* *OR* *SET* *A* *MARK; **1a)** (Piel) to mark; **1b)**
(Hiphil) to set a mark;

#827 as [#400, #300, #2, #70, #50, #5] = sâba' (H7646):
{UMBRA: #372 % #41 = #3} 1) to be satisfied, be sated, be
fulfilled, be surfeited; **1a)** (Qal); **1a1)** to be sated (with food);
1a2) to be sated, be satisfied with, be fulfilled, be filled, have one's
fill of (***HAVE* *DESIRE* *SATISFIED***); **1a3)** to have in
excess, be surfeited, be surfeited with; **i)** to be weary of (fig); **1a4)**
(Piel) to satisfy; **1a5)** (Hiphil); **i)** to satisfy; **ii)** to enrich; **iii)** to
sate, glut (with the undesired);

#827 as [#1, #80, #70, #30, #5, #30, #400, #200, #1, #10]
= apolýō (G630): {UMBRA: #1381 % #41 = #28} 1) to set
free; **2)** to let go, dismiss, (to detain no longer); **2a)** a petitioner to
whom liberty to depart is given by a decisive answer; **2b)** to bid
depart, send away; **3)** to let go free, release; **3a)** a captive i.e. to
loose his bonds and bid him depart, to give him liberty to depart;
3b) *TO* *ACQUIT* *ONE* *ACCUSED* *OF* *A* *CRIME*
AND* *SET* *HIM* *AT* *LIBERTY; **3c)** indulgently to grant
a prisoner leave to depart; **3d)** to release a debtor, i.e. not to press
one's claim against him, to remit his debt; **4) *USED* *OF***
DIVORCE, to dismiss from the house, to repudiate. The ***WIFE***
OF* *A* *GREEK* *OR* *ROMAN* *MAY* *DIVORCE
HER* *HUSBAND; **5)** to send one's self away, to depart;

#819 as [#5, #80, #5, #30, #9, #70, #50, #300, #70, #200]
= epérchomai (G1904): {UMBRA: #911 % #41 = #9} 1) *TO*
COME* *TO* *ARRIVE; **1a)** of time, come on, be at hand, be
future; **2)** to come upon, overtake, one; **2a)** of sleep; **2b)** of
disease; **2c)** of calamities; **2d) *OF* *THE* *HOLY* *SPIRIT***,
DESCENDING* *AND* *OPERATING* *IN* *ONE; **2e)**
OF* *AN* *ENEMY* *ATTACKING* *ONE;

YOUTUBE: "Gaither Vocal Band - He Is Here (Live)"

<<https://www.youtube.com/watch?v=A97aLphdL00>>

#410 - *LAW* (*OF* *GOD*) as [#6, #100, #4, #300] /
[#100, #4, #300, #6] /
#819 as [#5, #100, #4, #300, #400, #10] /

**#839 - *PARTING* *OF* *WAYS* *POEM* AS THOUGHTS
 RUSSELL STREET BOMBING OF 27 MARCH 1986** as [#30, #5, #400, #100, #4, #300] / [#5, #100, #4, #300, #400, #10, #500] = qâdash (H6942): {**UMBRA: #404 % #41 = #35**} **1**) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate; **1a**) (Qal); **1a1**) to be set apart, be consecrated; **1a2**) to be hallowed; **1a3**) consecrated, tabooed; **1b**) (Niphal); **1b1**) to show oneself sacred or majestic; **1b2**) to be honoured, be treated as sacred; **1b3**) to be holy; **1c**) (Piel); **1c1**) to set apart as sacred, consecrate, dedicate; **1c2**) ***TO* *OBSERVE* *AS* *HOLY*, *KEEP* *SACRED***; **1c3**) to honour as sacred, hallow; **1c4**) to consecrate; **1d**) (Pual); **1d1**) to be consecrated; **1d2**) consecrated, dedicated; **1e**) (Hiphil); **1e1**) to set apart, devote, consecrate; **1e2**) to regard or treat as sacred or hallow; **1e3**) to consecrate; **1f**) (Hithpael); **1f1**) to keep oneself apart or separate; **1f2**) to cause Himself to be hallowed (of God); **1f3**) to be observed as holy; **1f4**) to consecrate oneself;

#819 as [#200, #500, #100, #1, #3, #10, #4, #1] = sphragís (G4973): {**UMBRA: #1014 % #41 = #30**} **1**) a seal; **1a**) the seal placed upon books; **1b**) a signet ring; **1c**) the inscription or impression made by a seal; **1c1**) ***OF* *THE* *NAME* *OF* *GOD* *AND* *CHRIST* *STAMPED* *UPON* *THEIR* *FOREHEADS***; **1d**) that by which anything is confirmed, proved, authenticated, as by a seal (a token or proof);

"AND I SAW {ie. eídō (G1492): **#819 - *THREE* *COMMANDMENTS* *TABLET***} ANOTHER ***ANGEL*** ASCENDING FROM THE EAST, HAVING THE SEAL-**G4973** OF THE LIVING GOD: AND HE CRIED WITH A LOUD VOICE TO THE FOUR ***ANGELS***, TO WHOM IT WAS GIVEN TO HURT THE EARTH AND THE SEA, SAYING, HURT NOT THE EARTH, NEITHER THE SEA, NOR THE TREES, TILL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FOREHEADS. AND I HEARD THE NUMBER OF THEM WHICH WERE SEALED: AND THERE WERE SEALED AN HUNDRED AND FORTY AND FOUR {**3 x #48 - RITUAL (LI)**} THOUSAND OF ALL THE TRIBES OF THE CHILDREN OF ISRAEL." [Revelation 7:2-4]

#819 as [#1, #50, #5, #200, #300, #8, #200, #5, #50] = anístēmi (G450): {**UMBRA: #619 % #41 = #4**} **1**) to cause to rise up, raise up; **1a**) raise up from laying down; **1b**) to raise up from the dead; **1c**) to raise up, cause to be born, to cause to appear, bring forward; **2**) to rise, stand up; **2a**) of persons lying

down, of persons lying on the ground; **2b)** of persons seated; **2c)** of those who leave a place to go elsewhere; **2c1)** of those who prepare themselves for a journey; **2d)** of the dead; **3)** at arise, appear, stand forth; **3a)** ***OF* *KINGS* *PROPHETS*, *PRIESTS*, *LEADERS* *OF* *INSURGENTS***; **3b)** of those about to enter into conversation or dispute with anyone, or to undertake some business, or attempt something against others; **3c)** ***TO* *RISE* *UP* *AGAINST* *ANY* *ONE***;

#827 as [#1, #300, #10, #40, #70, #300, #5, #100, #1] = átimos (G820): {UMBRA: #621 % #41 = #6} 1) *WITHOUT* *HONOUR*, *UNHONOURED*, *DISHONOURED*; **2)** base, of less esteem;

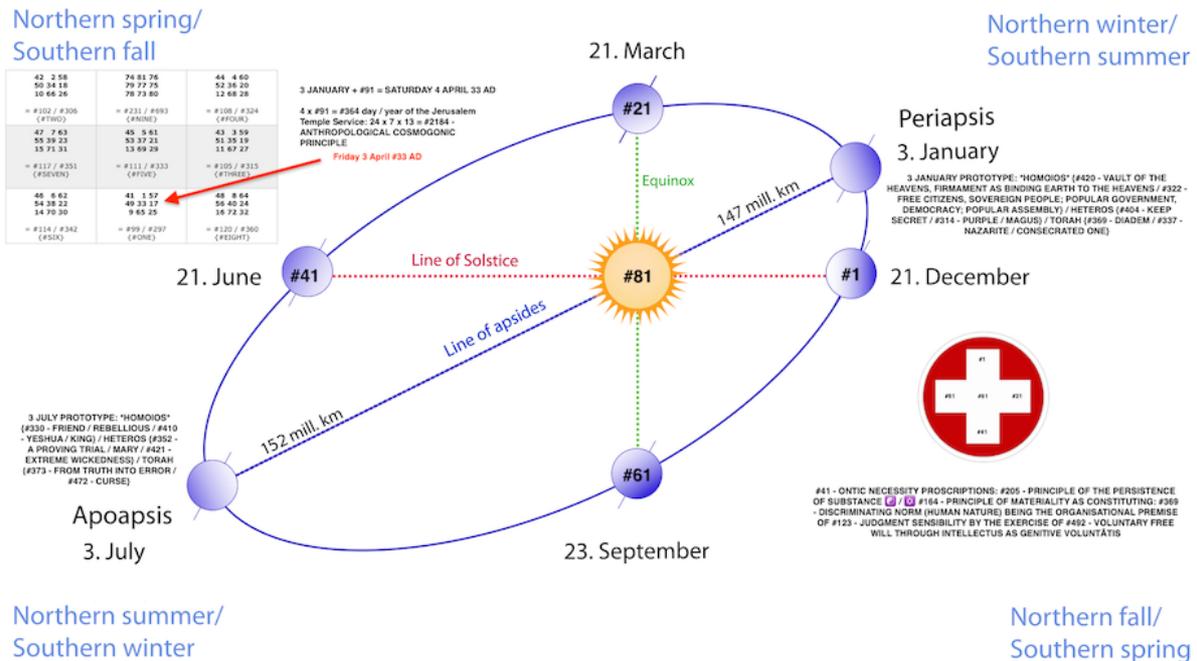
#827 as [#4, #10, #4, #1, #600, #8, #200] = didaché (G1322): {UMBRA: #627 % #41 = #12} 1) teaching; **1a)** that which is taught; **1b)** ***DOCTRINE*, *TEACHING*, *CONCERNING* *SOMETHING***; **2)** the act of teaching, instruction; **2a)** in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public;

"AND THE JEWS MARVELLED, SAYING, HOW KNOWETH THIS MAN LETTERS, HAVING NEVER LEARNED? JESUS ANSWERED THEM, AND SAID, MY DOCTRINE-**G1322** IS NOT MINE, BUT HIS THAT SENT ME. IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE-**G1322**, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF." [John 7:15-17]

#827 as [#5, #3, #3, #9, #7, #800] = engízō (G1448): {UMBRA: #828 % #41 = #8} 1) to bring near, to join one thing to another; **2)** ***TO* *DRAW* *OR* *COME* *NEAR* *TO*, *TO* *APPROACH***;

#827 as [#5, #300, #70, #10, #40, #1, #200, #1, #200] = hetoimázō (G2090): {UMBRA: #1233 % #41 = #3} 1) *TO* *MAKE* *READY*, *PREPARE*; **1a)** to make the necessary preparations, get everything ready; **2)** metaph.; **2a)** drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable; **2b)** to prepare the minds of men to give the Messiah a fit reception and secure his blessings;

"NOW THE FIRST DAY OF THE ***FEAST* *OF* *UNLEAVENED* *BREAD*** {***DREW* *NIGH*-G1448 [Luke 22:1]**} THE DISCIPLES {***PETER* AND JOHN**} CAME TO JESUS, SAYING UNTO HIM, WHERE WILT THOU THAT WE PREPARE-**G2090** FOR THEE TO EAT THE ***PASSOVER***?"



<<http://www.grapple369.com/images/EarthSeasons.png>>

AND HE SAID, GO INTO THE CITY TO SUCH A MAN, AND SAY UNTO HIM, THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES. AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE-**G2090** READY-**G2090** THE ***PASSOVER***." [Matthew 26:17-19]

#827 as [**#5, #400, #200, #5, #2, #5, #10, #200**] = eusebés (**G2152**): {**UMBRA: #820 % #41 = #41**} 1) ***PIOUS***, dutiful;

"THE LORD KNOWETH HOW TO DELIVER THE GODLY-**G2152** OUT OF TEMPTATIONS, AND TO RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED: BUT CHIEFLY THEM THAT WALK AFTER THE FLESH IN THE LUST OF UNCLEANNESS, AND DESPISE GOVERNMENT. PRESUMPTUOUS ARE THEY, SELF-WILLED, THEY ARE NOT AFRAID TO SPEAK EVIL OF DIGNITIES." [2Peter 2:9-10]

#827 as [#80, #100, #70, #200, #300, #10, #9, #8, #40, #10] = **prostíthēmi** (G4369): {**UMBRA: #827 % #41 = #7**} 1) to put to; 2) to add; 2a) i.e. to join to, gather with any company, the number of one's followers or companions; 2a1) he was gathered to his fathers i.e. died;

"NOW ABOUT THAT TIME HEROD THE KING STRETCHED FORTH HIS HANDS TO VEX CERTAIN OF THE CHURCH. AND HE KILLED JAMES THE BROTHER OF JOHN WITH THE SWORD. AND BECAUSE HE SAW IT PLEASSED THE JEWS {ie. **#827 - *PHARISEES* (G5330)}**, HE PROCEEDED-G4369 FURTHER TO TAKE ***PETER*** ALSO. (THEN WERE THE ***DAYS* *OF* *UNLEAVENED* *BREAD***)" [Acts 12:1-3]

#827 as [#500, #1, #100, #10, #200, #1, #10, #5] = **Pharisaîos** (G5330): {**UMBRA: #1092 % #41 = #26**} 1) A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil ***ANGELS***, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.;

***REMEMBER* *THE* *SABBATH* (IDEA THEME FOR PRINCIPLE OF EMANATION)**

ברך יהוה את יום השבת ויקדשהו {**@8: Sup: 29 - DECISIVENESS: TUAN (#289); Ego: 61 - EMBELLISHMENT: SHIH (#293)**} <--
END* *OF* *FOURTH* *COMMANDMENT

<<https://www.grapple369.com/?idea:289,293>>

■ **#231 - *JUXTAPOSITION* *CONTROL* / 16 *JANUARY* 2021** as [#6, #1, #8, #200, #10, #6] /
#289 as [#1, #8, #200, #10, #20, #700] = 'achar (H310):
{**UMBRA: #209 % #41 = #4**} 1) ***AFTER* *THE*
FOLLOWING *PART*, *BEHIND* (*OF* *PLACE*),
HINDER, *AFTERWARDS* (*OF* *TIME*); 1a)** as an
adverb; **1a1)** behind (of place); **1a2)** afterwards (of time); **1b)** as
a preposition; **1b1)** behind, after (of place); **1b2)** after (of time);
1b3) besides; **1c)** as a conjunction; **1c1)** after that; **1d)** as a
substantive; **1d1)** hinder part; **1e)** with other prepositions; **1e1)**
from behind; **1e2)** from following after;

■ **#283 - 16 *JANUARY* 2021** as [#7, #20, #200, #6,
#50] / [#7, #20, #200, #6, #700] /
■ **#307 - *A* *VISION* (*SUPERNATURAL*)** as [#30, #7,
#20, #200, #700] /
#277 - *RIGHT* *TO* *PLACE* *A* *TEST* as [#7, #20,
#200, #700] /
#289 as [#6, #7, #20, #200, #6, #700] = zikrôwn (H2146):
{**UMBRA: #283 % #41 = #37**} 1) ***MEMORIAL*,
REMINDER, *REMEMBRANCE***;

■ **#283 - 16 *JANUARY* 2021** as [#80, #3, #200] /
■ **#293** as [#80, #3, #200, #10] = peger (H6297): {**UMBRA:
#283 % #41 = #37**} 1) corpse, carcass, ***MONUMENT*,
*STELA***; **1a) *CORPSE* (*OF* *MAN*); 1b)** carcass (of
animals);

■ **#280 - 16 *JANUARY* 2021** as [#6, #10, #8, #200, #10,
#40, #6] /
■ **#280** as [#6, #5, #8, #200, #10, #40, #6, #5] /
■ **#293** as [#30, #5, #8, #200, #10, #600] = châram
(H2763): {**UMBRA: #248 % #41 = #2**} 1) to ban, devote,
destroy utterly, completely destroy, dedicate for destruction,
exterminate; **1a)** (Hiphil); **1a1) *TO* *PROHIBIT* (*FOR*
COMMON *USE*), *BAN***; **1a2)** to consecrate, devote,
dedicate for destruction; **1a3)** to exterminate, completely destroy;
1b) (Hophal); **1b1)** to be put under the ban, be devoted to
destruction; **1b2)** to be devoted, be forfeited; **1b3)** to be

completely destroyed; **1c**) to split, slit, mutilate (a part of the body); **1c1**) (Qal) to mutilate; **1c2**) (Hiphil) to divide;

***HONOUR* *THY* *PARENTS* (IDEA THEME FOR TERMS OF COMPLIANCE / PRINCIPLE OF CONTINUITY: AUTONOMOUS DELIMITER)**

לֹב {**@11**: Sup: 9 - **BRANCHING OUT**: SHU (#325 - ***MAGIC* *SUM* #65 - SOLDIER**); Ego: 50 - **VASTNESS / WASTING**: T'ANG (#403 - ***BIGGEST* *BLOKES* *BBQ*** on 25 AUGUST 2017)} <-- ***END* *OF* *FIFTH* *COMMANDMENT***

<<https://www.grapple369.com/?idea:325,403>>

#330 - 16 *JANUARY* 2021 as [#6, #5, #3, #10, #300, #6] /

#325 as [#6, #10, #3, #300, #6] = **nâgash** (H5066):

{UMBRA: #353 % #41 = #25} 1) to draw near, approach; **1a)** (Qal) to draw or come near; **1a1)** of humans; **i)** of sexual intercourse; **1a2)** of inanimate subject; **i)** to approach one another; **1a3)** (Niphal) to draw near; **1a4)** (Hiphil) ***TO* *CAUSE* *TO* *APPROACH*, *BRING* *NEAR*, *BRING***; **1a5)** (Hophal) to be brought near; **1a6)** (Hithpael) to draw near;

#446 - *REDUCTIO* *AD* *HITLERUM* AS TABLE TALK IDEA @252 - RELATIONS WITH THE FOREIGN PRESS / MISERLY OUTLOOK OF OUR PRESS CHIEF ON 6 JULY 1942 /

#48 - RITUAL (LI) as [#2, #5, #3, #30, #6, #400] /

#484 - *THOU* *SHALT* *NOT* *KILL* as [#5, #3, #30, #6, #400, #600] = **gâlâh** (H1540): **{UMBRA: #38 % #41 = #38}**

1) to uncover, remove; **1a)** (Qal); **1a1)** to uncover; **1a2)** to remove, depart; **1a3)** to go into exile; **1b)** (Niphal); **1b1)** (reflexive); **i)** to uncover oneself; **ii)** to discover or show oneself; **iii)** to reveal himself (of God); **1b2)** (passive); **i)** to be uncovered; **ii)** to be disclosed, be discovered; **iii)** to be revealed; **1b3)** to be removed; **1c)** (Piel); **1c1)** to uncover (nakedness); **i)** nakedness; **ii)** general; **1c2)** to disclose, discover, lay bare; **1c3)** to make known, show, reveal; **1d)** (Pual) to be uncovered; **1e)** (Hiphil) to carry away into exile, take into exile; **1f)** (Hophal) to be taken into exile; **1g)** (Hithpael); **1g1)** to be uncovered; **1g2)** to reveal oneself;

#231 - *JUXTAPOSITION* *CONTROL* as [#1, #20, #10, #200] /

■ **#280 - 16 *JANUARY* 2021** as [#10, #50, #20, #200] / #325 as [#30, #5, #20, #10, #200, #50, #10] = **nâkar** (H5234): {**UMBRA: #270 % #41 = #24**} **1**) to recognise, acknowledge, know, respect, discern, regard; **1a**) (Niphal) to be recognised; **1b**) (Piel) to regard; **1c**) (Hiphil); **1c1**) to regard, observe, pay attention to, pay regard to, notice; **1c2**) to recognise (as formerly known), perceive; **1c3**) ***TO* *BE* *WILLING* *TO* *RECOGNISE* *OR* *ACKNOWLEDGE*, *ACKNOWLEDGE* *WITH* *HONOUR***; **1c4**) to be acquainted with; **1c5**) to distinguish, understand; **1d**) (Hithpael) to make oneself known; **2**) to act or treat as foreign or strange, disguise, misconstrue; **2a**) (Niphal) to disguise oneself; **2b**) (Piel); **2b1**) to treat as foreign (profane); **2b2**) to misconstrue; **2c**) (Hithpael); **2c1**) to act as alien; **2c2**) to disguise oneself;

■ **#307 - 16 *JANUARY* 2021** as [#300, #1, #6] / as [#6, #300, #1] /

■ **#322 - sârx** (G4561): ***THE* *ANIMAL* *NATURE* *WITH* *CRAVINGS* *WHICH* *INCITE* *TO* *SIN*** as [#10, #300, #1, #5, #6] /

■ **#322 - ângelos** (G32): ***MESSENGER* *FROM* *GOD*** as [#6, #10, #300, #1, #5] /

■ **#367** as [#50, #6, #300, #1, #10] / [#6, #10, #50, #300, #1] /

■ **#407** as [#6, #10, #50, #300, #1, #600] / [#6, #50, #300, #1, #10, #600] /

■ **#403** as [#6, #50, #300, #1, #6, #600] = **nâsâ'** (H5375): {**UMBRA: #351 % #41 = #23**} **1**) to lift, bear up, carry, take; **1a**) (Qal); **1a1**) to lift, lift up; **1a2**) to bear, carry, support, sustain, endure; **1a3**) to take, take away, carry off, forgive; **1b**) (Niphal); **1b1**) to be lifted up, be exalted; **1b2**) to lift oneself up, rise up; **1b3**) to be borne, be carried; **1b4**) ***TO* *BE* *TAKEN* *AWAY*, *BE* *CARRIED* *OFF*, *BE* *SWEPT* *AWAY***; **1c**) (Piel); **1c1**) to lift up, exalt, support, aid, assist; **1c2**) ***TO* *DESIRE*, *LONG* (fig.)**; **1c3**) to carry, bear continuously; **1c4**) to take, take away; **1d**) (Hithpael) to lift oneself up, exalt oneself; **1e**) (Hiphil); **1e1**) ***TO* *CAUSE* *ONE* *TO* *BEAR* (*INIQUITY*)**; **1e2**) to cause to bring, have brought;

■ **#407** as [#6, #300, #40, #6, #50, #5] /

■ **#431** as [#30, #300, #40, #6, #50, #5] /

■ **#403** as [#2, #300, #40, #6, #50, #5] = **sh^omôneh** (H8083): {**UMBRA: #395 % #41 = #26**} **1**) ***EIGHT***, eighth; **1a**) eight

(as cardinal number); **1b**) eighth (as ordinal number); **1c**) in combination with other numbers;

"WHICH SOMETIME WERE DISOBEDIENT, WHEN ONCE THE LONGSUFFERING OF GOD WAITED IN THE DAYS OF NOAH, WHILE THE ARK WAS A PREPARING, WHEREIN FEW, THAT IS, ***EIGHT*** SOULS WERE SAVED BY WATER. THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTH ALSO NOW SAVE US (NOT THE PUTTING AWAY OF THE FILTH OF THE FLESH, BUT THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD,) BY THE RESURRECTION OF JESUS CHRIST: "WHO IS GONE INTO HEAVEN, AND IS ON THE RIGHT HAND OF GOD; ANGELS AND AUTHORITIES AND POWERS BEING MADE SUBJECT UNTO HIM." [1Peter 3:20-22]

***THOU* *SHALT* *NOT* *KILL* (IDEA THEME FOR SODOM AND GOMORRAH)**

לא תרצח {**@12**: Sup: 70 - **SEVERANCE**: KE (**#395**); Ego: 81 - **FOSTERING**: YANG (**#484**)} <-- ***END* *OF* *SIXTH* *COMMANDMENT***

<<https://www.grapple369.com/?idea:395,484>>

#354 as [**#10, #300, #40, #4**] / **#369** - **16 JANUARY 2021** as [**#5, #300, #40, #4, #500**] / **#395** as [**#30, #5, #300, #40, #10, #4, #6**] / [**#6, #30, #5, #300, #40, #10, #4**] = **shâmad** (H8045): {**UMBRA: #344 % #41 = #16**} **1) *TO* *DESTROY*, *EXTERMINATE*, *BE* *DESTROYED*, *BE* *EXTERMINATED***; **1a**) (Niphal); **1a1**) to be annihilated, be exterminated; **1a2**) to be destroyed, be devastated; **1b**) (Hiphil); **1b1**) to annihilate, exterminate; **1b2**) to destroy;

#484 as [**#6, #20, #8, #40, #400, #10**] = **chêmâh** (H2534): {**UMBRA: #53 % #41 = #12**} **1**) heat, rage, hot displeasure, indignation, anger, wrath, poison, bottles; **1a**) heat; **1a1**) fever; **1a2**) venom, poison (fig.); **1b**) ***BURNING* *ANGER*, *RAGE***;

AVOID HETERONOMY AGAINST AUTONOMY (IDEA THEME FOR DEPARTURE FROM EGYPT)

לֹא תִנְאֹף {**@13**: Sup: 73 - **ALREADY FORDING, COMPLETION**:
CH'ENG (**#468**); Ego: 76 - **AGGRAVATION**: CHU (**#560**)} <--
END* *OF* *SEVENTH* *COMMANDMENT

<<https://www.grapple369.com/?idea:468,560>>

■ **#433 - 16 JANUARY 2021** as [**#6, #5, #4, #8, #400, #10**] /
#468 as [**#6, #50, #4, #8, #400**] = **nâdach** (H5080):
{**UMBRA: #62 % #41 = #21**} **1**) to impel, thrust, drive away, banish; **1a**) (Qal); **1a1**) to impel; **1a2**) to thrust away, banish; **1b**) (Niphal); **1b1**) to be impelled; **1b2**) ***TO* *BE* *THRUST* *OUT*, *BE* *BANISHED***; **i**) banished, outcast (participle); **1b3**) to be driven away; **1b4**) to be thrust away, thrust aside; **1c**) (Pual) to be thrust into; **1c1**) thrust (participle); **1d**) (Hiphil); **1d1**) to thrust, move, impel; **1d2**) to thrust out, banish; **1d3**) to thrust away, thrust aside; **1e**) (Hophal) ***TO* *BE* *CHASED*, *BE* *HUNTED***; **1e1**) chased, hunted (participle);

■ **#72 - 16 JANUARY 2021** as [**#10, #7, #50, #5**] /
#468 as [**#6, #400, #7, #50, #5**] / [**#6, #7, #50, #400, #5**]
= **zânâh** (H2181): {**UMBRA: #62 % #41 = #21**} **1**) to commit fornication, be a harlot, play the harlot; **1a**) (Qal); **1a1**) to be a harlot, act as a harlot, commit fornication; **1a2**) to commit adultery; **1a3**) to be a cult prostitute; **1a4**) to be unfaithful (to God) (fig.); **1b**) (Pual) to play the harlot; **1c**) (Hiphil); **1c1**) ***TO* *CAUSE* *TO* *COMMIT* *ADULTERY***; **1c2**) to force into prostitution; **1c3**) to commit fornication;

#560 as [**#6, #2, #40, #90, #6, #400, #10, #6**] = **mitsvâh** (H4687): {**UMBRA: #141 % #41 = #18**} **1**) commandment; **1a**) commandment (of man); **1b**) ***THE* *COMMANDMENT* (*OF* *GOD*)**; **1c**) commandment (of code of wisdom);

THOU SHALL NOT STEAL (IDEA THEME FOR KING AHASUERUS {prince; head; chief} #509 - YAHAD COMMAND OF EXTERMINATION)

לא תגנב {**@14**: Sup: 70 - **SEVERANCE**: KE (#538); Ego: 81 - **FOSTERING**: YANG (#641 - **DIVISION AS COURSE OF PRIESTS**)} <-- ***END* *OF* *EIGHTH* *COMMANDMENT***

<<https://www.grapple369.com/?idea:538,641>>

#538 as [#8, #100, #400, #10, #500] = châqqaq (H2710):
{UMBRA: #208 % #41 = #3} 1) to cut out, decree, inscribe, set, engrave, portray, govern; **1a)** (Qal); **1a1)** to cut in; **1a2)** to cut in or on, cut upon, engrave, inscribe; **1a3)** to trace, mark out; **1a4)** to engrave, inscribe (of a law); **1b)** (Poel); **1b1) *TO* *INSCRIBE*, *ENACT*, *DECREE***; **1b2) *ONE* *WHO* *DECREES*, *LAWGIVER* (*PARTICIPLE*)**; **1c)** (Pual) something decreed, the law (participle); **1d)** (Hophal) to be inscribed;

"WRITE YE ALSO FOR THE JEWS, AS IT LIKETH YOU, IN THE KING'S NAME, AND SEAL IT WITH THE KING'S RING: FOR THE WRITING WHICH IS WRITTEN IN THE KING'S NAME, AND SEALED WITH THE KING'S RING, MAY NO MAN REVERSE.

THEN WERE THE KING'S SCRIBES CALLED AT THAT TIME IN THE THIRD MONTH, THAT IS, THE MONTH SIVAN, ON THE THREE AND TWENTIETH DAY THEREOF; AND IT WAS WRITTEN ACCORDING TO ALL THAT MORDECAI COMMANDED UNTO THE JEWS, AND TO THE LIEUTENANTS, AND THE DEPUTIES AND RULERS OF THE PROVINCES WHICH ARE FROM INDIA UNTO ETHIOPIA, AN HUNDRED TWENTY AND SEVEN PROVINCES, UNTO EVERY PROVINCE ACCORDING TO THE WRITING THEREOF, AND UNTO EVERY PEOPLE AFTER THEIR LANGUAGE, AND TO THE JEWS ACCORDING TO THEIR WRITING, AND ACCORDING TO THEIR LANGUAGE.

#354 - 16 *JANUARY* 2021 as [#10, #300, #40, #4] / #369 - *DISCRIMINATING* *NORM* AS #205 - *PERSISTENT* *SUBSTANCE* / #164 - *MATERIALITY* as [#5, #300, #40, #4, #500] /

#419 - *SLAUGHTER* as [#30, #5, #300, #40, #4, #600] = **shâmad (H8045): {UMBRA: #344 % #41 = #16} 1**) to destroy, exterminate, be destroyed, be exterminated; **1a)** (Niphal); **1a1)** to be annihilated, be exterminated; **1a2)** to be destroyed, be devastated; **1b)** (Hiphil); **1b1)** to annihilate, exterminate; **1b2)** to destroy;

#280 - 16 *JANUARY* 2021 as [#6, #5, #200, #3, #6, #50, #10] /

#260 - COVENANT as [#6, #5, #200, #3, #6, #600] /

#288 - 6 x #48 - RITUAL (LI) as [#30, #5, #200, #3, #10, #600] /

#294 as [#30, #5, #200, #3, #50, #6] = **hârag (H2026): {UMBRA: #208 % #41 = #3} 1**) to kill, ***SLAY***, murder, destroy, murderer, slayer, out of hand; **1a)** (Qal); **1a1)** to kill, slay; **1a2)** to destroy, ruin; **1b)** (Niphal) to be killed; **1c)** (Pual) to be killed, be slain;

#407 - 16 *JANUARY* 2021 as [#1, #2, #4, #400] / [#400, #1, #2, #4] /

#413 as [#400, #1, #2, #4, #6] / [#6, #400, #1, #2, #4] /

#417 as [#1, #2, #4, #400, #10] /

#468 - *SEE* *SEVENTH* *COMMANDMENT* *AS* *STAGE* *OF* *DEVELOPMENT* as [#6, #400, #1, #2, #4, #50, #5] = **'âbad (H6): {UMBRA: #7 % #41 = #7} 1**) perish, vanish, go astray, be destroyed; **1a)** (Qal); **1a1)** perish, die, be exterminated; **1a2)** perish, vanish (fig.); **1a3)** be lost, strayed; **1b)** (Piel); **1b1)** to destroy, kill, cause to perish, to give up (as lost), exterminate; **1b2)** to blot out, do away with, cause to vanish, (fig.); **1b3)** cause to stray, lose; **1c)** (Hiphil); **1c1) *TO* *DESTROY*, *PUT* *TO* *DEATH*;** **i) *OF* *DIVINE* *JUDGMENT*;** **1c2) *OBJECT* *NAME* *OF* *KINGS* (fig.);**

AND HE WROTE IN THE KING AHASUERUS' NAME, AND SEALED IT WITH THE KING'S RING, AND SENT LETTERS BY POSTS ON HORSEBACK, AND RIDERS ON MULES, CAMELS, AND YOUNG DROMEDARIES: WHEREIN THE KING GRANTED THE JEWS WHICH WERE IN EVERY CITY TO GATHER THEMSELVES TOGETHER, AND TO STAND FOR THEIR LIFE, TO ***DESTROY*-H8045**, TO ***SLAY*-H2026**, AND TO CAUSE TO ***PERISH*-H6**, ALL THE POWER OF THE PEOPLE AND PROVINCE THAT WOULD ASSAULT THEM, BOTH LITTLE ONES AND WOMEN, AND TO TAKE THE SPOIL OF THEM FOR

A PREY, UPON ONE DAY IN ALL THE PROVINCES OF KING AHASUERUS, NAMELY, UPON THE THIRTEENTH DAY OF THE TWELFTH MONTH, WHICH IS THE MONTH ADAR." [Esther 8:8-12]

#641 - as [#6, #5, #20, #200, #400, #10] / [#5, #20, #200, #10, #400, #6] = kârath (H3772): {UMBRA: #620 % #41 = #5} 1) to cut, cut off, cut down, cut off a body part, cut out, *ELIMINATE*, *KILL*, *CUT* *A* *COVENANT*; 1a) (Qal); 1a1) to cut off; i) to cut off a body part, behead; 1a2) to cut down; 1a3) to hew; 1a4) to cut or make a covenant; 1b) (Niphal); 1b1) to be cut off; 1b2) to be cut down; 1b3) to be chewed; 1b4) to be cut off, fail; 1c) (Pual); 1c1) to be cut off; 1c2) to be cut down; 1d) (Hiphil); 1d1) to cut off; 1d2) to cut off, destroy; 1d3) to cut down, destroy; 1d4) to take away; 1d5) to permit to perish; 1e) (Hophal) cut off;

"THE COPY OF THE WRITING FOR A COMMANDMENT TO BE GIVEN IN EVERY PROVINCE WAS PUBLISHED UNTO ALL PEOPLE, AND THAT THE JEWS SHOULD BE READY AGAINST THAT DAY TO AVENGE THEMSELVES ON THEIR ENEMIES." [Esther 8:13]

#430 as [#6, #2, #20, #400, #2] = kâthâb (H3791): {UMBRA: #422 % #41 = #12} 1) a writing, document, edict; 1a) register, enrolment, roll; 1b) mode of writing, character, letter; 1c) letter, document, a writing; 1d) a written edict; 1d1) of royal enactment; 1d2) of divine authority;

#410 = #41 x 10 - *DECALOGUE* as [#4, #400, #6] = dâth (H1881): {UMBRA: #404 % #41 = #35} 1) decree, law, edict, regulation, usage; 1a) decree, edict, commission; 1b) law, rule;

"AND IN EVERY PROVINCE, AND IN EVERY CITY, WHITHERSOEVER THE KING'S COMMANDMENT AND HIS DECREE CAME, THE JEWS HAD JOY AND GLADNESS, A FEAST AND A GOOD DAY. AND MANY OF THE PEOPLE OF THE LAND BECAME JEWS; FOR THE FEAR OF THE JEWS FELL UPON THEM." [Esther 8:17]

#283 - 16 *JANUARY* 2021 as [#2, #1, #40, #200, #600]

/

#293 X 365.242320819112628 TROPICAL YEAR = 294 X #364 (6J) = 107016 DAYS as [#2, #1, #40, #200, #10, #600] /

#641 as [#1, #40, #200, #400] /

#641 as [#400, #1, #40, #200] = 'âmar (H559): {**UMBRA: #241 % #41 = #36} 1**) to say, speak, utter; **1a**) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend; **1b**) (Niphal) to be told, to be said, to be called; **1c**) (Hithpael) to boast, to act proudly; **1d**) (Hiphil) ***TO* *AVOW*, *TO* *AVOUCH***;

***THOU* *SHALL* *NOT* BEAR FALSE WITNESS (IDEA THEME FOR PRIESTLY SERVICE / MELCHIZEDEK AS KINGLY PRIEST)**

לא תענה ברעך עד {**@15: Sup: 48 - RITUAL: LI (#586 - RULER OF RULERS (OF GOD) / GENERAL, COMMANDER (MILITARY)); Ego: 31 - PACKING: CHUANG (#672 - UMBRA for OX / COW (G1016))**} <-- ***END* *OF* *NINETH* *COMMANDMENT***

<<https://www.grapple369.com/?idea:586,672>>

#586 as [#40, #6, #80, #400, #20, #600] = mōwphêth (H4159): {**UMBRA: #526 % #41 = #34} 1**) wonder, sign, miracle, portent; **1a**) ***WONDER* (*AS* *A* *SPECIAL* *DISPLAY* *OF* *GOD'S* *POWER*)**; **1b**) sign, token (of future event);

"NOW THESE ARE THE DIVISIONS-**H4256** OF THE SONS OF AARON. THE SONS OF AARON; NADAB, AND ABIHU, ELEAZAR, AND ITHAMAR." [1Chronicles 24:1]

#586 as [#2, #40, #8, #30, #100, #6, #400] = machălôqeth (H4256): {**UMBRA: #183 % #41 = #19} 1**) ***DIVISION*, *COURSE***, class, share, allotment; **1a**) division, part; **1b**) division, class, course; **1b1**) of priests, Levites (technical term of organisation);

"THERE WAS IN THE DAYS OF HEROD, THE KING OF JUDAEA, A CERTAIN PRIEST NAMED ZACHARIAS, OF THE COURSE OF ***ABIA***: AND HIS WIFE WAS OF THE DAUGHTERS OF AARON, AND HER NAME WAS ELISABETH. AND THEY WERE BOTH RIGHTEOUS BEFORE GOD, WALKING IN ALL THE COMMANDMENTS AND ORDINANCES OF THE LORD BLAMELESS. AND THEY HAD NO CHILD,

BECAUSE THAT ELISABETH WAS BARREN, AND THEY BOTH WERE NOW WELL STRICKEN IN YEARS.

AND IT CAME TO PASS, THAT WHILE HE EXECUTED THE PRIEST'S OFFICE BEFORE GOD IN THE ORDER OF HIS COURSE, ACCORDING TO THE CUSTOM OF THE PRIEST'S OFFICE, HIS LOT WAS TO BURN INCENSE WHEN HE WENT INTO THE TEMPLE OF THE LORD." [Luke 1:519]

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

UMBRA: #131 % #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 - OPPOSITION: KAN (#8); Ego: 8 - OPPOSITION: KAN (#8),

@2: Sup: 56 - CLOSED MOUTH: CHIN (#64); Ego: 48 - RITUAL: LI (#56),

@3: Sup: 41 - RESPONSE: YING (#105); Ego: 66 - DEPARTURE: CH'U (#122),

@4: Sup: 38 - FULLNESS: SHENG (#143); Ego: 78 - ON THE VERGE: CHIANG (#200 - I AM NOT A ROBBER OF SACRED PROPERTY {%8}),

Male: #143; Feme: #200

} // #200

■ #136 - 16 *JANUARY* 2021 as [#5, #50, #1, #800] / [#50, #1, #80, #5] /

#586 as [#400, #50, #1, #80, #50, #5] = nâ'aph (H5003):

{UMBRA: #131 % #41 = #8} 1) to commit adultery; 1a) (Qal); 1a1) to commit adultery; i) usually of man; 1) always with wife of

another; **ii**) adultery (of women) (participle); **1a2**) ***IDOLATROUS* *WORSHIP* (fig.); 1b**) (Piel); **1b1**) to commit adultery; **i**) of man; **ii**) adultery (of women) (participle); **1b2**) idolatrous worship (fig.);

#136 - 16 *JANUARY* 2021 as [#70, #6, #50, #10] /
#142 as [#6, #70, #6, #50, #10] /
#186 as [#40, #70, #6, #50, #500] / [#70, #6, #50, #20, #600] /
#212 as [#30, #70, #6, #50, #50, #6] /
#586 as [#30, #70, #6, #50, #400, #10, #500] = 'âvôn (H5771): {**UMBRA: #126 % #41 = #3**} **1**) perversity, depravity, iniquity, guilt or punishment of iniquity; **1a**) iniquity; **1b**) ***GUILT* *OF* *INIQUITY*, *GUILT* (*AS* *GREAT*), *GUILT* (*OF* *CONDITION*); 1c) ***CONSEQUENCE* *OF* *OR* *PUNISHMENT* *FOR* *INIQUITY***;**

#586 as [#50, #90, #40, #400, #6] = tsâmath (H6789): {**UMBRA: #530 % #41 = #38**} **1**) to put an end to, cut off, destroy, exterminate, extirpate; **1a**) (Qal) to put an end to, terminate; **1b**) (Niphal) to be ended, ***BE* *ANNIHILATED*, *BE* *EXTERMINATED***; **1c**) (Piel) to put an end to; **1d**) (Pilel) to be exterminated, be annihilated; **1e**) (Hiphil) to exterminate, annihilate;

#672 as [#2, #200, #10, #400, #20, #600] / [#40, #2, #200, #10, #400, #500] = b^erîyth (H1285): {**UMBRA: #612 % #41 = #38**} **1**) covenant, alliance, pledge; **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 with signs or pledges); **1c**) (phrases); **1c1**) covenant making; **1c2**) covenant keeping; **1c3**) covenant violation;

#212 as [#200, #10, #2] /
#672 as [#400, #200, #10, #2, #50, #10] = rîyb (H7378): {**UMBRA: #212 % #41 = #7**} **1**) ***TO* *STRIVE*, *CONTEND***; **1a**) (Qal); **1a1**) ***TO* *STRIVE***; **i**) ***PHYSICALLY***; **ii**) ***WITH* *WORDS***; **1a2**) to conduct a case

or suit (legal), sue; **1a3**) to make complaint; **1a4**) to quarrel; **1b**) (Hiphil) to contend against;

***THOU* *SHALL* *NOT* COVET (IDEA THEME FOR LAST DAYS)**

לרעב {**@18**: Sup: 6 - **CONTRARIETY**: LI (**#625**); Ego: 77 - **COMPLIANCE**: HSUN (**#829**)} <-- ***END* *OF* *TENTH* *COMMANDMENT***

<<https://www.grapple369.com/?idea:625,829>>

#625 as [#1, #8, #200, #10, #400, #6] / #625 as [#6, #1, #8, #200, #10, #400] = 'achăriyth (H319): {UMBRA: #619 % #41 = #4} 1) after part, end; 1a) end, issue, event; 1b) latter time (prophetic for future time); 1c) *POSTERITY*; 1d) *LAST*, *HINDERMOST*;

#625 as [#3, #2, #200, #400, #500] = g^ebereth (H1404): {UMBRA: #605 % #41 = #31} 1) lady, *QUEEN*; 2) mistress (of servants);

#641 - *EIGHTH* *COMMANDMENT* / #509 - *YAHAD* as [#6, #5, #20, #200, #400, #10] / [#5, #20, #200, #10, #400, #6] / #625 as [#5, #20, #200, #400] / [#20, #200, #400, #5] = kârath (H3772): {UMBRA: #620 % #41 = #5} 1) to cut, cut off, cut down, cut off a body part, cut out, *ELIMINATE*, *KILL*, *CUT* *A* *COVENANT*; 1a) (Qal); 1a1) to cut off; i) to cut off a body part, behead; 1a2) to cut down; 1a3) to hew; 1a4) to cut or make a covenant; 1b) (Niphal); 1b1) to be cut off; 1b2) to be cut down; 1b3) to be chewed; 1b4) to be cut off, fail; 1c) (Pual); 1c1) to be cut off; 1c2) to be cut down; 1d) (Hiphil); 1d1) to cut off; 1d2) to cut off, destroy; 1d3) to cut down, destroy; 1d4) *TO* *TAKE* *AWAY*; 1d5) *TO* *PERMIT* *TO* *PERISH*; 1e) (Hophal) cut off;

#625 as [#80, #30, #5, #70, #50, #5, #20, #300, #5, #10, #50] = pleonektéō (G4122): {UMBRA: #1365 % #41 = #12} 1) to have more, or a greater part or share; 1a) to be superior, excel, surpass, have an advantage over; 2) *TO* *GAIN* *OR*

***TAKE* *ADVANTAGE* *OF* *ANOTHER*, *TO*
OVERREACH;**

#367 - 16 *JANUARY* 2021 as [#80, #100, #70, #5, #9, #5, #40, #8, #50] /
#625 as [#80, #100, #70, #300, #10, #9, #5, #40, #1, #10] = **protíthēmai** (G4388): {**UMBRA: #625 % #41 = #10**} **1**) to place before, to set forth; **1a)** ***TO* *SET* *FORTH* *TO* *BE* *LOOKED* *AT*, *EXPOSE* *TO* *VIEW***; **1b)** to expose to public view; **1b1)** of the bodies of the dead; **1b2)** to let lie in state; **1c)** to set before one's self, propose to one's self; **1c1)** to purpose, determine;

#414 - *METASTASIS* as [#400, #2, #6, #1, #5] /
#819 - *THREE* *COMMANDMENTS* *TABLET* as [#400, #2, #6, #1, #400, #10] /
#829 - *SEVEN* *COMMANDMENTS* *TABLET* as [#20, #400, #2, #6, #1, #400] / [#400, #2, #6, #1, #400, #500] /
#839 - *PARTING* *OF* *WAYS* *POEM* AS THOUGHTS RUSSELL STREET BOMBING OF 27 MARCH 1986 as [#30, #400, #2, #6, #1, #400] = **tēbûw'âh** (H8393): {**UMBRA: #414 % #41 = #4**} **1**) produce, product, revenue; **1a)** product, yield, crops (of the earth usually); **1b)** income, revenue; **1c)** ***GAIN* (*OF* *WISDOM*)** (fig); **1d)** ***PRODUCT* *OF* *LIPS*** (fig);

#829 as [#5, #400, #5, #100, #3, #5, #300, #1, #10] = **euergetēs** (G2110): {**UMBRA: #1026 % #41 = #1**} **1**) benefactor; **2)** ***A* *TITLE* *OF* *HONOUR*, *CONFERRED* *ON* *SUCH* *AS* *HAD* *DONE* *THEIR* *COUNTRY* *SERVICE***, and upon princes, equivalent to Soter, Pater Patriae (relating to forms of address for ***POPES***, royalty, and nobility) meaning "Father of the Country", or more literally, "Father of the Fatherland";

----- SEVEN COMMANDMENTS AS #54 - UNITY OF APPERCEPTION -----

זכור את יום השבת לקדשו ששת ימימ {**@1:** Sup: 63 - **WATCH:** SHIH (#63); Ego: 21 - **RELEASE:** SHIH (#21)}
 תעבד ועשית כל מלאכתך ויום השביעי {**@2:** Sup: 7 - **ASCENT:** SHANG (#70); Ego: 14 - **PENETRATION:** JUI (#35)}
 שבת ליהוה אלהיך לא תעשה כל מלאכה {**@3:** Sup: 11 - **DIVERGENCE:** CH'A (#81); Ego: 75 - **FAILURE:** SHIH (#110)}
 אתה ובנך ובתך עבדך ואמתך ובהמתך {**@4:** Sup: 56 - **CLOSED MOUTH:** CHIN (#137); Ego: 4 - **BARRIER:** HSIEN (#114 - ***ONTIC*** ***SUBSTITUTE* *PROTOTYPE* #SIX (#342))**}
 וגרכ אשר בשעריך כי ששת ימימ עשה {**@5:** Sup: 45 - **GREATNESS:** TA (#182 - **I AM NOT FRAUDULENT IN MEASURES OF GRAIN** {**%6**}); Ego: 2 - **FULL CIRCLE:** CHOU (#116)}
 יהוה את השמים ואת הארץ את הימ ואת {**@6:** Sup: 49 - **FLIGHT:** T'AO (#231 - **JUXTAPOSITION CONTROL**); Ego: 39 - **RESIDENCE:** CHU (#155)}
 כל אשר במ וינח ביום השביעי על כן {**@7:** Sup: 29 - **DECISIVENESS:** TUAN (#260 - **COVENANT**); Ego: 77 - **COMPLIANCE:** HSUN (#232)}
 ברכ יהוה את יום השבת ויקדשהו {**@8:** Sup: 29 - **DECISIVENESS:** TUAN (#289); Ego: 61 - **EMBELLISHMENT:** SHIH (#293)} <-- ***END* *OF* *FOURTH* *COMMANDMENT***
 כבד את אביך ואת אמך למען יארכונו {**@9:** Sup: 17 - **HOLDING BACK:** JUAN (#306); Ego: 28 - **CHANGE:** KENG (#321 - ***PRO* *DOMO***)}
 ימיך על האדמה אשר יהוה אלהיך נתן {**@10:** Sup: 10 - **DEFECTIVENESS, DISTORTION:** HSIEN (#316); Ego: 32 - **LEGION:** CHUANG (#353)}
 לך {**@11:** Sup: 9 - **BRANCHING OUT:** SHU (#325 - ***MAGIC* *SUM* #65 - SOLDIER**); Ego: 50 - **VASTNESS / WASTING:** T'ANG (#403 - ***BIGGEST* *BLOKES* *BBQ*** on 25 AUGUST 2017)} <-- ***END* *OF* *FIFTH* *COMMANDMENT***
 לא תרצח {**@12:** Sup: 70 - **SEVERANCE:** KE (#395); Ego: 81 - **FOSTERING:** YANG (#484)} <-- ***END* *OF* *SIXTH* *COMMANDMENT***
 לא תנאפ {**@13:** Sup: 73 - **ALREADY FORDING, COMPLETION:** CH'ENG (#468); Ego: 76 - **AGGRAVATION:** CHU (#560)} <-- ***END* *OF* *SEVENTH* *COMMANDMENT***

לא תגנוב {**@14: Sup: 70 - SEVERANCE: KE (#538); Ego: 81 - FOSTERING: YANG (#641 - DIVISION AS COURSE OF PRIESTS)**} <-- *END* *OF* *EIGHTH* *COMMANDMENT*
לא תענה ברעך עד {**@15: Sup: 48 - RITUAL: LI (#586 - RULER OF RULERS (OF GOD) / GENERAL, COMMANDER (MILITARY)); Ego: 31 - PACKING: CHUANG (#672 - UMBRA for OX / COW (G1016))**} <-- *END* *OF* *NINETH* *COMMANDMENT*
לא תחמד בית רעך לא תחמד אשת רעך {**@16: Sup: 12 - YOUTHFULNESS: T'UNG (#598); Ego: 67 - DARKENING: HUI (#739)**}
ועבדו ואמתו ושורו וחמרו וכל אשר {**@17: Sup: 21 - RELEASE: SHIH (#619 - SECTION IV: *GOVERNOR* *GENERAL* MAY REMOVE FROM HIS OFFICE OR SUSPEND FROM THE EXERCISE OF THE SAME ANY PERSON EXERCISING ANY OFFICE OF OUR SAID COMMONWEALTH)**}; Ego: 13 -
INCREASE: TSENG (#752)}
לרעך {**@18: Sup: 6 - CONTRARIETY: LI (#625); Ego: 77 - COMPLIANCE: HSUN (#829)**} <-- *END* *OF* *TENTH* *COMMANDMENT*

GRUMBLE (#625 - *PRE*- *EMINENT* / *SURPASSING*, #829 - *TO* *DELINEATE* (*OR* *FORM*) *LETTERS* *ON* *A* *TABLET*)@[63, 21, 7, 14, 11, 75, 56, 4, 45, 2, 49, 39, 29, 77, 29, 61, 17, 28, 10, 32, 9, 50, 70, 81, 73, 76, 70, 81, 48, 31, 12, 67, 21, 13, 6, 77]

MALE: @182 = #182

ONTIC CHECKSUM TOTAL: #182 - ('OTH CYCLE FROM GENESIS REPRISE ON WEDNESDAY 20 *MARCH* 1996 / *NEW* *MOON* (#829 - *SEVEN* *COMMANDMENTS* *TABLET*) ON 21 *MARCH* 1996: 3 x #364 + 2 x #364 + #182 DAYS ON 12 *SEPTEMBER* 2001)

#182 as [#2, #90, #70, #500] = betsa' (H1215): {UMBRA: #162 % #41 = #39} 1) *PROFIT*, *UNJUST* *GAIN*, *GAIN* (*PROFIT*) *ACQUIRED* *BY* *VIOLENCE*;

#175 - *WOMAN* *WITH* *CHILD* / *MARRIAGE* as [#10, #70, #90, #5] / #182 as [#6, #10, #6, #70, #900] / [#10, #6, #70, #90, #6] = yâ'ats (H3289): {UMBRA: #170 % #41 = #6} 1) to advise, consult, give counsel, counsel, purpose, devise, plan; 1a)

(Qal); **1a1**) to advise, counsel, give counsel, consult; **1a2**) counsellor (participle); **1b**) (Niphal) ***TO* *CONSULT* *TOGETHER*, *EXCHANGE* *COUNSEL*, *DELIBERATE*, *COUNSEL* *TOGETHER***; **1c**) (Hithpael) ***TO* *CONSPIRE***;

■ **#175 - *WOMAN* *WITH* *CHILD* / *MARRIAGE* as [#5, #40, #30, #10, #900] / #182 as [#2, #40, #30, #10, #90, #10] = lûwts (H3887): {UMBRA: #126 % #41 = #3} 1) to scorn, make mouths at, talk arrogantly; **1a**) (Qal); **1a1**) to boast; **1a2**) to scorn; **1b**) (Hiphil); **1b1**) to mock, deride; **1b2**) to interpret (language); **i**) interpreter (participle); **ii**) ambassador (fig.); **1b3**) (Hithpalpel) ***TO* *BE* *INFLATED*, *SCOFF*, *ACT* *AS* *A* *SCORNER*, *SHOW* *ONESELF* *A* *MOCKER***;**

■ **#142 - 12 *JANUARY* 2021 as [#2, #40, #70, #30] / #182 as [#2, #40, #70, #30, #600] = ma'al (H4604): {UMBRA: #140 % #41 = #17} 1) ***UNFAITHFUL* *OR* *TREACHEROUS* *ACT*, *TRESPASS***; **1a**) ***AGAINST* *MAN***; **1b**) ***AGAINST* *GOD***;**

■ **#142 - 12 *JANUARY* 2021 as [#6, #70, #6, #50, #10] / #182 as [#6, #40, #70, #6, #50, #10] / [#70, #6, #50, #50, #6] = 'âvôn (H5771): {UMBRA: #126 % #41 = #3} 1) ***PERVERSITY*, *DEPRAVITY*, *INIQUITY*, *GUILT* *OR* *PUNISHMENT* *OF* *INIQUITY***; **1a**) iniquity; **1b**) guilt of iniquity, guilt (as great), guilt (of condition); **1c**) consequence of or punishment for iniquity;**

#182 as [#1, #50, #70, #40, #10, #1, #10] = anomía (G458): {UMBRA: #172 % #41 = #8} 1) the condition of without law; **1a) because ignorant of it; **1b**) because of violating it; **2**) ***CONTEMPT* *AND* *VIOLATION* *OF* *LAW*, *INIQUITY*, *WICKEDNESS***;**

#182 as [#40, #5, #10, #7, #70, #50] = mégas (G3173): {UMBRA: #249 % #41 = #3} 1) great; **1a) of the external form or sensible appearance of things (or of persons); **1a1**) in particular, of space and its dimensions, as respects; **i**) mass and weight: great; **ii**) compass and extent: large, spacious; **iii**) measure and height: long; **iv**) stature and age: great, old; **1a2**) of number and quantity: numerous, large, abundant; **1a3**) of age: the elder; **1a4**) used of intensity and its degrees: with great effort, of the affections**

and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong; **1b**) predicated of rank, as belonging to; **1b1**) persons, eminent for ability, virtue, authority, power; **1b2**) things esteemed highly for their importance: of great moment, of great weight, importance; **1b3**) a thing to be highly esteemed for its excellence: excellent; **1c**) splendid, prepared on a grand scale, stately; **1d**) ***GREAT* *THINGS***; **1d1**) ***OF* *GOD'S* *PREEMINENT* *BLESSINGS***; **1d2**) ***OF* *THINGS* *WHICH* *OVERSTEP* *THE* *PROVINCE* *OF* *A* *CREATED* *BEING***, ***PROUD* (*PRESUMPTUOUS*) *THINGS***, ***FULL* *OF* *ARROGANCE***, ***DEROGATORY* *TO* *THE* *MAJESTY* *OF* *GOD***;

ACCORDINGLY FROM THE 3 DECEMBER 2020, IT IS #1551 - FORBIDDEN FOR ***ALL* *PERSONS* *AFFILIATED* *IN* *ANY* *MANNER* *WHATSOEVER* *WITH* *THE* *ROMAN* *CATHOLIC* *CHURCH*** TO HAVE ANY ASSOCIATION WITH MY SACRED AND SOVEREIGN INTELLECTUAL PROPERTY AS CELESTIAL HIERARCHY / GNOSIS EX MACHINA / INTELLECTUS AS GENITIVE VOLUNTĀSIS (NOUMENON).

We received an email @ 1620 HOURS on 7 DECEMBER 2020 from SPECIAL COUNSEL FROM THE VICTORIAN GOVERNMENT SOLICITOR'S OFFICE acting upon a complaint we had lodged with the VICTORIAN ELECTORAL COMMISSION (VEC) and according we responded by email at @ 1652 HOURS so as to clarify the misapprehensions conveyed within that correspondence.

We thanked them for their considerations of the matter raised with the VICTORIAN ELECTORAL COMMISSION, however we did not ask yourselves to consider whether the VEC had a material involvement within our legal matter and neither did we seek for yourselves to make any appearance at our DIRECTIONS HEARING.

To state it plainly, the question is whether the existing WELLINGTON SHIRE COUNCILLORS by maleficent cause of an IMPROPER WREATH

(accompanying a POPPY WREATH) laid at the BOER WAR MEMORIAL on the basis of deference given to #131 - EX IURE CITIZENSHIP (ROMAN / VATICAN CITY) and CARDINAL PELL'S BIRTHDAY 8 JUNE 2017 instead of SUNDAY 28 MAY 2017, [are] thereby "**ATTAINED OF TREASON**".

But to prudently and independently consider that matter in which we have involvement as a question of law pertaining to some equivalent STATE legislative provision conforming to principles of "**ATTAINED OF TREASON**" enumerated by SECTION 44 **(i) and (ii)** of the CONSTITUTION as then by such "CORRESPONDENCE FROM MYSELF AND RELATED DOCUMENTS" related to case numbers K12507785 and L10519861 which were scheduled for a DIRECTIONS HEARING of those matters before the Criminal List of the Sale Magistrates' Court on 7 December 2020 but before such date was adjourned until the 22 February 2021.

Which might have a factual bearing upon whether the existing WELLINGTON SHIRE COUNSELLORS whom by cause of corrupt action by those #414 METASTASIS events detailed therein as grounds of being "**ATTAINED OF TREASON**" are THEREBY DISQUALIFIED FROM STANDING WITHIN 2020 COUNCIL ELECTIONS OF 24 OCTOBER 2020.

As we conveyed, that we have done all that we could do to ensure that the ingratiating by such recalcitrant action made against the STATE would not have invalidated the FEDERAL MINISTER's future possibility of RE-ELECTION due to being "**ATTAINED OF TREASON**" as enumerated by SECTION 44 **(i) and (ii)** of the CONSTITUTION.

#142 - 12 *JANUARY* 2021 as [#6, #10, #50, #10, #60, #6] /

#155 as [#30, #5, #50, #10, #60] /

#158 as [#2, #50, #6, #60, #600] /

#175 - *WOMAN* *WITH* *CHILD* / *MARRIAGE* as [#50, #60, #60, #5] /

#182 as [#10, #50, #6, #60, #6, #700] = nûwç (H5127): {**UMBRA: #116 % #41 = #34**} **1)** to flee, escape; **1a)** (Qal); **1a1)** to flee; **1a2)** to escape; **1a3)** to take flight, depart, disappear; **1a4)** ***TO* *FLY* (*TO* *THE* *ATTACK*) *ON* *HORSEBACK***; **1b)** (Poel) to drive at; **1c)** (Hithpoel) to take

flight; **1d**) (Hiphil); **1d1**) to put to flight; **1d2**) to drive hastily; **1d3**) to cause to disappear, hide;

#142 - 12 *JANUARY* 2021 as [#2, #70, #40, #10, #500] /

#155 as [#40, #5, #70, #600] /

#190 as [#30, #70, #40, #10, #600] /

#182 as [#2, #70, #40, #40, #10, #500] = 'am (H5971):

{**UMBRA: #110 % #41 = #28**} **1**) nation, people; **1a**) people, nation; **1b**) ***PERSONS*, *MEMBERS* *OF* *ONE'S***

PEOPLE*, *COMPATRIOTS*, *COUNTRY*-*MEN; **2**)

kinsman, kindred;

#9 + #73 = #81 - [a, n] / 12 *JANUARY* 2021 as [#1, #3, #5] /

#73 - 3 *DECEMBER* 2020 as [#1, #3, #1, #3, #5, #10, #50] /

#625 - *SEVEN* *COMMANDMENTS* *TABLET* as [#8, #600, #9, #8] /

#839 - *PARTING* *OF* *WAYS* *POEM* AS THOUGHTS RUSSELL STREET BOMBING OF 27 MARCH 1986 as [#1, #3, #70, #40, #5, #50, #70, #400, #200] /

#899 - LAY *SNARES* AGAINST *AUTONOMY* as [#1, #3, #800, #40, #5, #50] = ágō (G71): {**UMBRA: #804 % #41 = #25**}

1) to lead, take with one; **1a**) to lead by laying hold of, and this way to bring to the point of destination: of an animal; **1b**) to

lead by accompanying to (into) a place; **1c**) to lead with one's self, attach to one's self as an attendant; **1d**) to conduct, bring; **1e**)

TO* *LEAD* *AWAY*, *TO* *A* *COURT* *OF

***JUSTICE*, *MAGISTRATE*, etc.;** **2**) to lead,; **2a**) to lead,

guide, direct; **2b**) to lead through, conduct to: to something; **2c**) to

move, impel: of forces and influences on the mind; **3**) to pass a

day, keep or celebrate a feast, etc.; **4**) to go, depart;

Within law actus reus is the action or conduct which is a constituent element of a crime, as opposed to the mental state of the accused.

We informally note that this LATIN term ago (See also Latin acus whence Italian ago "***NEEDLE***") comprises 23 elements might be deployed as year temporal scaffolding being an irrationality made against rational PI 22 / 7. And therefore if #17 - ***I* *CHASE*, *PURSUE*** EQUALS THE YEAR #2017:

- #1 - I act, I behave
- #2 - I do or make continuously or regularly.
- #3 - I negotiate
- #4 - I effect, accomplish, achieve
- #5 - I treat, I deal
- #6 - I act, play, perform (e.g., a role in a play)
- #7 - I perform, transact, conduct, manage (e.g. business, affairs)
- #8 - I administer, direct, guide, govern
- #9 - I drive (sense of providing an impetus for motion), impel, move, push
- #10 - I conduct, drive (sense of providing governance to motion)
- #11 - I discuss, debate, deliberate (used in civil, political and legal contexts)
- #12 - (law) I plead
- #13 - I think upon; I am occupied with
- #14 - I aim at, I get at (generally in the subjunctive mood and preceded by ut, and so meaning: "that I might achieve...")
- #15 - I stir up, excite, cause, induce
- #16 - I lead, drive (e.g., livestock)
- #2017 - I chase, pursue**
- #2018 - I drive at, pursue (a course of action)**
- #2019 - I rob, steal, plunder, carry off**
- #2020 - (of time) I pass, spend, lead**
- #2021 - (of offerings) I slay, kill (as a sacrifice)**
- #2022 - (of plants) I put forth, sprout, extend
- #2023 - (law) I hold (a court)

THEN COUNTING BACKWARDS FROM #2023 GIVES SOME KEY DATES:

#2000 - MILLENNIUM

#1931

#1908

#1770 - COOK'S DISCOVERY (after VENUS transit)

#1379 = 14x14 MAGIC SUM assigned to VENUS

#1310 - FIFTY-FOUR MEMBERS OF THE KNIGHTS TEMPLAR ARE BURNED AT THE STAKE IN FRANCE FOR BEING HERETICS

#1080 - HETEROS BINOMIAL NOTION OF NUMBER / COEFFICIENTS

#873 - ONTIC SUM OF 4 BCE / PROBITY ASSOCIATED TO QUEEN VICTORIA'S LETTERS PATENT

#666 - #660 + #6 - FORMULA OF PROGRESSION

#505 - TETRACTYS: 10x10 MAGIC SUM - MALKUTH (KINGDOM) GROUNDING IN CONTENTION WITH ISLAM

#434 - (**#175 - CONSTITUTE, #176 - ORDER and #177 - DECLARE** according to #902 - RULE OF LAW and the #940 - POWER TO RULE)

#390 - SOVEREIGN

#321 - PRO DOMO

#298 - KANT'S *ROCK* / DIDOMI OF QUEEN VICTORIA'S LETTERS PATENT

#114 - ONTIC SUBSTITUTION WITHIN #342 PROTOTYPE

#91 - $x 4 =$ #364

#68 - RIGHTS

#45 CE - METHOD

#22 - RATIONAL

#839 - *PARTING* *OF* *WAYS* *POEM* AS THOUGHTS RUSSELL STREET BOMBING OF 27 MARCH 1986 as [#5, #40, #300, #80, #8, #6, #400] = mishpâchâh (H4940): {**UMBRA: #433 % #41 = #23**} **1)** clan, family; **1a)** clan; **1a1)** family; **1a2)** tribe; **1a3)** ***PEOPLE*, *NATION***; **1b)** ***GUILD***; **1c)** species, kind; **1d)** aristocrats;

ACCORDINGLY WE NOW HAVE NO OTHER RECOURSE THAN TO EXTEND THE CIRCLE OF EXCLUSION AND **#1551 - FORBID *ANY* *AND* *ALL* *MEMBERSHIP* *OF* *THE***

***VICTORIAN* *RETURNED* *SERVICES*
LEAGUE (*RSL*) FROM HAVING ANY
ASSOCIATION WITH MY SACRED AND
SOVEREIGN INTELLECTUAL PROPERTY.**

<<http://www.grapple369.com/?idea:182,625,829>>

#190 - 12 *JANUARY* 2021 as [#70, #30, #40, #10, #600] / #182 as [#6, #30, #70, #6, #30, #600] = 'ôwlâm (H5769): {UMBRA: #146 % #41 = #23} 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world; 1a) ancient time, long time (of past); 1b) (of future); 1b1) for ever, always; 1b2) *CONTINUOUS* *EXISTENCE*, *PERPETUAL*; 1b3) *EVERLASTING*, *INDEFINITE* *OR* *UNENDING* *FUTURE*, *ETERNITY*;

#625 as [#5, #20, #200, #400] / [#20, #200, #400, #5] = kârath (H3772): {UMBRA: #620 % #41 = #5} 1) to cut, cut off, cut down, cut off a body part, cut out, eliminate, kill, cut a covenant; 1a) (Qal); 1a1) to cut off; i) to cut off a body part, behead; 1a2) to cut down; 1a3) to hew; 1a4) *TO* *CUT* *OR* *MAKE* *A* *COVENANT*; 1b) (Niphal); 1b1) to be cut off; 1b2) to be cut down; 1b3) to be chewed; 1b4) to be cut off, fail; 1c) (Pual); 1c1) to be cut off; 1c2) to be cut down; 1d) (Hiphil); 1d1) to cut off; 1d2) to cut off, destroy; 1d3) to cut down, destroy; 1d4) to take away; 1d5) to permit to perish; 1e) (Hophal) cut off;

"AND I SAW {ie. eídō (G1492): #819 - *THREE* *COMMANDMENTS* *TABLET*} ANOTHER *ANGEL* FLY IN THE MIDST OF HEAVEN, HAVING THE *EVERLASTING*-G166 *GOSPEL*-G2098 TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS:

***FIRST* *ANGEL* *THEME* IS OBTAINED FROM THE
HEBREW TEXT OF FIRST COMMANDMENT:**

{@1: Sup: 8 - **OPPOSITION**: KAN (#8); Ego: 79 - **DIFFICULTIES**: NAN (#79)}

{@2: Sup: 31 - **PACKING**: CHUANG (#39); Ego: 21 - **RELEASE**: SHIH (#100)}

{@3: Sup: 68 - **DIMMING**: MENG (#107); Ego: 13 - **INCREASE**: TSENG (#113)}

GRUMBLE (#107 - *TIME* / *SLAUGHTER* *IN* *DIVINE* *JUDGEMENT*, #113 - *WHOLE* *CREATION*)@[8, 79, 31, 21, 68, 13]

<<http://www.grapple369.com/?idea:107,113>>

***SECOND* *ANGEL* *THEME* IS OBTAINED FROM THE HEBREW TEXT OF SECOND COMMANDMENT:**

AND THERE FOLLOWED ANOTHER ***ANGEL***, SAYING, BABYLON IS FALLEN, IS FALLEN, THAT GREAT CITY, BECAUSE SHE MADE ALL NATIONS DRINK OF THE WINE OF THE WRATH OF HER FORNICATION.

{@1: Sup: 11 - **DIVERGENCE**: CH'A (#11); Ego: 46 - **ENLARGEMENT**: K'UO (#46)}

{@2: Sup: 28 - **CHANGE**: KENG (#39); Ego: 35 - **GATHERING**: LIEN (#81)}

{@3: Sup: 33 - **CLOSENESS**: MI (#72); Ego: 78 - **ON THE VERGE**: CHIANG (#159)}

{@4: Sup: 47 - **PATTERN**: WEN (#119); Ego: 26 - **ENDEAVOUR**: WU (#185 - **I AM NOT BOISTEROUS IN BEHAVIOUR** {%25})}

{@5: Sup: 69 - **EXHAUSTION**: CH'IUNG (#188); Ego: 34 - **KINSHIP**: CH'IN (#219)}

{@6: Sup: 29 - **DECISIVENESS**: TUAN (#217); Ego: 81 - **FOSTERING**: YANG (#300)}

GRUMBLE (#217 - *NATIONS* / *PROCLAMATION* / *IDOLATROUS* *WORSHIP* / *MAKE* *DESOLATE*, #300 - *PURPLE* / *CRIMSON* *RED* / *BE* *ASHAMED* / *DEVICE* (*INTELLECTUAL* *FRAMEWORK*) / *ATONEMENT*)@[11, 46, 28, 35, 33, 78, 47, 26, 69, 34, 29, 81]

**ONTIC CHECKSUM TOTAL: #185 - *WORMWOOD* / *A*
RUIN / *LIBATION* *POURED* *OUT* / *NUMBER* /
*RECKON***

<<http://www.grapple369.com/?idea:185,217,300>>

AND THE THIRD ***ANGEL*** FOLLOWED THEM, SAYING WITH A LOUD VOICE, IF ANY MAN WORSHIP THE BEAST AND HIS IMAGE, AND RECEIVE HIS MARK IN HIS FOREHEAD, OR IN HIS HAND, THE SAME SHALL DRINK OF THE WINE OF THE WRATH OF GOD, WHICH IS POURED OUT WITHOUT MIXTURE INTO THE CUP OF HIS INDIGNATION;

***THIRD* *ANGEL* *THEME* IS OBTAINED FROM THE HEBREW TEXT OF THIRD COMMANDMENT:**

{@1: Sup: 51 - **CONSTANCY**: CH'ANG (#51); Ego: 19 - **FOLLOWING**: TS'UNG (#19)}
{@2: Sup: 2 - **FULL CIRCLE**: CHOU (#53); Ego: 58 - **GATHERING IN**: HSI (#77)}

GRUMBLE (#53 - *RITES* *OF* *MOURNING* / *STONE* *OF* *IDOLS* AND *BUILDING* / *ONE* / *ENEMY* *PERSONAL* *AND* *NATIONAL*, #77 - *DAYS* *FROM* 3 *JANUARY* TO 21 *MARCH* *AS* *THE* *GROUNDING* *BASIS* *FOR* #48 - RITUAL (LI) / *MOCKS* *WHEN* *GUILTY* / *IDOLATRY*)@[51, 19, 2, 58]

LET ME STATE IT PLAINLY: If I am making a GAMBIT of #77 days from 3 JANUARY to 21 MARCH as the grounding basis for **#48 - RITUAL (LI)**, then I am doing so as a **#231 - JUXTAPOSITION CONTROL** made against the **#9 - AUTONOMY**, **#391 - IDENTITY** and **#492 - FREE WILL** of all persons by the imposition of a chimeric artifice to reality...

THUSLY TO RESTATE THE PROBLEM UNDERLYING THE MYTHOS / #48 - RITUAL (LI) IS A COMPLEX QUESTION OF EQUIVALENCE RELATING TO THE PLATONIC NOTION: OF ANAMNESIS {ie. a recollection as especially of a supposed previous existence v's Ahnenerbe Organisation as the quest for German Ancestry as intellectual historical research into a prehistory of MIND} AS LITURGICAL STATEMENT IN WHICH THE CHURCH

REFERS TO THE **#288 - *MEMORIAL*** CHARACTER OF THE **#1827 - *EUCHARIST*** {ie.

As a ***SOLAR* *DISC*** which is indistinguishable from THE SOLAR CROSS OF ODIN given the #CENTRE OF VALUE: $\#5 \times 365.4$ is derived from the ecclesiastical calendar **4 x #364 + #371 days** as its ***CAUSAE* *COMMUNI***:

**Heliopolis
(ON)**



21 MARCH (disc top left) minus **#77 - COMPLIANCE** (H2 - EARTH / PASSIVE PRINCIPLE) equals **3 JANUARY** (disc top right)

Being thereby familiar to **PYTHAGORAS / PLATO** whom studied with the priests of HELIOPOLIS (***ON***) as the "**CITY OF THE SUN**" which was important to the solar cults of RA / BAAL represented by a TRINITY:

KHABEER: THE GOD OF THE RISING SUN, SYMBOLIZED BY THE SCARAB.

RA: the sun god from morning to evening, symbolized by the stork (Bennu).

ATUM: GOD OF THE SETTING SUN, SYMBOLIZED BY THE SNAKE OR THE LOTUS FLOWER.

} OR TO THE PASSION, RESURRECTION AND ASCENSION OF CHRIST.

Which is especially relevant to SEVENTH DAY ADVENTISTS given an EVERLASTING COVENANT belief (ie. commandments of God and testimony of Jesus) pertaining to the UNTO 2300 (ie. **as implicit of #2184 being the principle associated with #24 x 7 days x #13 cycles as PRIESTHOOD of the JERUSALEM TEMPLE SERVICE of which MELCHIZEDEK was the PRIESTLY KING of JUSTICE**) DAYS anchored from 457 BCE since such Biblical evidence of #509 - YAHAD in being pre PLATONIC doesn't suffer from the accusation of **BLASPHEMY** associated to the #1827 -

Eucharist being a **CAUSAE COMMUNI** which has a #CENTRE OF VALUE: #1827 / 5 = 365.4 days as solar disc associated with neo-PLATONIC / PYTHAGOREAN practice derived from the EGYPTIAN priests on **ON** / HELIOPOLIS.

AND HE SHALL BE TORMENTED WITH FIRE AND BRIMSTONE IN THE PRESENCE OF THE HOLY ***ANGELS***, AND IN THE PRESENCE OF THE LAMB: AND THE SMOKE OF THEIR TORMENT ASCENDETH UP FOR EVER AND EVER: AND THEY HAVE NO REST DAY NOR NIGHT, WHO WORSHIP THE BEAST AND HIS IMAGE, AND WHOSOEVER RECEIVETH THE MARK OF HIS NAME.

HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS." [**Revelation 14:12**]

IF THE #509 - ***YAHAD* *AS* *NEW* *TESTAMENT* *JEWISH* - *CHRISTIANS*** [ACTS 23 and 24] WERE SUBJECT TO **#808 - MUTILATION, EXTERMINATION OR COMPLETE DESTRUCTION** JUST SO RELIGIONISTS SUCH AS ROMAN CATHOLICS / ORTHODOX CAUSAE COMMUNI ET AL COULD MAKE FALSE CLAIMS OF PIETY BY SOME NECESSITY OF **#48 - RITUAL (LI) RIGHT #885 - TO MARRY, TO BE GIVEN IN MARRIAGE** THEN YOUR PIETY IS A LIE and not compliant with the first principles of QUEEN VICTORIA'S LETTERS PATENT which are established upon an anthropocentric rational conception that is utilitarian and humanist in its inclusivity...

SECTION VIII (#62 - DOUBT: YI / #5 - KEEPING SMALL: SHAO): #808 - REQUIRE / TO SHOW ONESELF PURE, JUST, KIND / DEVOTED / TO APPOINT ONE TO ADMINISTER AN OFFICE; TO SET DOWN AS, CONSTITUTE, TO DECLARE, SHOW TO BE;

SECTION IX (#77 - COMPLIANCE: HSUN / #15 - REACH: TA): #885 - THAT WHICH HAS BEEN DEEMED RIGHT SO AS TO HAVE FORCE OF LAW; WHAT HAS BEEN ESTABLISHED, AND ORDAINED BY LAW, AN ORDINANCE / TO BE WELL PLEASED, TO BE CONTENTED AT OR WITH A THING / TO MARRY, TO BE GIVEN IN MARRIAGE

SECTION X (#55 - DIMINISHMENT: CHIEN / #59 - MASSING: CHU): #940 - TO INSCRIBE, SIGN / TO COMMUNICATE, IMPART /

THE (WATCH OR) KEEPER OF THE HOUSE / TO PERSEVERE IN ANYTHING AS A STATE OF MIND

That such #940 - RIGHT TO RULE according to #902 - RULE OF LAW is implicit within the British Balfour Declaration dated 2 NOVEMBER 1917 which whilst occurring after the death of Theodor HERZL (d. 3 July 1904) who is regarded as the father of modern political Zionism and promoted Jewish immigration to Palestine in an effort to form a Jewish state which was finally established on 14 May 1948.

SEE ALSO: "SPONTANEITY AS NATURAL REASONING WHETHER MUNDANE OR SUPERNATURAL"

<<https://www.grapple369.com/Groundwork/Spontaneity.pdf>>

#625 as [#10, #400, #10, #200, #5] = yattîyr (H3493):
{UMBRA: #620 % #41 = #5} 1) *PRE*- *EMINENT*,
SURPASSING, extreme, extraordinary; **2) exceedingly,**
extremely;

#625 as [#1, #8, #200, #10, #400, #6] / [#6, #1, #8,
#200, #10, #400] = 'achăriyth (H319): {UMBRA: #619 % #41
= #4} 1) after part, end; 1a) end, issue, event; 1b) latter time
(prophetic for future time); **1c) *POSTERITY*;** **1d) last,**
hindermost;

#625 as [#80, #30, #5, #70, #50, #5, #20, #300, #5, #10,
#50] = pleonektéō (G4122): {UMBRA: #1365 % #41 = #12}
1) to have more, or a greater part or share; 1a) *TO* *BE*
SUPERIOR*, *EXCEL*, *SURPASS*, *HAVE* *AN
***ADVANTAGE* *OVER*;** **2) to gain or take advantage of another,**
to overreach;

#414 - *METASTASIS* as [#8, #400, #6] /
#419 - *SLAUGHTER* as [#6, #8, #400, #5] /
#829 as [#6, #5, #8, #400, #400, #10] = châthath (H2865):
{UMBRA: #808 % #41 = #29} 1) to be shattered, be dismayed,
be broken, be abolished, be afraid; **1a) (Qal); 1a1) to be**
shattered, be broken; **1a2) to be dismayed; 1b) (Niphal) to be**
broken, be dismayed; **1c) (Piel) to be shattered, be dismayed, be**
scared; **1d) (Hiphil); 1d1) to cause to be dismayed; 1d2) *TO***
***DISMAY*, *TERRIFY*;** **1d3) to shatter;**

■ **#410 - *LAW* (*OF* *GOD*)** as [#6, #5, #80, #300, #10, #9] / [#5, #80, #300, #10, #9, #6] / #829 as [#80, #300, #9, #400, #600] = **pâshaṭ (H6584)**: {**UMBRA: #389 % #41 = #20**} **1) *TO* *STRIP*, *INVADE*, *STRIP* *OFF*, *MAKE* *A* *DASH*, *RAID*, *SPREAD* *OUT***; **1a)** (Qal); **1a1)** to strip off, put off; **1a2)** to put off (one's shelter), make a dash; **1b)** (Piel) to strip; **1c)** (Hiphil); **1c1)** to strip of; **1c2)** to strip off; **1c3)** to flay; **1d)** (Hithpael) to strip oneself of;

"AND IT SHALL BE, THAT IN THE MORNING, AS SOON AS THE SUN IS UP, THOU SHALT RISE EARLY, AND SET-**H6584** UPON THE CITY: AND, BEHOLD, WHEN HE AND THE PEOPLE THAT IS WITH HIM COME OUT AGAINST THEE, THEN MAYEST THOU DO TO THEM AS THOU SHALT FIND OCCASION." [Judges 9:33]

#829 as [#3, #100, #1, #500, #5, #200, #9, #1, #10] = gráphō (G1125): {**UMBRA: #1404 % #41 = #10**} **1)** to write, with reference to the form of the letters; **1a) *TO* *DELINEATE* (*OR* *FORM*) *LETTERS* *ON* *A* *TABLET*, *PARCHMENT*, *PAPER*, *OR* *OTHER* *MATERIAL***; **2)** to write, with reference to the contents of the writing; **2a)** to express in written characters; **2b)** to commit to writing (things not to be forgotten), write down, record; **2c)** used of those things which stand written in the sacred books (of the OT); **2d)** to write to one, i.e. by writing (in a written epistle) to give information, directions; **3)** to fill with writing; **4)** to draw up in writing, compose;

#829 as [#5, #400, #5, #100, #3, #5, #300, #1, #10] = euergētēs (G2110): {**UMBRA: #1026 % #41 = #1**} **1)** benefactor; **2) *A* *TITLE* *OF* *HONOUR*, *CONFERRED* *ON* *SUCH* *AS* *HAD* *DONE* *THEIR* *COUNTRY* *SERVICE***, and upon princes, equivalent to Soter, Pater Patriae (relating to forms of address for ***POPES***, royalty, and nobility) meaning "Father of the Country", or more literally, "Father of the Fatherland";

"AND HE SAID UNTO THEM, THE KINGS OF THE GENTILES EXERCISE LORDSHIP OVER THEM; AND THEY THAT EXERCISE AUTHORITY UPON THEM ARE CALLED BENEFACTORS-**G2110**." [Luke 22:25]

It was first awarded to Roman general Marcus Furius Camillus in 386 BC, who for his role in the aftermath of the Gallic siege of Rome was considered a second founder of the city, in succession to Romulus.

Three centuries later, it was awarded to the orator and statesman Marcus Tullius Cicero for his part in the suppression of the Catilinarian conspiracy during his consulate in 63 BC.

It was next awarded to Julius Caesar, who as dictator became the de facto ruler of the Roman republic and its imperium, for having ended the civil wars.

The Senate voted the title to Caesar Augustus in 2 BC, but being neither important for the ruler's legitimacy nor for his legal powers, it did not become a regular part of the imperial honours, contrary to Imperator, Caesar, Augustus, princeps senatus, pontifex maximus and tribunicia potestas. According to the historian Suetonius, Augustus' successor, Tiberius, was offered this title, but refused it.

#414 - *METASTASIS* as [#10, #400, #4] /

#419 - *SLAUGHTER* as [#5, #10, #400, #4] /

#819 - *THREE* *COMMANDMENTS* *TABLET* as [#5, #10, #400, #4, #400] = yâthêd (H3489): {**UMBRA: #414 % #41 = #4**} **1)** pin, stake, peg, ***NAIL***; **1a)** pin, peg, tent pin, tent stake; **1b)** nail, pin (fig.); **1c)** pin (used in weaving);

#625 as [#5, #40, #70, #400, #10, #100] = 'âthaq (H6275): {**UMBRA: #570 % #41 = #37**} **1)** ***TO* *MOVE***, ***PROCEED***, ***ADVANCE***, ***MOVE* *ON***, ***BECOME* *OLD***, ***BE* *REMOVED***; **1a)** (Qal); **1a1)** to move; **1a2)** to advance (in years), grow old and weak; **1b)** (Hiphil); **1b1)** to move forward, proceed, move on; **1b2)** to remove; **1b3)** to transcribe;

"**BLOTTING OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, AND TOOK IT OUT OF THE WAY, *NAILING* IT TO HIS CROSS; AND HAVING SPOILED PRINCIPALITIES AND POWERS, HE MADE A SHOW OF THEM OPENLY, TRIUMPHING OVER THEM IN IT.**

#829 - *SEVEN* *COMMANDMENTS* *TABLET* as [#50, #70, #400, #40, #8, #50, #10, #1, #200] = noumēnā

(G3561): {UMBRA: #629 % #41 = #14} 1) *NEW* *MOON*;
1a) of the Jewish festival of the new moon;

LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLYDAY, OR OF THE NEW-G3561 MOON-G3561, OR OF THE SABBATH DAYS: WHICH ARE A SHADOW OF THINGS TO COME; BUT THE BODY IS OF CHRIST.

#625 as [#5, #200, #300, #70, #10, #600] = rāshâ' (H7563):
{UMBRA: #570 % #41 = #37} 1) wicked, criminal; 1a) guilty one, one guilty of crime (subst); 1b) wicked (hostile to God); 1c) *WICKED*, *GUILTY* *OF* *SIN* (*AGAINST* *GOD* *OR* *MAN*);

#625 as [#50, #300, #70, #200, #5] = sâ'ar (H8175):
{UMBRA: #570 % #41 = #37} 1) to storm, shiver, dread, bristle (with horror), be very afraid; 1a) (Qal); 1a1) to bristle (with horror); 1a2) to dread; 1b) to storm away, sweep away, whirl away; 1b1) (Qal); i) to sweep away; ii) *TO* *STORM* *AWAY* (*OF* *GOD'S* *ACTION* *AGAINST* *THE* *WICKED*) (fig); 1b2) (Niphal) to be stormy, be tempestuous (exceedingly); 1b3) (Piel) to whirl away, be stormed away; 1b4) (Hithpael) to storm against, come as a storm;

LET NO MAN BEGUILE YOU OF YOUR REWARD IN A VOLUNTARY HUMILITY AND WORSHIPPING OF *ANGELS*, INTRUDING INTO THOSE THINGS WHICH HE HATH NOT SEEN, VAINLY PUFFED UP BY HIS FLESHLY MIND, AND NOT HOLDING THE HEAD, FROM WHICH ALL THE BODY BY JOINTS AND BANDS HAVING NOURISHMENT MINISTERED, AND KNIT TOGETHER, INCREASETH WITH THE INCREASE OF GOD.

WHEREFORE IF YE BE DEAD WITH CHRIST FROM THE RUDIMENTS OF THE WORLD, WHY, AS THOUGH LIVING IN THE WORLD, ARE YE SUBJECT TO ORDINANCES, (TOUCH NOT; TASTE NOT; HANDLE NOT; WHICH ALL ARE TO PERISH WITH THE USING;) AFTER THE COMMANDMENTS AND DOCTRINES OF MEN? WHICH THINGS HAVE INDEED A SHOW OF WISDOM IN WILL WORSHIP, AND HUMILITY, AND NEGLECTING OF THE BODY; NOT IN ANY HONOUR TO THE SATISFYING OF THE FLESH." [Colossians 2:14-23]

#829 as [#30, #1, #40, #80, #100, #70, #300, #8, #200] = lamprótēs (G2987): {UMBRA: #829 % #41 = #9} 1) ***BRIGHTNESS***, brilliancy;

#829 as [#5, #60, #5, #200, #300, #8, #200, #1, #50] = exístēmi (G1839): {UMBRA: #633 % #41 = #18} 1) to throw out of position, displace; **1a)** ***TO* *AMAZE*, *TO* *ASTONISH*, *THROW* *INTO* *WONDERMENT***; **1b)** to be amazed, astounded; **1c)** to be out of one's mind, besides one's self, insane;

"AT MIDDAY, O KING, I SAW {ie. eídō (G1492): #819 - ***THREE* *COMMANDMENTS* *TABLET***} IN THE WAY A LIGHT FROM HEAVEN, ABOVE THE BRIGHTNESS-G2987 OF THE SUN, SHINING ROUND ABOUT ME AND THEM WHICH JOURNEYED WITH ME. AND WHEN WE WERE ALL FALLEN TO THE EARTH, I HEARD A VOICE SPEAKING UNTO ME, AND SAYING IN THE HEBREW TONGUE, SAUL, SAUL, WHY PERSECUTEST THOU ME? IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS. AND I SAID, WHO ART THOU, LORD? AND HE SAID, I AM JESUS WHOM THOU PERSECUTEST.

#625 - *SEVEN* *COMMANDMENTS* *TABLET* as [#1, #500, #8, #20, #1, #40, #5, #50] / **#827 - *THREE* *COMMANDMENTS* *TABLET*** as [#1, #500, #10, #5, #300, #1, #10] = aphíēmi (G863): {UMBRA: #569 % #41 = #36} 1) to send away; **1a)** to bid going away or depart; **1a1)** ***OF* *A* *HUSBAND* *DIVORCING* *HIS* *WIFE***; **1b)** to send forth, yield up, to expire; **1c)** to let go, let alone, let be; **1c1)** to disregard; **1c2)** to leave, not to discuss now, (a topic); **i)** ***OF* *TEACHERS*, *WRITERS* *AND* *SPEAKERS***; **1c3)** to omit, neglect; **1d)** to let go, give up a debt, forgive, to remit; **1e)** to give up, keep no longer; **2)** to permit, allow, not to hinder, to give up a thing to a person; **3)** to leave, go way from one; **3a)** in order to go to another place; **3b)** to depart from any one; **3c)** to depart from one and leave him to himself so that all mutual claims are abandoned; **3d)** to desert wrongfully; **3e)** to go away leaving something behind; **3f)** to leave one by not taking him as a companion; **3g)** to leave on dying, leave behind one; **3h)** to leave so that what is left may remain, leave remaining; **3i)** abandon, leave destitute;

#896 as [#5, #80, #10, #300, #100, #5, #80, #5, #300, #1, #10] = epitrépō (G2010): {UMBRA: #1380 % #41 = #27} 1)

***TO* *TURN* *TO*, *TRANSFER*, *COMMIT*, *INSTRUCT*;
2) to permit, allow, give leave;**

"AND THEY SAID, MOSES SUFFERED-**G2010** TO WRITE A BILL OF DIVORCEMENT, AND TO PUT HER AWAY." [Mark 10:4]

**#625 as [#80, #1, #10, #4, #5, #400, #70, #40, #5, #9, #1] / [#5, #80, #1, #10, #4, #5, #400, #70, #50] = paideúō (G3811): {UMBRA: #1300 % #41 = #29} 1) to train children; 1a) to be instructed or taught or learn; 1b) to cause one to learn; 2) to chastise; 2a) *TO* *CHASTISE* *OR* *CASTIGATE* *WITH* *WORDS*, *TO* *CORRECT*;
2a1) *OF* *THOSE* *WHO* *ARE* *MOULDING* *THE* *CHARACTER* *OF* *OTHERS* *BY* *REPROOF* *AND* *ADMONITION*;
2b) *OF* *GOD*;
2b1) to chasten by the affliction of evils and calamities; 2c) to chastise with blows, to scourge; 2c1) of a father punishing his son; 2c2) of a judge ordering one to be scourged;**

**#625 as [#1, #80, #5, #200, #300, #1, #30, #8] = apostéllō (G649): {UMBRA: #1516 % #41 = #40} 1) *TO* *ORDER* (*ONE*) *TO* *GO* *TO* *A* *PLACE* *APPOINTED*;
2) to send away, dismiss; 2a) to allow one to depart, that he may be in a state of liberty; 2b) to order one to depart, send off; 2c) to drive away;**

**#242 - 12 *JANUARY* 2021 as [#5, #2, #30, #5, #80, #70, #50] / #182 as [#2, #30, #5, #80, #5, #10, #50] = blépō (G991): {UMBRA: #917 % #41 = #15} 1) to see, discern, of the bodily eye; 1a) *WITH* *THE* *BODILY* *EYE*: *TO* *BE* *POSSESSED* *OF* *SIGHT*, *HAVE* *THE* *POWER* *OF* *SEEING*;
1b) perceive by the use of the eyes: to see, look descry; 1c) to turn the eyes to anything: to look at, look upon, gaze at; 1d) to perceive by the senses, to feel; 1e) to discover by use, to know by experience; 2) metaph. to see with the mind's eye; 2a) to have (the power of) understanding; 2b) to discern mentally, observe, perceive, discover, understand; 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; 3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it;**

#827 as [#4, #1, #10, #40, #70, #50, #10, #7, #70, #40, #5, #50, #70, #400] = daimonízomai (G1139): {UMBRA: #313 % #41 = #26} 1) to be under the *POWER* *OF* *A* *DEMON*

#827 as [#200, #20, #70, #300, #10, #200, #9, #8, #10] = skotízō (G4654): {UMBRA: #1407 % #41 = #13} 1) *TO* *COVER* *WITH* *DARKNESS*, to darken; 2) to be covered with darkness, be darkened; 2a) of heavenly bodies as deprived of light; 2b) *METAPHOR*; 2b1) *OF* *THE* *EYES*; 2b2) *OF* *THE* *UNDERSTANDING*; 2b3) *OF* *THE* *MIND*;

BUT RISE, AND STAND UPON THY FEET: FOR I HAVE APPEARED UNTO THEE FOR THIS PURPOSE, TO MAKE THEE A MINISTER AND A WITNESS BOTH OF THESE THINGS WHICH THOU HAST SEEN, AND OF THOSE THINGS IN THE WHICH I WILL APPEAR UNTO THEE; DELIVERING THEE FROM THE PEOPLE, AND FROM THE GENTILES, UNTO WHOM NOW I SEND THEE, TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME." [Acts 26:13-18]

#625 as [#80, #100, #70, #300, #10, #9, #5, #40, #1, #10] = protíthēmai (G4388): {UMBRA: #625 % #41 = #10} 1) to place before, to set forth; 1a) *TO* *SET* *FORTH* *TO* *BE* *LOOKED* *AT*, *EXPOSE* *TO* *VIEW*; 1b) to expose to public view; 1b1) of the bodies of the dead; 1b2) to let lie in state; 1c) to set before one's self, propose to one's self; 1c1) *TO* *PURPOSE*, *DETERMINE*;

"ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE: HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, TO THE PRAISE OF THE GLORY OF HIS GRACE, WHEREIN HE HATH MADE US ACCEPTED IN THE BELOVED. IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE; WHEREIN HE HATH ABOUNDED TOWARD US IN ALL WISDOM AND PRUDENCE; HAVING MADE KNOWN UNTO US THE MYSTERY OF HIS WILL, ACCORDING

TO HIS GOOD PLEASURE WHICH HE HATH PURPOSED-**G4388** IN HIMSELF:

THAT IN THE DISPENSATION OF THE FULNESS OF TIMES HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, BOTH WHICH ARE IN HEAVEN, AND WHICH ARE ON EARTH; EVEN IN HIM: IN WHOM ALSO WE HAVE OBTAINED AN INHERITANCE, BEING PREDESTINATED ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL: THAT WE SHOULD BE TO THE PRAISE OF HIS GLORY, WHO FIRST TRUSTED IN CHRIST. IN WHOM YE ALSO TRUSTED, AFTER THAT YE HEARD THE WORD OF TRUTH, THE GOSPEL OF YOUR SALVATION: IN WHOM ALSO AFTER THAT YE BELIEVED, YE WERE SEALED WITH THAT HOLY SPIRIT OF PROMISE, WHICH IS THE EARNEST OF OUR INHERITANCE UNTIL THE REDEMPTION OF THE PURCHASED POSSESSION, UNTO THE PRAISE OF HIS GLORY." [**Ephesians 1:4-14**]

----- **ORIGINAL TEXT** -----

"AND GOD SPAKE ALL THESE WORDS, SAYING," [**Exodus 20:1**]

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה
לְאֹמֹר

"I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE ME." [**Exodus 20:2-3**]

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים לֹא יִהְיֶה לְךָ אֱלֹהִים
אַחֲרַי עַל פְּנֵי

"THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD,

VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS." [Exodus 20:4-6]

לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם
מִמַּעַל וְאֲשֶׁר בְּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם
מִתַּחַת
לְאָרֶץ
לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי
יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן אָבֹת עַל
בָּנָיִם עַל שְׁלֵשִׁים וְעַל רִבְעִים לְשָׁנָאֵי

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN." [Exodus 20:7]

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא
יִנְקֶה יְהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׁוּא

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT." [Exodus 20:8-11]

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתְּךָ וְיוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה
אֶתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ כִּי שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת
כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן
בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ

"HONOUR THY FATHER AND THY MOTHER: THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE." [Exodus 20:12]

כִּבְדֵּךָ אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יָאָרְכוּ
יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן
לְךָ

"THOU SHALT NOT KILL." [Exodus 20:13]

לֹא תִרְצַח

"THOU SHALT NOT COMMIT ADULTERY." [Exodus 20:14]

לֹא תִנְאָף

"THOU SHALT NOT STEAL." [Exodus 20:15]

לֹא תִגְנֹב

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR." [Exodus 20:16]

לֹא תַעֲנֶה בְרֵעֲךָ עֵד

"THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOUR'S." [Exodus 20:17]

לֹא תַחְמַד בֵּית רֵעֲךָ לֹא תַחְמַד אִשְׁתֵּךָ רֵעֲךָ
וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֹמְרוֹ וְכֹל אֲשֶׁר
לְרֵעֲךָ

----- SEQUENCE FIRST TABLET -----

וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה
לְאָמֹר

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים לֹא יִהְיֶה לְךָ אֱלֹהִים
אַחֵרִים עַל פְּנֵי

לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכֹל תְּמוּנָה אֲשֶׁר
בְּשָׁמַיִם

מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתַּחַת וְאֲשֶׁר בַּיָּמִים
מִתַּחַת

לְאֶרֶץ

לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי
יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן אֲבֹת עַל

בָּנִים עַל שְׂלֵשִׁים וְעַל רִבְעִים לְשָׁנָאִי

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא
יִנָּקֶה יְהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׂוֹא

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתְךָ וַיּוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה
אֹתָהּ וּבִנְךָ וּבֵיתְךָ עֲבָדְךָ וְאִמָּתְךָ וּבַהֲמֹתְךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ כִּי שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת
כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן
בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא
יִנָּקֶה יְהוָה אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׂוֹא

----- SEQUENCE SECOND TABLET -----

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתְךָ וְיוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה
אֹתָהּ וּבִנְךָ וּבִתְךָ עֶבְדְּךָ וְאִמָּתְךָ וּבַהֲמֹתְךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ כִּי שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת
כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן
בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ

כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן יֵאָרְכוּ
יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן
לְךָ

לֹא תִרְצַח

לֹא תִנְאַף

לֹא תִגְנֹב

לֹא תַעֲנֶה בְרֵעֶךָ עֵד

לא תִחַמַּד בֵּית יָרֵךְ לֹא תִחַמַּד אִשֶּׁת יָרֵךְ
וְעַבְדוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֹמְרוֹ וְכֹל אֲשֶׁר
לְיָרֵךְ

HEBREW TEXT SOURCE: <<https://www.mechon-mamre.org/p/pt/pt0220.htm>>

SEE ALSO: An attempted integration of this centrist Sabbath belief with the 4 Quadrant-8 Tier model proposed in 1996 by Christopher Cowan (1946-15 July 2015) and Don Beck as authors of the book titled, '**Spiral Dynamics: Mastering Values, Leadership, and Change**', within an article titled: '**When We Disagree: How Cultural Values Shape Our Conversation**' dated 27 April, 2000 by Caleb Rosado, Ph.D, being then principal lecturer in sociology and head of the department of behavioural sciences at Newbold College in Binfield, England. [The content of the Review is copyrighted material and is intended for noncommercial use only]

<<https://www.grapple369.com/Groundwork/When%20We%20Disagree.pdf>>

COMMENT FROM CHRISTOPHER COWAN: "Those who have not recently visited Dolf Boek's work will find much new at <http://.../telos> [no longer active]. Given the situation in Israel / Palestine and all of the religious undercurrents in today's world, Dolf's perspective offers yet another way to view the forces influencing human nature." [ref: <https://www.spiraldynamics.com>]

A DRAFT COPY OF THIS DOCUMENT MAY BE OBTAINED FROM THE FOLLOWING URL:

<<http://www.grapple369.com/Groundwork/Wisdom%20Heuristic%20For%20Understanding%20Ten%20Commandments.pdf>>

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